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HOMER'S ODYSSEY

MERRY AND RIDDELL

London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

Clarendon Press Series

HOMER'S ODYSSEY

EDITED

WITH ENGLISH NOTES, APPENDICES, ETC.

BY

W. WALTER MERRY, M.A.

RECTOR OF LINCOLN COLLEGE

AND THE LATE

JAMES RIDDELL, M.A.

[illegible]

SECOND EDITION, REVISED

VOL.

BOOK [illegible]

Oxford

AT THE CLARENDON PRESS

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PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the Odyssey was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task:

'Ablatum mediis opus est incudibus istud.'

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the Odyssey must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the Schulausgaben of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (Weidmann'sche Buchhandlung) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's Lexicon (Wörterbuch über die Gedichte des Homeros und der Homeriden, Leips. 1872). Though not to be compared for elaborate fulness with the Lexicon Homericum projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's Lexicon is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the Lexicons and Grammars in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (Homerische Realien, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's Griechische Mythologie. On points of etymology, reference has constantly been made to G. Curtius, Griech. Etymol. edn. 2; and Krüger's Greek Grammar has supplied many illustrations of Homeric accidence and syntax.

I have endeavoured in other cases to acknowledge the

sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write ἄνδρά μοι, or ἔνθά κεν, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is Die Homerische Textkritik im Alterthum, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.
October 1876.

PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882); a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.
November 1885.

λ

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων. 5
ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·

3. νόον] νόμον Zenodotus, which seems to be a word foreign to Homeric Greek. Schol. M. 6. ὣς] So Aristarch. Herodian. etc., see note below, and La Roche, Homerische Textkrit. p. 380 foll.

1. ἔννεπε is the assimilated form of ἔνσεπε (from stem σεπ), as the Aeolic aorist ἔτεννα stands for ἔτενσα. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insece versutum.'

μοι is enclitic, = 'prithee'; as distinguished from the emphatic dative εἰπὲ καὶ ἡμῖν, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, Homeric Grammar, Append. E.

Μοῦσα = Μοντια, Μονσα, from root μεν, 'to think.' In l. 10 the muse is called θύγατερ Διός, as in Il. 2. 491 Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο θυγατέρες. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e. g. πολύμητις, πολύφρων, πολυμήχανος, ποικιλόμητις, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 εἶμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω. Nitzsch explains it as equivalent to πολύπλαγκτος, and takes the words ὃς μάλα πολλὰ πλάγχθη as its epexegesis. Cp. inf. 300 πατροφονῆα .. ὃς οἱ πατέρα κλυτὸν ἔκτα, Od. 18. 1 πτωχὸς πανδήμιος ὃς κατὰ ἄστυ πτωχεύεσκε, Il. 5. 63; 9. 124; 11. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the epexegetical clause. See Lehrs, Rhein. Mus. 1864, p. 303, and Nitzsch, De Odysseae Exordio, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 σῇ δ' ἥλω βουλῇ Πριάμου πόλις. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 'Homerus non Aiacem nec Achillem, sed Ulixem appellavit πτολιπόρθιον.'

3. νόον ἔγνω, i. e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 ὤ μοι ἐγὼ τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω; Ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, | ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεοῦδής;

4. ὅ γε. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; Il. 10. 514, etc.

5. ἀρνύμενος. From root αρ = gain, as in μίσθ-αρ-νος, not connected with αἶρω. To ἄρ-νυ-μαι belong the common aorists ἠράμην, ἠρόμην. Translate—'seeking to win.'

6. οὐδ' ὣς, 'not for all that.' For the accentuation cp. Apollon. Lex. Hom.

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,
νύμφη πότνια ἔρυκε Καλυψὼ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

7. αὐτῶν] So Aristonic. and majority of MSS. Al. αὐτοί. See Schol. on Il. 10. 204.
10. ἀμόθεν] Al. ἀμόθεν. See Curtius, Gk. Etymol. pp. 352, 614.

δασυνόμενον δὲ καὶ περισπώμενον τὸ ὦς τὸ ὁμοίως [Villois. ὅμως] δηλοῖ· ἀλλ' οὐδ' ὦς ἑτάρους ἐρρύσατο.

περ. See on inf. 316.

8. κατὰ . . ἤσθιον. On the distinction between the adverbial use of prepositions with verbs, and the separation, called by grammarians Tmesis, see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tmesis in der Ilias; Monro, H. G. §§ 175, 176.

Ὑπερίονος. Hesiod, Theog. 374, makes Ἥλιος the son of Ὑπερίων, and (v. 1011) calls him Ἠ. Ὑπεριονίδης. So Od. 12. 176 we have Ὑπεριονίδαο ἄνακτος. But this does not prove that Ὑπερίων is a shortened form for Ὑπεριονίων, as Eustathius holds; for even the form Ὑπεριονίδης is not necessarily a patronymic, as we find, cp. Eustath., Ἡρακλείδης for Ἡρακλῆς, Σιμιχίδης for Σίμιχος (Lobeck, Aj. 190). Cp. also the form Οἰδιπόδης. Nitzsch regards Ὑπεριονίδης as non Homeric, holding Od. 12. 176 to be spurious: he leans to the view that Ὑπερίων is a quasi-patronymic for ὕπερος = child of the height [of heaven]; like οὐρανίωνες, for which Euripides (Phoeniss. 823) writes οὐρανίδαι, meaning only *caelicolae*. See by all means Lobeck's note on ἁλιαδᾶν Ajax 880.

10. τῶν. This gen. is governed by εἰπέ as Od. 11. 174 εἰπὲ δέ μοι πατρός.

ἀμόθεν γε. It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 ἔνθεν ἐλὼν ὡς, κ. τ. λ. Translate—'from any point thou wilt.' With ἀμόθεν cp. οὐδαμοῦ, ἀμῶς, ἀμῇ. Curtius, s. v., compares the Gothic *sumis* = any one.

καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; ὑμεῖς γὰρ [Μοῦσαι] θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα Il. 2. 485, or, that we may be told, as thou hast told others: cp. Ar. Nub. 357 οὐρανομήκη ῥήξατε κἀμοὶ φωνὴν ὦ παμβασίλειαι. Aristarchus considers the καί superfluous, and so the Schol. on Theocr. 4 54 ὁ ΚΑΙ περισσὸς ὥσπερ καὶ παρὰ Ὁμήρῳ. 'τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.'

11. Ἔνθα, 'Now.' The express mark of the point of time at which the Odyssey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

αἰπύς. Nitzsch interprets this of any form of death the danger of which suddenly comes and is as suddenly escaped. It seems more graphic to render it 'headlong' or 'sheer,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 ἀπότομον ὤρουσεν εἰς ἀνάγκαν, and the phrase 'In tam praecipiti tempore' Ov. Fast. 2. 398.

13. κεχρημένον, 'desiring,' 'requiring;' perhaps, through the notion of having a thing in constant use, till it becomes indispensable; cp. Il. 19. 262. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as κέχρησαι Eur. I. A. 382; -ήμεθα Med. 334; -ησθε Theocr. 26. 18.

16. ἔτος ἦλθε. From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up:—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn

τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
νόσφι Ποσειδάωνος. ὁ δ' ἀσπερχὲς μενέαινεν 20
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος . . ἐνιαυτῶν. ἐνιαυτός is the 'space of a year;' ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth;' ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 χρονίους ἐτῶν παλαιῶν ἐνιαυτούς. Curtius connects ϝέτος and Lat. *vetus* with the Skt. *vatsa-s*, 'a year.'

18. **οὐδ' ἔνθα** = *ne tunc quidem*, the apodosis to ἀλλ' ὅτε δή sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 μοῖραν πεφυγμένον. Il. 22. 219 πεφυγμένον ἄμμε γενέσθαι. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 τῆς νόσου πεφευγέναι.

19. **καὶ μετὰ οἷσι φίλοισι.** The sense of this clause can only be determined by that of the preceding, which is certain. The ἄεθλοι denote the struggle which Odysseus had to wage with influences adverse to his return, not that which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καί cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with πεφυγ. ἀέθλων, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect πεφυγμένος τε ἀεθ., and (2) the two ideas thus brought together have only an accidental connection. For καί in the sense of 'or,' after a negative, cp. Od. 3. 349 ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄριστον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα . . φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλέαιρον. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at θεοὶ δ', but treats the clauses οὐδ' ἔνθα, καὶ μετά as belonging to the protasis, and still under the government of ἀλλ' ὅ τε δή, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19. 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἣν γαῖαν ἱκέσθαι: and several critics of the same school concur in striking out vv. 23–26.

Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
ἔνθ' ὅ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπες. Cp. Strabo 1. 30, 33. 27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμμεγάροισι as the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom. Textkrit. p. 391. ἀθρόοι] Ἀρίσταρχος δασύνει, εἰσὶ δὲ οἱ ἐψίλωσαν· ἄμεινον δὲ πείθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἐδάσυνον οἱ Ἀττικοί. Eustath. 251. La Roche writes ἀθρόος to avoid the concurrence of two aspirates: see his Hom. Textkrit. p. 180.

23. διχθὰ δεδαίαται. This division corresponds in the main with that of Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου .. οἱ ἀπὸ τῶν ἡλίου ἀνατολέων Αἰθίοπες.

24. δυσομένου. This is the participle of the form in use δύσετο, a weak aorist as a Thematic tense (Monro, H.G. § 41), Similarly ἐπιβησόμενος, Il. 5. 46, should be referred to ἐπεβησόμην and not to ἐπιβήσομαι. It may be asked whether any difference in meaning can be noted between the aoristic participle and the present ἀνιόντος in the same line. Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the *present* tense is in common use when reference is made to sunrise, cp. ἅμ' ἠελίῳ ἀνιόντι Od. 12. 429, ἅμ' ἠοῖ φαινομένῃφιν 4. 407: the *aorist*, in describing sunset, ἅμ' ἠελίῳ καταδύντι Od. 16. 366, ἐς ἠέλιον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, ἄνω, as Ἄργεος Od. 3. 251, τοίχου τοῦ ἑτέρου Od. 23. 90, but it may partly depend on the demonstrative οἱ, i.e. those belonging to the Westward, etc.

25. ἀντιόων, 'to take part in.' The context settles the tense as future, not the form of the word, which might be present or future. For the whole question about these forms in -αω and -οω, see Monro, H. G. § 55, and App. D. We find ἀντιόωσαν coupled with ἐποιχομένην evidently as a present, Il. 1. 31, and joined with a future κεῖσ' εἶμι καὶ ἀντιόω Il. 13. 752. The uncontracted form of the future, ἀντιάσω, is found Od. 22. 28.

28. τοῖσι, the Schol. interprets by ἐν τούτοις τοῖς θεοῖς, others compare it with Ovid's 'Surgit *ad hos*' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; 'with a word 'for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. ἀμύμων. That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 φάλαγγες καρτεραὶ .. ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 332 ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. δῖα Κλυταιμνήστρη 3. 266.

30 τηλεκλυτός is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.

'Ὦ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρείδαο
γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, ἐύσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο,
ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης·

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε δυϊκῶς Ἀριστοφάνης καὶ Ζηνόδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργιφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσειε Cod. Vindob. 5. Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα ἀντὶ ἐνεστῶτος ἐπήγαγε. Ed. August. omits τε.

32. **οἷον**, exclamatory; 'to think how!'

34. **ὑπὲρ μόρον**. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πεσέονται ὑπὲρ Λάχεσίν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 'Without least impulse or shadow of fate.'

37. **εἰδὼς αἰπὺν ὄλεθρον**, 'though he knew it would be his utter destruction.' Cp. the converse of the phrase τὸν δ' οὔκ εἰδότ' ὄλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, 'before'; of time. The word ἡμεῖς is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. **ἀργειφόντην**. It seems likely that the o in φόντης is the common Aeolic change for α. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 ὁ ταχέως καὶ τρανῶς ἀποφαινόμενος. We also find in Alcman (apud Athenaeum 11. 499) τυρὸν ἐτύρησας μέγαν ἁτρυφον ἀργιφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as 'sky-clearing'; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to ἐύσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἢ τὸν ἀργὸν καὶ καθαρὸν φόνου, ἢ τὸν φονεύσαντα Ἄργον τὸν πολυόμματον ὃς ἐφύλασσε τὴν Ἰώ, ἢ τὸν φονέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. **τίσις Ἀτρείδαο**, 'vengeance for the murder of Atreus' son,' sc. Agamemnon. So ποινὴ Πατρόκλοιο Il. 21. 28. Others join Ὀρέσταο Ἀτρείδαο, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the *obliqua* to the *directa oratio* cp. infra 276, 374; 12. 160; 17 527.

41. **ἱμείρεται**, old form of the aorist conjunctive with short vowel. Cp. ἅλεται Il. 11. 192; φθίεται 20. 173. See Curtius, Verb. p. 311, foll.

ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε.'
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
ὣς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,

47. ὣς] Bekk. writes ὡς, retaining colon after ὀλέθρῳ. Dind. gives ὡς with only comma preceding. 51. ἐν] The rhythm suggests ἐνί.

43. **ἀθρόα**, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. **γλαυκῶπις**. The description of Athena as the war-goddess Il. 1. 200 δεινὼ δέ οἱ ὄσσε φάανθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ Ἀθηνᾶ γλαυκῶπις, καὶ γλήνη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὅ ἐστι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἐχρήσατο γλαυκῶπίς τε στρέφεται μήνη.

46. **ἐοικότι** (Virg. Aen. 4. 696 'merita nec morte peribat') to be joined directly with καὶ λίην, 'yea, verily with a fitting doom.'

47. **ὅτις ῥέζοι**. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. **δαΐφρονι**, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐς = battle; and in the Odyssey of 'prudent' from δαῆναι. Especially as even in the Il. (11.-482) it is used as an epithet of Odysseus. Δαῆναι is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or knowledge is shown. A warrior is one of those who are δεδαηκότες ἀλκήν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. **ὅθι τε**. The addition of the particle τε, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. 1. 1 μῆνιν . . ἡ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν, with Il. 5. 876 κούρην οὐλομένην ἥ τ' αἰὲν ἀήσυλα ἔργα μέμηλε, and Od. 1. 327 νόστον λυγρὸν ὃν ἐκ Τροίης ἐπετείλατο, with ibid. 341 ἀοιδῆς λυγρῆς ἥ τέ οἱ . . κῆρ τείρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἐξαναδὺς τά τ' ἐρεύγεται ἠπειρόνδε = *ex eo genere fluctuum qui*. Compare too the use of οἷός τε Od. 5. 422; 13. 223; 14. 63; 15. 379. So ὅσος τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a *characteristic* of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §§ 266 foll.; 331 foll.

51. **νήσῳ . . νῆσος**. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγαλήτορος Ἠετίωνος· Ἠετίων ὅς ἔναιε. Il.

Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς

10. 436 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· λευκότεροι χιόνος, κ.τ.λ.

ἐν, adverbial = 'therein.'

δώματα ναίει, as Od. 4. 811.

52. ὀλοόφρονος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφώια εἰδώς, used of the magician Proteus, Od. 4. 460, and ὀλοφώια δήνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὅς τε θαλάσσης πάσης βένθεα οἶδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on ὅς τε . . οἶδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (πολυπραγμονῶν τά τε ὑπὸ γῆς καὶ τὰ οὐράνια. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phaenician traders beyond the pillars of Hercules, who jealously *concealed* (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ὀλοόφραν an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columnae* (Virg. Aen. 11. 262) with the *Herculis columnae* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν.
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς·

and again, ibid. 746:—

Τῶν πρόσθ' Ἰαπετοῖο παῖς ἔχετ' οὐρανὸν εὐρὺν
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἄσσον ἰοῦσαι
ἀλλήλας προσέειπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P.V. 348 follows the same account, describing Atlas as ὃς πρὸς ἑσπέρους τόπους | ἔστηκε, κίον' (dual?) οὐρανοῦ τε καὶ χθονὸς | ὤμοιν ἐρείδων. Cp. also P. V. 430 οὐράνιόν τε πόλον νάτοις ὑποστεγάζει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phoenician mariners. The word αὐτός is emphatic = 'all by himself.' The interpretation of ἀμφὶς ἔχουσι is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανόν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν ἀνέχων παρέστηκε. In this case ἔχουσι can only refer properly to οὐρανόν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανός has its stability from the κίονες, that of the earth is in itself. A simpler way is to render ἀμφὶς ἔχουσι of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (ἄ-τλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

μακρὰς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τοι Ὀδυσσεὺς 60
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, 1. 752.

56. λόγοισι, such as are suggested in 5. 208, foll.

58. καὶ καπνόν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 *optat Fumum de patriis posse videre focis; καπνὸν πόλεως ὑπερθρώσκοντα* Eur. Hec. 823.

59. περ. The variation of meaning in this particle is exactly analogous to that of ἔμπης. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. οὔ νύ τ' Ὀδυσσεύς. The word elided is τοι, i. e. σοι governed by χαρίζετο, cp. infra 347. So μ' for μοι Od. 4. 367; Il. 9. 673. The hiatus before οὔ νύ τ' Ὀδ. is common in the bucolic caesura, especially after a pause in the sense.

62. ὠδύσαο. A play upon the name Ὀδυσσεύς, which, according to this etymology, might be translated 'a man of wrath'; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὀδύξης, Ulixes, supposes the stem to be ἰυκ, Lat. dux.

64. ἕρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) *παῖς . . ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει.* Ameis quotes from Gell. N. A. 1. 16 *vallum dentium*, and from Pliny N. H. 11. 181 *cor munitum pectoris muro.* For the genitive cp. *πύργου ῥῦμα* Soph. Aj. 159; *φόβου πρόβλημα* ib. 1076. The construction *σὲ ἕρκος ὀδ. φύγεν* is generally called the *σχῆμα καθ' ὅλον καὶ μέρος*, cp. Il. 20. 44 *Τρῶας τρόμος ὑπήλυθε γυῖα.* Od. 19. 356 *ἥ σε πόδας νίψει.* Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 470. On the passage *τὸν δὲ σκότος ὄσσε κάλυψεν*, Hermann says there is a confusion between *τὸν δὲ σκότος κάλυψεν* and *τοῦ δὲ ὄσσε σκότος κάλυψεν*, but the construction is rather a true instance of Homeric epexegesis, where the subsequent word adds a nearer definition, as in Il. 21. 37 *ὁ δ' ἐρινεὸν ὀξέι χαλκῷ τάμνε νέους δρπηκας.* As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 *γαστέρα γάρ μιν τύψε.* The same construction is used with two datives. Cp. *μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη* Il. 2. 259, *δίδου δέ οἱ ἡνία χερσίν* Il. 8. 129. See Monro, H. G. § 141.

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὃν κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.

70. ὄου] ὄο. See note below. ἐστί] Bekker ἔσκε from Schol. V. 72. μέδοντος] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. ἔπειτα = 'after all this.' This ἔπειτα is the forerunner of the so-called εἶτα *indignantis* of later Greek. It is worth noticing that whereas afterwards ἔπειτα only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. βροτῶν is to be taken with περὶ ἐστί as Od. 18. 248 ἐπεὶ περίεσσι γυναικῶν. In the second clause περί is adverbial to ἔδωκε. Trans. 'Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.' Cp. Il. 1. 258 οἳ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἐστὶ μάχεσθαι.

68. γαιήοχος, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to ἔχειν, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

70. Πολύφημον, the accusative attracted to the case of the ὃν preceding.

ὄου. Curtius seems right in describing this form as only an incorrect way of writing ὄο. It only occurs twice, here and in Il. 2. 325 ὄου κράτος, ὄου ἐλέος. He describes ὄο as an intermediate form of the genitive between -οιο and -ου. On the same view Ahrens would write Αἰόλοο Od. 10. 36, 60. Cp. Il. 2. 518; 15. 66, 554; 22. 313; Od. 14. 239. Cp. Monro, H. G. § 98; and Curt. Explan. Gk. Gram. p. 64.

ἐστί. Bekker's ἔσκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώπεσσι. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase ἀφνειὸς Πυλίοισι μέγ' ἔξοχα Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, μέγα κρατέεις νεκύεσσι Od. 11. 485 (where see note), λαῶν οἷσιν ἄνασσε Od. 2. 234, γιγάντεσσι βασίλευεν Od. 7. 59, εἰνάκις ἀνδράσιν ἦρξα Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώπεσσι in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fäsi's note.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δή = 'from that time forward.'

75. οὔ τι κατακτείνει. This may either be taken as the pres. tense of attempt; or, better, as a parenthetical clause = 'though he does not slay him'; 'without, indeed, slaying him.'

ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
νοστῆσαι Ὀδυσῆα δαΐφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα 85
Νύμφῃ ἐυπλοκάμῳ εἴπῃ νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90

83. δαΐφρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts. 85. Ὠγυγίην] ἐν τῇ κατ' Ἀντίμαχον Ὠγυλίην γράφεται. Schol. H. M. P. Q. 88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπελεύσομαι and διελεύσομαι. Cobet, Mnemosyn. 1. 51 reads ἐπιείσομαι. 90. κάρη κομόωντας] The phrase occurs twenty-six times in Homer. In the Venetus A. the words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp. κάρη ξανθός Od. 15. 133; κεφαλὰς κομῶσαι Hdt. 4. 168.

76. ἡμεῖς οἵδε, 'we [that are] here.' ὅδε, like Lat. *hic*, points to that which is nearest to the speaker. Cp. inf. 185; 2. 47; 4. 26, 235.

78. ἀντία πάντων. It makes the best antithesis to join ἀντία πάντων ἐριδαινέμεν οἶος, 'to contend by himself against all,' and to take ἀθ. ἀέκητι θεῶν as a separate clause enhancing the force of πάντων by showing of whom the πάντες consisted.

82. εἰ μὲν δή. The return to this protasis is ἔπειτα 84.

84. διάκτορος. Eustath. ad l. interprets this as ὁ διάγων τὰς ἀγγελίας. Buttm. Lexil. p. 230 combats this, and refers the word to διάκω, i.e. διώκω, making it = runner, cp. διάκονος. Nitzsch retains the derivation from διάγω, in the sense of πέμπειν, 'to conduct.' Cp. the act of Hermes in withdrawing Ares from the battle, Il. 5. 390; and conducting Heracles on his quest of Cerberus, Od. 11. 625.

85. Ὠγυγίην. On the possibility of reconciling Homeric geography with actual fact see note on Od. 5. 34.

ὀτρύνομεν, aorist subjunctive with short vowel, as ἱμείρεται, supra 41.

86. ἐυπλόκαμος does not mean only 'fair-haired' like ἠύκομος, but points to the beauty of her *coiffure*; πλόκαμοι are ringlets or plaits. Cp. Il. 14. 176 χερσὶν πλοκάμους ἔπλεξε φαεινούς.

νημερτέα βουλὴν νόστον. 'That which is infallibly purposed,' viz. that Odysseus shall return. Cp. Od. 20. 245 οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλὴ Τηλεμάχοιο φόνος.

88. αὐτὰρ ἐγών points the contrast to Ἑρμείαν μέν supra 84.

Ἰθάκηνδ' ἐσελεύσαμαι = 'will go to the island and into the town.' See critical note.

ὄφρα. The existence of the correlative τόφρα, like ἕως and τέως, seems to settle the question that these particles are related to the pronominal stem ὁ. ὄφρα may be for ὄφι-ρα, a combination of ρα with ὀ-φι a locative of ὁ.

90. καλέσαντα. Cp. Schol. ad Il.

πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.
Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

91. μνηστήρεσσιν ἀπειπέμεν] Cobet, Miscell. Crit. p. 419 would read μνηστήρεσσ' ἀποειπέμεν. 93. Σπάρτην] Zenodot. Κρήτην. Some MSS. add after 93 Κείθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἄνακτα· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. 95. ἔχῃσιν] λάβῃσιν Rhianus.

1. 542 ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

Ἀχαιούς. This is properly the name of the dominant tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (κάρη κομ.). Cp. the description of the Abantes, Il. 2. 542 ὄπιθεν κομόωντες.

91. **ἀπειπέμεν,** 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γὰρ κρατερῶς ἀπέειπεν, but the full expression μῦθον ἀπηλεγέως ἀποειπεῖν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 εὖ τόδ' ἐξεῖπον τέλος.

92. **ἀδινά,** 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that ἀδινός is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (αἰεί) driven thither *in herds or numbers*,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδινά to be a generally descriptive epithet because εἰλίποδας is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδινός, sc. 'compactness.' See on Od. 4. 721.

εἰλίποδας. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to εἰλίπους does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (χαλαρά). The explanation of the Schol. is nearer the truth, ὡς ποιοῦντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἑλικοειδῆ, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctuatio, qua boves ab aliis animantibus differunt.' εἰλίποδες as an epithet of oxen thus forms a graphic contrast to the word ἀερσίποδες applied to horses, Il. 3. 327.

ἕλικας. Two interpretations are given by Apoll. Lex. Hom. ἤτοι τὰ κέρατα ἑλικοειδῆ ἐχούσας ἢ ὡς ἔνιοι ἀπὸ τοῦ κατὰ τοὺς πόδας ἑλιγμοῦ. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 βόας . . κεράεσσιν ἑλικτάς. Cp. Od. 12. 348, 355. Others refer ἕλιξ to root σελ, as in σέλας, and render, 'bright;' either of colour or sleekness. Or, if we compare the epithet ἀμφιέλισσαι, which, as applied to ships, means 'well-rounded,' we may interpret ἕλικες as meaning 'well-rounded,' i.e. 'fat,' 'goodly' kine.

93. **Πύλον ἠμαθόεντα,** see on Od. 3. 4.

95. **ἵνα μιν κλέος ἔχῃσι,** sc. ὡς κοπιασαντα ὑπὲρ τοῦ πατρός, Eustath. Cp. Il. 17. 143 ἥ σ' αὔτως κλέος ἐσθλὸν ἔχει.

ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
[εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ,
βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.]
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ. 105
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97–101. *προηθετοῦντο οἱ στίχοι*, i.e. a pre-Aristarchean rejection. Schol. M. T. 99–101. *ἀθετοῦνται μετ' ἀστερίσκων ὅτι ἐν τῇ ε' τῆς Ἰλιάδος καλῶς.* Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. *ἡ τοῦ δόρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον* Schol. M. T. but see inf. 104.

97. **ὑγρήν.** Ameis ad loc. gives a list of such feminine adjectives used substantivally, from which the following specimens are taken, *ἄκρη* Od. 5. 513, *ἀμβροσίη* 4. 445, *ζεφυρίη* 7. 119, *ἴση* 9. 42, *σχεδίη* 5. 33.

99. See on Od. 5. 43.

101. **κοτέσσεται,** = *κοτέσηται.*

ὀβριμοπάτρη. Bekker and others write *ὄμβριμος* instead of *ὄβριμος* on the authority of some later MSS. The word is probably connected with *βρί-θω, βρι-αρός, βαρύς*, etc., with the prosthetic *ὀ*, as in *Ὀβριάρεως* for *Βριάρεως* (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. **ἐπὶ προθύροις οὐδοῦ ἐπ' αὐλείου,** 'in the outer porch at the threshold of the court.'

105. **Ταφίων.** The *Ταφίων νῆσοι* were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 *ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων*), who were a race of pirates. Cp. Suidas s.v. *Τάφιος* = *ὁ λῃστής.* In Od. 1. 181 they are called *φιλήρετμοι.* The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. **εὗρε δ' ἄρα.** This does not mean that she was looking for them, but that she 'came on them' there. Lat. *offendit.* The word *ἔπειτα* will then signify, not the next thing that took place, but the next thing she observed.

107. **πεσσοῖσι.** Athenaeus quotes (1. 29) a description of this game as played by the suitors, *ὀκτὼ γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμόν, ὅσοιπερ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλιπεῖν ὀλίγον κενόν. ἐν δὲ τῷ μεταιχμίῳ τούτῳ μίαν τιθέναι ψῆφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σκοπὸν δὲ ποιεῖσθαι εἴ τις βάλλοι ψήφῳ ἑτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχάζεσθαι ταύτης. Εἰ δέ τις τύχοι καὶ ἐκκρούσειε πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἐξωσμένης χώραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάντα τὴν Πηνελόπην, ἐν ᾧ τὸ δεύτερον ἐγένετο χωρίῳ, ἐντεῦθεν βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τύχοι ἄνευ τοῦ μηδεμᾶς τῶν ἄλλων ψαῦσαι νικᾶν, καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτήν. Τὸν δὲ Εὐρύμαχον πλείστας εἰληφέναι ταύτῃ τῇ παιδιᾷ καὶ εὔελπιν εἶναι τῷ γάμῳ.*

109. **κήρυκες.** It would seem that

οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
Τὴν δὲ πολὺ πρῶτος ἷδε Τηλέμαχος θεοειδής,
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν 115
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἷδὲ πρότιθεν. Eustath. gives προτίθεντο ἷδέ. Cp. Schol. E. M. ἄμεινόν φησιν Ἡρωδιανὸς, ἀναγιγνώσκειν πρότιθεν τοὶ δέ. 117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιοτέραις. Αἱ εἰκαιότεραι (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which

a distinction must be made between κήρυκες οἱ δημιοεργοί ἐασιν Od. 19. 135 and the private κήρυκες attached to the retinue of kings and chieftains. Talthybius, the κῆρυξ of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κηρυκηίαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The κήρυκες were of noble or even royal blood; their epithets are ἀγαυοί (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private κήρυκες (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private κῆρυξ approached that of the θεράπων, cp. Od. 18. 423 κῆρυξ Δουλιχιεὺς, θεράπων δ' ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12-14. The θεράποντες were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεράπων to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μέν, sc. κήρυκες, οἱ δέ, sc. θεράποντες.

112. τοὶ δὲ .. δατεῦντο. Cp. δοιὼ θεράποντε δαήμονε δαιτροσυνάων Od. 16. 253. πρότιθεν, 'set tables in front of the seats,' cp. Od. 10. 354 προπάροιθε θρόνων ἐτίταινε τραπέζας. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. ὀσσόμενος (from ὄσσομαι (i.e. ὀκ-jο-μαι), Curt. Gk. Etym. 407). The first meaning of ὄσσομαι is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with θυμός or θυμῷ. Cp. Od. 20. 80 ὄφρ' Ὀδυσῆα ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην.

116. μνηστήρων τῶν μέν, 'of the suitors here,' in strong contrast to αὐτός. This position of the demonstrative pronoun is analogous to a use in Attic Greek of οὗτος, Cp. οἱ τῶν ἱκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. ἄνδρα τὸν ὅς Od. 10. 74, πόλιν τὴν . . . ὅθι Il. 4. 41, συνθεσίαων τάων ἅς Il. 5. 320, but cp. Il. 7. 461 τεῖχος ἀνορρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι, | αὖτις δ' ἠΐονα μεγάλην ψαμάθοισι καλύψαι. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read ἀνδρῶν μνηστήρων.

117. τιμήν. Nitzsch reckons under the 'prerogatives' of the Homeric king,

τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή.'
Ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν

Aristarchus dissented. Αἱ εἰκαιότεραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 587; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Al. δώμασιν.

(1) the royal estate, τέμενος Il. 6. 193–195; 9. 578; Od. 6. 293; (2) tribute and fees, λιπαραὶ θέμιστες Il. 9. 156; (3) special gifts, δωτίνησι θεὸν ὃς τιμήσουσι ibid.; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίη δὴ νῶι τετιμήμεσθα μάλιστα ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰσορόωσιν; καὶ τέμενος νεμόμεσθα, κ. τ. λ.

119. νεμεσσήθη δέ, where in Attic syntax we should find νεμ. γάρ.

122. καί μιν φωνήσας . . . προσηύδα. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

φωνήσας = 'lifting up his voice,' φωνεῖν is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δ' ἐπὶ χθονὶ πίπτε, θεᾶς ὅπα φωνησάσης, which is a palpable imitation of Il. 2. 182 ξυνέηκε θεᾶς ὅπα φωνησάσης, where however the accus. depends on ξυνέηκε. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc φώνησέν μιν, and so the Attic writers, Soph. Aj 73, 1047; El. 329; Phil. 229, etc. In the present line both μιν and ἔπεα are governed by προσηύδα. Similarly, προσέειπον occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. ἔπος τέ μιν ἀντίον ηὔδα Il. 5. 170, τί με ταῦτα παρατροπέων ἀγορεύεις Od. 4. 465, πεπνυμένα βάζεις Ἀργείων βασιλῆας Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 *b*, 112. 1, 2.

123. φιλήσεαι, 'shalt be entreated well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. ξείνισσα καὶ ἐν μεγάροισι φίλησα Il. 3. 207, ἐπεὶ φιλέεσθε παρ' αὐτῇ Il. 13. 627. So Od. 4. 29 ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ, 8. 208 τίς ἂν φιλέοντι μάχοιτο, 10. 14 μῆνα δὲ πάντα φίλει με. But the other meaning of φιλεῖν is not excluded. Cp. φιλέεσκε γὰρ αὐτῶς inf. 264.

124. ὅττεό σε χρή. For this epic use of χρή in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 τί με χρὴ μητέρος αἶνον, 3. 14 οὔ σε χρὴ αἰδοῦς. Compare with this the use of χρεώ τινά τινος, sc ἴσει, γίγνεται, ἐστί, Od. 5. 189 ὅτε με χρειὼ τόσον ἵκοι, 4. 634 ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς, Il. 21. 323 οὐδέ τι μιν χρεὼ ἔσται, Od. 4. 707 οὐδέ τί μιν χρεώ. The same construction is found in Eurip. Hec. 976 τίς χρεία σ' ἐμοῦ; see La Roche, Hom. Stud. p. 247 foll.

δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὁρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135

134. δείπνῳ] Apoll. Sophish. 9. 11, δείπνου.

128. **δουροδόκης ἔντοσθεν.** The interpretation of Eustath. seems simplest, that the *δουροδόκη* was *εἰς κίονα ἐγγεγλυμμένη*, as if the spearshafts rested in the flutings of the column; an interpretation which does not suit well with the epithet *ἐυξόου*. Rumpf, Aed. Hom. 1. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the *μέγαρον*. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and *ἔστησε φέρων πρὸς κίονα μακρήν* (Od. 17. 29) *before* he crosses the stone threshold at the entrance of the hall. For **ἄλλα**, meaning 'besides,' 'as well.' see on inf. 133.

130. That **λῖτα** is an accusative singular seems settled by the use of *λιτί* as the dative, Il. 18. 352; both cases must be referred to a nom. *λίς*, cp. *λὶς πέτρη* Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative *λιτόν*. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter *λί = λισσόν*. Cp. Thucyd. 2. 97 *ὅσα ὑφαντά τε καὶ λεῖα*, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words *ὑπὸ — πετάσσας* as parenthetical, so that the two adjectives *καλὸν δαιδάλεον* should go with *θρόνον*, to which they are appropriate. With the same stem (*λῖτ*) are connected Lat. *glitus*, and Gk. *γλοιός*, *γλίσχρος*. See Curtius, Gk. Etym. 330.

132. **κλισμόν.** *κλισμοὶ μέν εἰσιν οἱ ἔχοντες κλιντῆρα ἐξέχοντα πρὸς τὴν τῶν ὤμων ἀνάπαυσιν. ἐν αὐτοῖς γὰρ ἐπερείδουσι τοὺς ὤμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι.* Schol. E. P. Q. If the distinction between the two words can be preserved, it, probably, amounts to this, that the *θρόνος* had a straight, and the *κλισμός* a sloping back. In practice, the *θρόνος* stood higher than the *κλισμός*, and is the word used for a chair of state.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This epexegetic use of a noun after *ἄλλος* is not uncommon in Homer. Cp. Od. 5. 105 *ἄλλων . . τῶν ἀνδρῶν*, 10. 485 *ἄλλων . . ἑτάρων*. The process seems reversed in such a phrase as *ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι* Od. 6. 84; cp. Soph. Aj. 516 *ἄλλη μοῖρα*, Phil. 38 *ἄλλα ῥάκη*. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; Il. 2. 191; 13. 622.

134. **ἀδήσειεν,** 'should feel loathing,' properly that which comes from satiety. With *ἄδην* cp. Lat. *satur*, *satis*. For the quantity and orthography of *ἄδην*, *ἆδην*, *ἄδδην* cp. *κᾰλός*, *κᾱλός*, *κάλλος*, the variation arising from the influence of the Jod after the *δ* or *λ* sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφίαλος, and the Aeschylean *ὑπέρφευ*, has the sense of *overgrown* (from root *φυ*), which easily passes into that of *overweening*. With the change of vowel cp. *φυτόν* with *φῖτυ*, *μόλυβδος* with *μόλιβδος*, *λύγος* with Lat. *lig*-are. Curtius, Gk. Etym. 468. J. Schmidt says *ὑπερφίαλος* may come from **ὑπερφέϝαλος*, like Boeot. *κλίος*, *βίοντας*, instead of *κλέϝος*, *βέϝοντας*, or *θίασος* instead of *θέϝασος*.

χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν·
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· 140
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας·
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.
Ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε. 145
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι,

140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because κρειῶν πίνακας is a mere repetition of εἴδατα. Eustath. defends them.

136. Join προχόῳ φέρουσα and χέρνιβα ἐπέχευε, sc. χερσίν.

138. νίψασθαι, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. νίπτειν, as distinguished from λούειν, is to wash a part of the body or of any object; as distinguished from βάπτειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. πλύνειν is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. εἴδατα πόλλ' ἐπιθεῖσα, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (ταμίη (τέμ-νω) who gives the portion of meat to the household) does the best she can for the unexpected guest; the εἴδατα are probably the leavings from a former meal. Cp. κρειῶν πίνακας παρέθηκε συβώτης | ὀπταλέων, ἃ ῥα τῇ προτέρῃ ὑπέλειπον ἐδοντες Od. 16. 49.

παρεόντων is equivalent to the ἔνδον ἐόντων of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. ἀείρας, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But πίνακας does not mean 'slices,' as some would interpret; but 'platters.'

143. αὐτοῖσιν, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφι of the preceding line. The dative should be joined with οἰνοχοεύων.

147. παρενήνεον, Od. 16. 51. The simple form νήνεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read νήεον, as Bekker (ed. 2) does in the present passage and in ἐπενήεον Il. 7. 428. νήνεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of νέω, sc. νήνεω, though we have tenses from a present νηέω in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον,
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο 150
μνηστῆρες, τοῖσιν μὲν ἑνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. ἐπι-στέφ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, στέφειν being properly analogous in meaning to πυκάζειν. But *stipare* is not far from the common signification of στέφειν: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So ἐπιστεφέας οἴνοιο Od. 2. 431.

150. ἐξ ἔρον ἕντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 ἀφέτην δίψαν, we find the following less common usages of it, Il. 13. 636 πάντων μὲν κόρος ἔστι, καὶ ὕπνου καὶ φιλότητος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, | τῶν περ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι | ἢ πολέμου, and Il. 24. 226 αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς, | ἀγκὰς ἑλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἴην. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; θυμός is most like an active principle): and so the ἔρος in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the *admission* of the ἔρος into the person (cp. ἵλαον ἔνθεο θυμόν Il. 9. 639): whence we may understand that what is denoted by the dismissal of the ἔρος is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should say. Dismissal of the ἔρος is at once succeeded by the presence of κόρος, cp. Il. 13. 636, quoted above; Od. 4. 103 αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γόῳ φρένα τέρπομαι): but the pleasure is greatest at the moment which is signalised by the attainment of the limit; and hence the form of expression, as above, ἐέλδεται ἐξ ἔρον εἶναι. That an ἔρος is connected with γόος, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of ἐξίεσθαι, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) προσίεσθαι. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, ἐξ ἔρον εἶναι and ἀφέτην δίψαν. Virgil's 'Postquam exemta fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖσιν μέν. The return to this comes inf. 156 αὐτὰρ Τηλέμαχος.

152. μολπή. The Schol. interprets this word as ἡ μετ' ᾠδῆς παιδιά. The view taken by Aristarchus was '*semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.*' (Lehrs, de Aristarch. Stud. 138) '*Docuit primitivam vocis significationem esse potius ludendi; quod ex vocabulo* μέλπηθρα (Il. 13. 233) *apparere, item in pilea Nausicaae* (Od. 6. 101), *denique in quibusdam exemplis saltationis lusum offerentibus.*' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν τρεψάμενοι τέρποντο. On the whole

κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
Φημίῳ, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν, 155
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
'Ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν, 160
ἀνέρος οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἴν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι

question, Lehrs decides, '*Haec omnia cum considero Aristarcho in* μολπή *cantus significationem excludenti assentiri dubito. Sed hoc tenebimus* μολπή et ἀοιδή, μέλπεσθαι et ἀείδειν *non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.*'

τὰ γάρ τ' ἀναθήματα δαιτός. The τά is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἢ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἔλεγχείην ἀναθήσει with μῶμον ἀνάψαι Od. 2. 86. So Homer speaks of the φόρμιγξ as δαιτὶ συνήορος Od. 8. 99, δαιτὸς ἑταίρην Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμιγξ Pindar, Pyth. 1. 6 ὅταν φροιμίων ἀμβολὰς τεύχῃς. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κηὖ μὲν τὰ Γλαύκας ἀγκρούομαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 *praetentabat pollice chordas*. Bergk, Griech. Lit. 1. p. 433, seems to refer ἀναβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σχών, as distinguished from ἔχων, of which it represents the first moment, 'putting his head near;' so inf. 4. 70.

158. νεμεσήσεαι. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τούτοισιν, 'those suitors yonder.'

160. ῥεῖα, 'lightly,' i.e. without care or trouble.

νήποινον, see inf. 363.

162. ἢ εἴν ἁλί. ὀστέα the subject of πύθεται, becomes the object of κυλίνδει, the sentence would naturally run ἢ κύματι κυλίνδεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312, 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if;' and not 'would that!'

164. ἐλαφρότεροι ἢ ἀφνειότεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως, where we should expect μᾶλλον εὐτυχής or εὐτυ-

ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; 170
ὁππποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἠὲ νέον μεθέπεις, ἦ καὶ πατρώιός ἐσσι 175

167. θαλπωρή] γρ. ἐλπωρή κατ' ἐνίους τῶν ἀξιολόγων πάνυ Schol. E. M. 168. φῇσιν] So La Roche and Bekk., following Schol. on Il. 1. 129. Al. φήσει, φησίν. 170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἶς. Eustath. 1407. 51 εἰ δίχα τόνου ἐστὶν, ὅπερ ἀρέσκει τοῖς ἀκριβεστέροις, ῥῆμά ἐστιν ἐγκλιτικὸν ἀπὸ τοῦ εἰμί. See Cramer, Anecdot. Ox. 4. 349 εἰμὶ, εἶς, ὀξυτόνως· εἶμι, εἶς, περισπωμένως. Nauck reads ἐσσ'. 171–173] ἔν τισιν οὐκ ἐφέροντο Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188–190, where see Schol. 172. εὐχετόωντο] Al. εὐχετόωνται. 175. ἠὲ ... ἦ] For the rules for accenting ἤ and ἦ see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα, Plut. de Audit. 2 ἔστι δὲ λογικώτερα μᾶλλον ἢ παθητικώτερα, Cic. pro Mil. 29 *libentius quam verius.*

166. ἀπόλωλε μόρον, so ἀπ. ὄλεθρον Od. 9. 303.

168. φῇσιν. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with εἰ indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of δέ in τοῦ δ' ὤλετο seems to be strongly adversative. '*Though* many predict his return, *yet notwithstanding* his hopes of return are gone.'

169. ἀτρεκέως, connected with τρέπ-ω, the κ representing π, as in ἀ-τρακ-τος, and in Lat. *torqueo.*

170. τίς πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τίς πόθεν; Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει ἐτέων ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 *ex ipso genere gratiarum agendarum intellegatur, cui quando sint actae.* Similar, but not identical in form, are Hdt. 1. 35 ὤνθρωπε τίς τ' ἐὼν καὶ κόθεν ἥκων; Virg. Aen. 8. 114 *qui genus? unde domo?* Propert. 1. 22. 1 *qualis et unde genus, qui sint mihi, Tulle, penates quaeris.*

171. ὁππποίης. Here a clause of indirect question, as if immediately in construction with κατάλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετόωντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. πεζόν. A touch of *naïve* humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, ibid. 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἔτυμος, cp. ἐτεός, to be referred to the root ἐσ, the substantive verb; so ἐτήτ. = 'that which really *is*.'

175. ἠὲ νέον μεθέπεις, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of ἤ, are as follows:—

ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι 180
υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἑτάροισι,

177.] 'καὶ κεῖνος non κακεῖνος Aristarchus. pariterque alibi constanter quum in hoc pronomine tum in adverbiis καὶ κεῖθε, καὶ κεῖθεν, καὶ κεῖσε non κἀκεῖθε, κἀκεῖθεν, κἀκεῖσε.' Dind.

(1) The *disjunctive* ἢ (ὁ διαζευκτικὸς or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἢ . . ἄμφω τοὺς συνδέσμους ἐγκλιτέον· διαζευκτικοὶ γάρ εἰσι.

(2) The asseverative ἦ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ 'ἦ γὰρ οἴομαι' περισπωμένη τάσει ἀναγνωστέον· διαβεβαιωτικὸς γὰρ ὁ σύνδεσμος.

(3) The interrogative ἦ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἦ· ἐρωτηματικὸς ὁ σύνδεσμος καὶ ἅπαξ εἰλημμένος κατὰ μίαν διάνοιαν· διὸ περισπαστέος.

(4) The second ἦ in a double question, whether direct or indirect, is always circumflexed (ἦ or ἤε διαπορητικός or ἀπορηματικός). Herodian on Il. 1. 190 ἦ . . ἤε· τὸν μὲν πρότερον σύνδεσμον βαρυτονητέον, τὸν δὲ δεύτερον περισπαστέον· διαπορητικὴ γὰρ ἡ σύνταξις καὶ οὕτως ἐν τῇ καθόλου. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. ἴσαν. Nitzsch follows the interpretation given by Eustath. ἔγνων, ἔμαθον, and takes the word as a pluperfect from οἶδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εὖτ' ἂν ἴῃ χωρόν, and is analogous to the use of ἱκάνειν, ἵκεσθαι with accusative.

177. ἐπεὶ καὶ κεῖνος, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστροφῶσι πόλεας.

182. ὧδε. Aristarchus insists that in Homer ὧδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὧδε· κατὰ Ἀρίσταρχον οὐδέποτε συνήθως ἡμῖν (that is τοπικῶς) κεῖται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttmann combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὧδε, 12. 346 ὧδε γὰρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ὧδ' ἤγειρε; 17. 544 τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον, and the present passage νῦν δ' ὧδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στῆθ' οὕτως ἐς μέσσον Od. 17. 447, ἀμφίπολοι στῆθ' οὕτω ἀπόπροθεν Od. 6. 218, ἔρρ' οὕτως Il. 22. 498. What οὕτω can express can equally well be expressed, *mutatis mutandis*, by ὧδε. ὧδε is related to οὕτως, as ὅδε is related to οὗτος. Now ὅδε refers to that which is nearest to the speaker; οὗτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὅδε is related to ἐμός (cp. ἀνὴρ ὅδε as a periphrasis for ἐγώ), and οὗτος to σός (cp. ὦ οὗτος as an address = ὦ σύ). The meaning of ὧδε and οὕτως in Homer will be often best expressed by a gesture, e. g. πρόμολ' ὧδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στῆθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὧδε, as if it meant 'here.' With ὧδε κατήλυθον in the present passage cp. τόδ' ἱκάνει inf. 409 with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὅδε and οὗτος in Philologus 27. 3, p. 508 foll.

πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἴθωνα σίδηρον·
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185
ἐν λιμένι Ῥείθρῳ, ὑπὸ Νηΐῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν·
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν 190
γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.

185, 186.] προηθετοῦντο ὑπὸ Ἀριστοφάνους, κατ' ἔνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέροντο Schol. H M. Q. R. 186. ὑπὸ Νηΐῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ μὲν ὑφ' ἓν ἀναγιγνώσκουσι, λέγοντες ὑπονήιον τὸν λιμένα.

183. πλέων. A monosyllable by synizesis.

οἴνοψ may possibly mean 'glittering,' 'gleaming,' like αἴθοψ used as an epithet of οἶνος. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 οἴνοψ, μέλας, κυάνεος, πορφύρεος ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χρόαν, 'white' wines, according to him, being the creation of later luxury.

184. Τεμέσῃ (cp. *Temesaea aera* Ov. Met. 7. 207), of which the later name was Τέμψα, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέσῃ is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cuprum*) is really = *aes Cyprium*.

185. ἥδε, *deictic*, i. e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for ἀγρός is cultivated land, and there is nothing in the use of ἐπί to forbid our rendering it 'beside,' or 'off;' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, | νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν. Here ἐπ' ἠπείροιο is an equally unusual expression with ἐπ' ἀγροῦ, but of course the meaning is made perfectly clear by the use of ἔρυσσαν, and ἐπί must mean 'upon.' Again ἤπειρος is as distinct from the *beach* (see Il. 1. 485) as ἀγρός is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as ἤπειρος or ἀγρός. In Od. 16. 383 a person between the harbour and the town is said to be ἐπ' ἀγροῦ νόσφι πόληος. The word Ῥεῖθρον seems to carry out this idea of the creek.

186. Ῥείθρῳ. See appendix on Ithaca.

188. ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; 11. 438.

εἴ πέρ τε εἴρηαι, as we say, 'if you 'll only go and ask.'

190. ἐπ' ἀγροῦ πήματα πάσχειν, 'lives a hard life on his farm:' not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. ἀμφιπόλῳ. Her name was Σικελή Od. 24. 366.

192. παρτιθεῖ, i. e. παρατίθησι. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as διδοῖ for δίδωσι, ἴεις and ἴει for ἵης, ἵησι, etc.

Join κατὰ-λάβῃσιν, and for μιν . . γυῖα cp. sup. 64.

193. γουνός. The existence of such names as Γοννοκόνδυλος Livy 39. 25, and Γοννοῦσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου.
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ,
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης γουνός?
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῖο τόσος πάις εἶς Ὀδυσῆος.
αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. αἰνῶς μέν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

the etymology which refers γουνός to γόνυ, rather than to γόνος in the sense of soil land. γουνός will then be related to γύνυ in the same way as κνημός to κνήμη, and will mean a 'bend' or 'knoll.' Cp. γουνὸν Ἀθηνάων ἱεράων whence Pindar's (Isth. 3. 43) ἐν γουνοῖς Ἀθανᾶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἀλωή, used properly of a threshing-floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὴ γὰρ ἔφαντο, 'for they *did* say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 πεδάᾳ καὶ ἔδησε κελεύθου, Aesch. Ag. 120 βλαβέντα λοισθίων δρόμων. βλάπτειν is to be referred to a root *mlā* (cp. μαλακός, βλάξ), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ .. ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we should expect ὑπὸ χαλεπῶν ἀνδρῶν ἐχόμενος.

201. βάλλουσι, perhaps of a sudden thought, stronger than ἐνὶ θυμῷ τιθέναι inf. 320.

203. δηρόν. Curtius (Gk. Etym. 501) connects δη-ρό-ν with the adverb δήν, originally δϝαν, or δϝην, and appearing in Alcman in the form δοάν. δϝαν or διϝαν is probably an accusatival form from stem διϝα, signifying 'day;' Lat. *die*, for *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *diu*.

204. ἔχῃσι. The subject to this is δέσματα. One feels the want of an expressed object to ἔχῃσι, so Cobet would write εἴ πέρ ϝε, 'him.'

207. εἰ δὴ .. Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'startling' likeness, as in Il. 3. 158 αἰνῶς εἰς ὦπα ἔοικε.

209. θαμὰ τοῖον. We find τοῖον used in the sense of οὕτως as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun σιγῇ τοῖον Od. 4. 776; 7. 30. As qualifying an adjective

πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι.
Ἀργείων οἱ ἄριστοι ἔδον κοίλῃς ἐν νήεσσιν
ἐκ τοῦ δ' αὖτ' Ὀδυσῆα ἐγὼν ἴδον οὐδ' ἐμὲ κεῖνος
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ· οὐ γὰρ πού τις ἑοῦ γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὀφελον μάκαρός νύ τεο ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἐπὶ γῆρας ἕτετμε.
νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐνθ' So written in some good MSS. for the common ἐν. Cp. Od. 2. 16, 27; 3. 131; 15. 317. δόρυσι ἐν νηυσὶ is used in a different sense: L. 5. 327. 215. ἔγω γε. On the question between ἔμμεν and ἔγω γε see Leurs. Quaest. Ep. 132. 222. νωνυμνον. So Wolf for the ordinary νωνυμον.

or adverb βάρατον...ἀβληχρὸν μάλα τοῖον Od. 11. 135; 23. 232. πελωρὸν μέγα τοῖον Od. 5. 321. ἐπιείκες τοῖον L. 23. 24. κεφάλεον ὅτ τοῖον Il. 15. 451. φαίδιμοι μάλα τοῖον Il. 20. 30. The word in each case is deictic, expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase 'ever so often', 'often and often'.

ἐπεί introduces the reason of his being able to detect the likeness.

210. ὃς Τροίην ἀναβήμεναι. 'embarked for the land of Troy.' A shorter form of a similar phrase in Il. 2. 47, ἀναβαίνεμεν ὄφρα τάχιστα. ἐπὶ εἰ πατρίδ' ἵκοιμι πλέων ἐπ. οἴκοιο ποντοπορήσω. So εἰς Σύριον ἀναβαίνετε Od. 15. 285.

ἔνθα = 'whither'; so in L. 2. 287. ἐνθάδε is used in the sense of 'hither' in ἢ εἰ ἐνθάδε γε ἐνείκαι L. 6. 307.

211. With οἱ ἄριστοι. Cp. τοὶ πάντες in L. 257.

213. πεπνυμένος. a perfect passive participle from πνέω, the root of which is πνε, cp. πίπτω for πιπτω. The infinitive πεπνύσθαι is used in the same sense, 'to be wise'. The connection between the idea of 'breathing' and 'being wise' is sufficiently suggested by the comparison of ἄνεμος with animus, anima, and spiritus with the inner sense of spirit. See Cic. Tusc. Quaest. 1. 9, 19.

213. τοῦ ἔμμεναι. 'of him'.

214. οὐ γὰρ πού τις ἑοῦ γόνον αὐτὸς ἀνέγνω. 'for no one knows his own child.' The Scholiast quotes a similar thought from Euripides: μήτηρ φιλοτεκνοῦ μάλιστα πατρὸς τὸν μὲν τὰ αὐτῆς οἶδεν οὐδ' ἐγὼ ὅστις. and from Menander—

πατὴρ γὰρ οὐδεὶς οἶδε τοῦ υἱοῦ τὸν ἐγενετο
ἀλλ' ὑπονοοῦμεν πάντες ἃ πιστεύομεν

215. ὄφελον with ἄν (ὄφελον ἄν L. 5. 307; 11. 548) with ὦ only (Od. 14. 274; L. 4. 315; Od. 5. 345) with αἴθε L. 6. 415; 24. 255. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος μακαρ, a. an epithet of the gods, meaning accordingly 'blessed' (μαν-μαν, μαν-ια, μαν-ία, μαν-ία) 'great', 'powerful' and so 'blessed', 'happy', just as ἱερός, compare Skt. ṛṣi, 'rishi' meaning 'strong and tried', 'sacred'. From the usage of μακαρες θεοί, the word has passed into its ordinary signification of 'happy'.

216. νῦν δ' ὃς γενέσθαι = νῦν δ' ὃς γεγένημαι. εἰς ὁ γενόμενος, ἐπὶ τὸ γεγενῆσθαι. See Goodwin, Gr. M. T. 1. 1. 5. ὑπνοῦν used

222. νωνυμνον ὀπίσσω. 'in future days'. See ὑπνοῦν used

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαὶς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι

225. τίς δέ] Ἀρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαὶ σύνδεσμον 'τίς δαὶς, τίς δαὶ ὅμιλος' (α. 225) 'ποῦ δαὶ νηῦς ἕστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δὲ ὅμιλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνη] Al. εἰλάπιν'.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; *we* speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἔμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.

223. τοῖον. Cp. Virg. Aen. 1. 607 *qui tanti talem genuere parentes?*

225. τίπτε δέ σε χρεώ; see on 124 supra. τίπτε = *cur tandem*. The meaning is, 'what hast thou to do with all this?' The so-called idiomatic use of the aorist ἔπλετο, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. εἰλαπίνη. A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον, | σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρανίζω Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to the illustration of Arist. Eth. Nic. 4. 2. 20 τοὺς ἐρανιστὰς γαμικῶς ἑστιῶν, which is the characteristic of the βάνανσος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον | αἰεὶ πίνετ' ἐμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαιτυμόνες being always a king's guests, are distinct from the ἐρανισταί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαιτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said δήμια πίνειν' Il. 17. 250. In the scansion of the line, read εἰλαπίν | η ἦε γά | μος. For the accentuation of ἦε in the latter of two questions see on 175 supra.

227. ὥς τέ μοι. There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videntur mihi insolenter epulari, tanquam superbientes*,' as in Il. 2. 289 ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρὶς γὰρ δή μίν φασιν

δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὀρόων, ὅς τις πευσόμενός γε μετέλθοι.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 230
'ξεῖν', ἐπεὶ ἦ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβούλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄριστον ἐποίησαν περὶ πάντων 235
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δαμὴ Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.

234. ἐβούλοντο] τινὲς γράφουσιν ἐβάλοντο· ἐστὶ τοῦ μετέβαλον Schol. E. H. M. Q. 'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνέῳαθαι γένε' ἀνδρῶν,—ὅς τέ μοι ἀθάνατος ἐπιβάλλεται. This passage comes equally well under the construction in (1). Or (3) ὅς τε may be treated as an exclamation = 'how!' so Fasi renders ὅς in Od. 17. 449 ὅς τις θαρσαλέος καὶ ἀναιδὴς ἔσσ', πρόμετης: (1) seems preferable in all cases.

229. ὅς τις πευσόμενός γε μετέλθοι. 'who should come among them, with his senses about him.'

232. μέλλεν . . ἔμμεναι. 'was like to have been': literally (according to the primitive meaning of the word) 'was thinking of being.' The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are Il. 14. 125; Od. 4. 94.

234. ἐβούλοντο. Compare βουλεύθε for βούλεσθε Od. 16. 387, and βουλεται Il. 11. 319. With ἑτέρως ἐβ. cp. Il. 15. 51 βουλεται ἄλλη, Od. 5. 286 μετεβουλευσαν θεοὶ ἄλλοι. Eustath. reading ἐβάλοντο compares it with τρὶς ἐξ βαλούσης τῆς Διὸς sic φρουστικῆς, as if the metaphor were from throwing dice.

235. περὶ πάντων ἀνθρώπων. Cp. Od. 4. 232 ἵππους δὲ ἕκαστος ἐπιστάμενος περὶ πάντων ἀνθρώπων. 17. 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων δμωσὶν Ὀδυσσῆος περὶ δ' αὖτ' ἐμοί. The genitive must not be taken, as directly governed by περί as a preposition, which should rather be regarded as an adverb = imprimis. 'In enim genitivum, quem ἐρμὶ dicimus genitivum comparationis, e notione excludendi quae inest in particula περί spondet ac adverbium quasi profitetur. Quo fit ut isti genitivi πάντων, ἄλλων, facillime secentur cum particula περί nihil praestantia significatur' (vide J. Kuhl, de particulae περί forma et usu Homerico). Translate 'who have taken him from our sight' (put him out of sight) 'utterly, as no man ever was taken, for were he but dead I should not grieve so over him.' Note here that in Homer the opt. with ἄν or κεν is sometimes used to express what would have taken place in an event which has not happened (where an Attic writer would use the indicative with ἄν: cp. Il. 2. 81, 3. 223, 4. 223, 5. 311, etc.

236. τολύπευσε. as we say 'wound up.' The Schol. renders τολύπευσε a τὴν τῶν ἐρίων ἤτοι κατειργασμένην εἴλησιν, and this interpretation, which makes it the 'ball' of spun yarn, rather than the 'wool ready for spinning' as the Lexicons give, suits best with the passage Ar. Lysist. 587

—κἄπειτα πυήσω.
τολύπην μεγάλην, αὖθ' ἐκ ταύτης τῷ
Δήμῳ χλαῖναι ὑφήνω.

Cp. also Soph. Frag. 922 Dindorf. Pollux 7. 32 τὰ δὲ ταῖς ὀλοστήμοσιν τολύπαις Σοφοκλῆς νενόμικεν· τολύπη may be connected with the root τεν- a. II. τέλος. For a similar metaphor cp. Ov. Heroid. 12. 3 *Tum quae dispensant mortalia fata soror e Lemnia fuso evolvisse meo.*

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω. 240
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε

239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τό. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 περισπᾶται, καὶ τὸ ῖ οὐκ ἔχει. Photius Lex. 450 τῷ χωρὶς τοῦ ι ἀντὶ τοῦ διό. See La Roche, Hom. Text. 368. 242. οἴχετ'] So Bekk. with majority of MSS. and Apollon. for the common ᾤχετ'. So also Schol. B.

239. τῷ, 'in that case.' For ἤρατο see note on ἀρνύμενος sup. 5.

240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

241. ἅρπυιαι, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ὡς δ' ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι with ibid. 77 τύφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο. So also Od. 4. 727 παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι, and Il. 6. 346. These passages seem to exhibit the ἅρπυιαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θαύμας δ' Ὠκεανοῖο βαθυρρείταο θύγατρα | ἠγάγετ' Ἠλέκτρην· ἡ δ' ὠκείαν τέκεν Ἶριν, | ἠυκόμους δ' Ἅρπυιας, Ἀελλώ τ' Ὠκυπέτην τε, | αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἕπονται | ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. Διὸς κύνες. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Κλῶθες Od. 7. 197; Κραταιΐς 12. 124; and even Κῆρες (see Curtius, Etym. s.v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὰ δασπλῆτις Ἐ. Od. 15. 234. If the reading ἀνηρείψαντο be genuine, it gives a meaning unlike the usual force of ἀρπάω. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρέψαντο should be read. This he would connect with the root found in Ἅρπυιαι, but which he would read Ἀρέπυιαι.

ἀκλειῶς. 'So that there are no things of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,' 'rumour,' 'tidings;' agreeably with its etymological connection with κλύω. Thus, inf. 283 ὅσσαν ἐκ Διὸς ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι, Od. 16. 461 ἦλθες δὲ Εὔμαιε· τί δὴ κλέος ἔστ' ἀνὰ ἄστυ; 13. 415 ᾤχετο πευσόμενος μετὰ σὸν κλέος ἤ που ἔτ' εἴης, Il. 2. 325 τέρας . . δου κλέος οὔ ποτ' ὀλεῖται, Il. 13. 364 ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει, and (in special connection with the present passage), Od. 4. 427 παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι | ἀκλέα ἐκ μεγάρων. In accordance with this must be interpreted Od. 5. 311 καί μεν κλέος ἦγον Ἀχαιοί, Il. 22. 513 οὐδὲν σοί γ' ὄφελος . . ἀλλὰ πρὸς Τρώων καὶ Τροιάδων κλέος εἶναι ('to be much talked about by'). Similarly the plural in the expression ἄειδε δ' ἄρα κλέα ἀνδρῶν Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν κ.τ.λ. Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in Il. 4. 197 τῷ μὲν κλέος, ἄμμι δὲ πένθος, 5. 171 Πάνδαρε, ποῦ τοι τόξον ἴδὲ πτερόεντες οἰστοὶ καὶ κλέος; ib. 532 φευγόντων δ' οὔτ' ἄρ' κλέος ὄρνυτο οὔτε τις ἀλκή, and 7. 100 ἀκλεὲς αὔτως. Of course κλέος may *gain* the meaning of 'fame' from an epithet attached to it, such as ἄσβεστον, ἐσθλόν, εὐρύ, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more *usual* in this connection than in any other.

242. ἄιστος, ἄπυστος, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eye-witness, and none had heard of him from one who had so seen him. Cp.

κάλλιπεν· οὐδ' ἔτι κεῖνον ὀδυρόμενος στεναχίζω
οἷον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.'

243. οὐδ' ἔτι] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμῃ] Σάμῳ Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐκ ἴδον οὐ πυθόμην. See also 283 infra, where εἴπῃσι gives the equivalent action to ἰδεῖν, and ὅσσαν ἐκ Διός to πυθέσθαι. So Eustath. ad loc. τὸ ἄιστος ἄπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὗ μηδὲν ἴσησί τις, οὔτε αὐτὸς ἰδὼν οὔτε γνοὺς ἀπὸ πύστεως ἤτοι μαθήσεως· ἔστι δὲ τοῦτο καὶ ἑφερμηνευτικὸν (epexegetic) τοῦ ἀκλειῶς Ἅρπυιαι ἀνηρείψαντο.

245. νήσοισι, a local dative.

246. Δουλίχιον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἄκαστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δ' ἐκ Δουλιχίοιο Ἐχινάων θ' ἱεράων νήσων, to which is added αἳ ναίουσι πέρην ἁλὸς Ἠλίδος ἄντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλίχιον with Δολίχα, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ. as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὑλήεσσα Ζ. For the retention of a short vowel before the Z. compare οἱ δὲ Ζέλειαν Il. 2. 824, ἄστυ Ζελείης Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνεῖται, 'declines,' here used as the contrary, not of καταφάναι, but of συναινεῖν. So Od. 8. 42, 43 ἔρχεσθ' . . μηδέ τις ἀρνείσθω, 358 τεὸν ἔπος ἀρνήσασθαι, 21. 345 τόξον . . δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλιπεῖν. With τελευτὴν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὔτ' ἠρνεῖτο στυγερὸν γάμον οὔτε τελεύτα.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα *nunquam significat fortasse, sed ubique temporis adverbium est.* Schol. V. ad locum αὕτη ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διστατικῶς, ὡς ἐν τῇ συνηθείᾳ, ἀλλ' ἑκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, haud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ἧς ὑπεροπλίησι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ = *haud diu aberit tempus cum quondam sua eum perdet superbia.* Similarly, in

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
'ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἔν πρώτῃσι θύρῃσι 255
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·

252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

Od. 2. 76 εἴ χ' ὑμεῖς γε φάγοιτε τάχ' ἄν ποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehrs, '*ex Hesiodeis iam novimus* δὶς μὲν γὰρ καὶ τρὶς τάχα (*fortasse*) τεύξεαι' Opp. 399.

Notice με καὶ αὐτόν, equivalent to καὶ ἐμαυτόν, 'even me myself.'

252. ἐπαλαστήσασα, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as αἰδεσθείς Il. 17. 95, ταφών Il. 11. 545, θαμβήσας Od. 1. 360, ἀγασσάμενος Od. 2. 67, χολωσάμενος Od. 18. 25, ἀνιηθείς Od. 3. 117, ἀλγήσας Il. 12. 206, ὀχθήσας Il. 1. 517; Od. 4. 30, etc. θαρσήσας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of φωνήσας, εἰπών, ἀύσας, and Monro, H. G. § 77, describes these participles as expressing '*exact coincidence* with the action of the principal verb.'

254. ὅ κε .. χεῖρας ἐφείη = *qui manus inferat*. But this opt. after a principal clause of negative meaning is not exactly *final*; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 ἵπποι δ' οὐ παρέασι καὶ ἅρματα τῶν κ' ἐπιβαίην. See Monro, H. G. § 304 *b*.

255. εἰ γὰρ νῦν ἐλθών. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἐὼν ὁμιλήσειεν in 265; the apodosis to εἰ coming in at πάντες κ' ὠκύμοροι γενοίατο. For, though εἰ γάρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218–224 εἰ γάρ σ' ὣς ἐθέλοι φιλέειν .. then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γάρ πως εἴη .. πρῶτόν κεν ἐλοίμεθα.

Od. 17. 496, 497 εἰ γὰρ τέλος γένοιτο .. οὐκ ἄν τις ἵκοιτο.

Od. 18. 366–375 εἰ γὰρ ἔρις γένοιτο, subdivided into ἐγὼν δρέπανον ἔχοιμι, σὺ δὲ τοῖον ἔχοις, then the protasis resumed εἰ δ' αὖ βόες εἶεν .. τετράγυον δ' εἴη .. εἴκοι δὲ ὑπὸ βῶλος ἀρότρῳ, and, at last, the apodosis comes, τῷ κέ μ' ἴδοις.

Il. 13. 276–287 εἰ γὰρ νῦν λεγοίμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔνθα τις ὄνοιτο, ib. 485, 486 εἰ γὰρ ὁμηλικίη γε γενοίμεθα .. αἶψά κεν ἠὲ φέροιτο.

Il. 17. 156 εἰ γὰρ νῦν ἐνείη .. αἶψά κεν ἐρυσαίμεθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γάρ κεν σὺ μίμνοις.

Il. 8. 538, 539 εἰ γὰρ ἐγὼν ὣς εἴην .. τιοίμην δέ.

Il. 13. 825 foll. εἰ γὰρ ἐγὼν εἴην .. τέκοι δὲ .. τιοίμην δέ. So that εἰ γάρ seems merely to express a wish, but it may generally be translated 'if only.'

259. Ἐφύρη. Probably an Aeolic form of Ἐφύρα (ἐφοράω, ἔφορος), and equivalent to Ἐπωπή, 'a watchtower.' This descriptive name was naturally

ᾤχετο γὰρ καὶ κεῖσε θοῇς ἐπὶ νηυσὶ Τηλεμάχοιο
φάρμακον ἀνδροφόνον ἀλείψασθαι, ἵνα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δώσειν, ἐπεί ῥα θεοὺς περεσίζετο ἶσον ἐόντας.

261. ἵνα οἱ εἴη] ἵνα ἔοιμι Zenodot. γρ. ἵν' ἐν ἐόντα Schol. H. M.

applicable to many places: and we find no less than eleven of the name enumerated (Pape. Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems. (1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo 9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later Κίχυρος (Il. 2. 659), and (4 an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (ἀπίστα) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it ἀκτὴ ἠπείροιο Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Augeias king of Elis, as a sorceress, ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών, which suits well with the description here of the ἀνδροφόνον φάρμακον and θυμοφθόρα φάρμακα in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and Sparta, as if all three places were in the Peloponnese.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and the Echinades, οἱ ναίουσι πέραν ἁλὸς Ἠλίδα δῖαν, and in Il. 15. 530 Phyleus is described as having brought a corslet, ἐξ Ἐφύρης ποταμοῦ ἀπὸ Σελλήεντος. The statement of the Scholiast that Eurus son of Mermerus was great grandson of Jason and Medea and was king of Thesprotia is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively. See Buchholz, Hom. Real. 1. 1. p. 90.

261. δίζημαι. See Monro, H. G. § 16, who describes δίζημαι (δι-σέω) as a non-thematic redupl. present, the Epic equivalent of the Attic ζητέω. Cp. Curt. Verb. 106.

ἵνα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;' so ὅφρα οἱ εἴη πίνειν Od. 9. 248, εἰ δ' αὖ καὶ βλέε οἶον ἐλασσέμεν 18. 371; cp. 22. 216.

263. νεμεσίζετο, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 cp. 64) and Il. 17. 254 νεμεσιζέσθω δ' ἐνὶ θυμῷ Πατροκλοῦ Τρῶες κυσὶν μέλπηθρα γενέσθαι. The meaning is 'to stand in awe of;' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 αἰδοῖος νεμεσητός, 13. 122 αἰδὼς καὶ νέμεσις. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (φιλέεσκε γὰρ αἰνῶς) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἥ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὄππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο. 270
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 πήληκα ἔχων καὶ ἀσπίδα καὶ δύο δοῦρε.

266. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. ἄιρος Od. 18. 73, κακοίλιον 19. 260, δύσμητερ 23. 97, δύσπαρι Il. 3. 39, δυσαριστοτόκεια 18. 54. With πικρόγαμοι cp. Od. 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι, the threat of Antinous.

267. θεῶν ἐν γούνασι κεῖται. Eustath. ad loc. ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδήλων οἰκεῖον εἰπεῖν τὸ ταῦτα θεοῦ ἐν γούνασι κεῖται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἱκεσίᾳ θεοῦ. Now, as the phrase is used not to denote the ἀπόβασις ἄδηλος, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon ἱκεσία, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s ἐν δυνάμει, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καί μοι φίλα γούνατ' ὀρώρῃ, 19. 354 μή μοι λιμὸς ἀτερπὴς γούναθ' ἵκοιτο). Perhaps the proverb πέντε κριτῶν ἐν γούνασι κεῖται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as *judges*, or *umpires*, on whose knees are placed the prizes for the successful combatants.

270. ὄππως κε .. ἀπώσεαι, 'how thou mayest;' indicative future with κε, as Il. 17. 144, etc. See on this passage Monro, H. G. § 326. 3, where he notices the impossibility of deciding whether ἀπώσεαι be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more *vivid* form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's *purpose* directly; whereas the future properly expresses *sequence*, and so implies purpose only indirectly.

271. εἰ δ' ἄγε, with the varieties εἰ δ' ἄγετ' Il. 22. 381, and εἰ δέ Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε. It has been generally taken as an ellipse for εἰ δὲ βούλει ἄγε, but is found introducing an apodosis in Od. 4. 832. Düntzer explains εἰ as being interjectional, like Latin *eia!* a view maintained by Lange (De formula εἰ δ' ἄγε commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with εἰ. See Monro, H. G. § 321. Autenrieth refers εἰ to δή, comparing the imperatives ἰδέσθω, ἴδε.

μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα

273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere METEP male intellecta ortum esse opinatur Scholiasta.' Dind.

273. μῦθον πέφραδε (imp. second aor. redupl. φράζω), lit. 'make known your say;' i. e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦ-θος is connected with μυ, μύζω, mutire, an onomatopoeic root.

ἐπιμάρτυροι. Ameis has a good note upon such words compounded with ἐπί = 'thereto,' q. v. Compare also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with ἀπόπεμψον, as Od. 2. 113; or ἀνωγέτω ἀπονέεσθαι, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas: but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἐμοὶ αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἂψ ἴτω would be most harsh; and the passage given from Il. 1. 179 οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισι Μυρμιδόνεσσιν ἄνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον ... τῶν αὖ ἦν ἀρχὸς Ἀχιλλεύς.

276. πατρός, sc. Icarius. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἴονται γὰρ αὐτὸν Λάκωνα εἶναι· ἄτοπον οὖν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαίμονα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὥσπερ οἱ Κεφαλληνές φασι, παρ' αὐτῶν γὰρ γῆμαι λέγουσι τὸν Ὀδυσσέα, καὶ οἴκοι Ἰκάδιον ἀλλ' οὐκ Ἰκάριον. Strabo (10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acarnania. Tyndarus returned, but Icarius got part of Acarnania for himself, and there remained. Notice the quantity of δυναμένοιο lengthened by arsis.

277. οἱ δὲ ... ἔεδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ ἀμφὶ τὸν πατέρα (as Eustath.); for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δαινύντα γάμον πολλοῖσιν ἕτησιν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδνα ἀρτύνειν involves two difficulties: (a) it seems to contravene the general custom, which was that the suitor should present the ἔδνα—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάροιο ἕκαστος | μνάσθω ἐέδνοισιν διζήμενος, Od. 8. 318 εἰς ὅ κε πατὴρ ἀποδώσει ἔεδνα | ὅσσα οἱ ἐγγυάλιξα, Od. 11. 282 τήν ποτε Νηλεὺς | γῆμεν ἐὸν διὰ κάλλος ἐπεὶ πόρε μυρία ἕδνα, Od. 6. 159 ἐέδνοισιν βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11 117 μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες, Od. 15. 16 ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται | Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας | μνηστῆρας δώροισι καὶ ἐξώφελλεν ἕεδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἕδνα (consisting of cattle, whence Il. 18. 593

πολλὰ μάλ' ὅσσα ἔοικε φίλῃ ἐπὶ παιδὸς ἕπεσθαι·
οὐδ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
νῆ' ἄρασαι ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη. 280

[illegible] 19) occurr., et ex a. 292 detortus est, recte a Rhian. [illegible] pugnantem cum ἕδνα nomine potestate omnino delen[illegible] Colbet. Mnem. Nov. ii pp. 177–187.] Nauck. [illegible] ἐν τῇ κατὰ Τροίαν οὐκ ἦν Serv. H. M. [illegible] Nos. videtur [illegible] Fortasse igitur loco mota est Rhiani mentio, pertinenatque [illegible] Colbet apud Dind. La Roche refers to v. 280. Cp. crit. [illegible]

[illegible] to his family [illegible] ἀνθεῖον τὸν γ' ἀπὸ μητρὸς βῶλον καὶ ἀρὸ μόρῳ· κοπρῷ δ' ἄνθος φυόωσι, καὶ ἀρτιτόκῳ ἐπίδωσι.

[illegible] explanation of our [illegible] to assimilate [illegible] ἄνθος a flower. [illegible] though we find a statue in Homer of [illegible] a flower being given, [illegible] the exceptional case of the father [illegible] to some [illegible] and offering him he that, later, cp. Il. 9. 141 [illegible] between Agamemnon, giving a [illegible] of his daughter to Achilles, [illegible] ἀρσὶ δίδων Πηλεΐδῃ δώσω· πολλὰ μάλ' [illegible] ἐν δὲ τοῖσι θυγατρί, and Od. [illegible] 310 where Alcinoos [illegible] with that Odysseus would [illegible] daughter to wife, εἰ δὲ τ' ἐμοὶ [illegible] such [illegible] ἕδνα.

[illegible] that the ἕδνα [illegible] friends, [illegible] part to [illegible] the wedding feast and [illegible] ἕδνα [illegible] quoted [illegible] explanation [illegible] that [illegible] the ἕδνα but [illegible] was [illegible] the [illegible] ἕδνα [illegible] and ἔδωκεν κακόν Il. 13. 382 is a [illegible] who exacts large ἕδνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἕδνα—Ἀλλ' ἔπει, ὦφρ' ἐπὶ νῆας συνωμεθα ποντοπόροισι· ἀμφὶ γάμῳ ἔπεσι· οἱ τοι ἐέδνα τε καὶ κακὸν εἴρω.

But after all this interpretation seems forced, and, if we retain the line (see crit. note), it is much simpler to take οἱ δέ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price' which must be expected in this case to be costly. No' till Pindar (Pyth. 3. 94, Ol. 9. 12) is ἕδνα used in the later sense of dowry.

See on the ἕδνα, Grote's Greece ii. 113, 2nd edit.: 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18): the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἕδνα and the *mundium* of the Lombard and Alemannic laws. See especially on the whole subject Nagelsbach, Hom. Theolog. Auflaeth's ed. p. 255 foll.: ἕδνα or ἑέδνα for ἀρέδνα is referred by Curt. G. E. p. 206, to root ἀδ-, seen in ἀδῖνες, ἑαδός, ἥδομαι.

ἐπὶ παιδός. The preposition [illegible] along with, 'accompanying,' [illegible] ἐπὶ τοῦ [illegible] ἐπὶ φίλης παιδὸς is [illegible] of Price.

ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἥν τίς τοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσῃς
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν 290
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote '*κεῖθεν δὲ Κρήτηνδε παρ' Ἰδομενῆα ἄνακτα.*'

281. **δήν.** See on *δηρόν* sup. 203.

282. **ὄσσαν ἐκ Διός.** So Il. 2. 93 *ὄσσα δεδήει .. Διὸς ἄγγελος.* All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (*ἥν τίς τοι εἴπῃσι βροτῶν*). Ameis compares Soph. O. R. 43 *εἴτε του θεῶν φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που.*

ὄσσα is connected with root *ϝεπ*, (cp. *ἔπος-ὤψ-*); the *π* appearing as *κ* or c in Skt. *vâk*, Lat. *voc-is* 'a voice.'

283. **κλέος**, 'tidings,' see sup. 241.

286. **ὅς**, demonstrative.

δεύτατος = *novissimus*, an illogical but natural meaning for the superlative of *δεύτερος* in the sense of 'later;'—*δεύτερος ἦλθε* Il. 10. 368.

291. **χεῦαι .. κτερεΐξαι .. δοῦναι .. φράζεσθαι** are all used with imperatival force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. *τὸν Πλάτωνα χαίρειν*, sc. *κελεύω*), it is rather directly derived from that sense of 'purpose' which belongs to the datival form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. **αὐτὰρ ἐπήν.** This passage is inconsistent with the advice given sup. 274 foll. Nauck marks ll. 293–302 as spurious: so Hentze-Ameis.

τελευτήσῃς, ἔρξῃς. It is difficult to see the meaning of these two verbs. Is it *ὕστερον πρότερον*, like *τράφεν ἠδ' ἐγένοντο*, Od. 4. 723? or does *τελευτήσῃς* give the 'settling of the question;' and *ἔρξῃς* the 'circumstances of its carrying out'?

297. **νηπιάας.** The original form of the word was probably *νηπια-ϊα*. By the force of assimilation we then get distinct vowels in different cases; e.g. *νηπιέῃ, νηπιέῃ*, and *νηπιάας*, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

ὀχέειν, 'to practise,' expresses a settled deliberate behaviour; so *ὕβριν ἔχοντες* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαΐας φορέειν* Od. 17. 244. **οὐκέτι τηλίκος ἐσσί**, cp. Od. 17. 20 *οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί.*

ἦ οὐκ ἀίεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα; 300
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.' 305
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται

300. ὅ] The reading of Aristarchus restored by Bekk. to the text instead of the common ὅς οἱ, which is inadmissible, as οἱ always has the digamma.

298. ἔλλαβε, like ἔμμαθε, ἔσσευα, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as ἔδδωσεν, ἔρρηξεν (ἔ-δϝε-, ἔϝρηξ-). See Monro, H.G. § 67.

299. ἐπ' ἀνθρώπους, 'throughout mankind.' So Od. 23. 124 σὺν γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, cp. Od. 7. 332.

300. ὅ .. ἔκτα. πατροφονεύς = πατροφόνος, which means ordinarily a 'parricide,' is used here as one *qui alterius patrem occidit*. The words ὅ οἱ πατέρα κλυτὸν ἔκτα form the very needful epexegesis to πατροφονῆα. So Od. 1. 1 πολύτροπον . . . ὃς μάλα πολλὰ πλάγχθη (on one interpretation), Od. 2. 65 πεφυγεῖν . . οἱ περιαιτεόουσι, 3. 383 ἀδμήτην . . ἣν οὔ πω υἱὸν ὑπὸ ζώνῃ ἤγαγεν ἀνήρ, 9. 271 Ζεὺς ξείνιος . . ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ, Il. 2. 212 ἀμετροεπής . . ὃς δ' ἔπεα φρεσὶν ᾗσιν ἀκοσμά τε πολλά τε ἔῃσι, 13. 482 ἀμόρον . . ὃς μοι ἔοικεν.

302. ἔσσ[ο] – the later ἔσῃ.

304. οἵ . . μένοντες. Join μένοντες with ἀσχαλόωσι. The verb, ἀ-σχαλ-άω, may be compounded of the privative ἀ and root σχαλ, cp. ἔχω, σχολή, σχολάζω. So that its meaning would be, 'cannot endure,' 'are impatient.'

305. αὐτῷ emphasises σοί to contrast it with ἐγώ (303). 'Now *my* care and counsel of thee must end; I leave the rest in *thy* hands.' So Od. 8. 443 αὐτὸς νῦν ἴδε τοῦμα.

309. ἐπειγόμενος . . ὁδοῖο. If (see Curt. G. E. 165) ἐπ-είγ-ομαι means 'to press after,' 'hasten after,' cp. αἰγ-ί-ς, ἐπ-αιγίζ-ω, it will take a genit. after it, exactly analogous to the construction with ἐφ-ίεσθαι. Cp. ἐπειγόμενός περ Ἄρηος Il. 19. 142.

312. κειμήλιον . . οἷα, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sort of things which') cp. Od. 5. 422 κῆτος . . οἷά τε πολλὰ τρέφει Ἀμφιτρίτη, ib. 438 κόμματα . . τά τ' ἐρύγεται, 6. 150 θεὰς . . τοὶ οὐρανὸν ἔχουσι, 8. 365 χρῶτα ἐλαίῳ . . . οἷα θεοὺς ἐνιαύεσθον, 18. 97 κῆτος . . ἃ μυρία βόσκει Ἀμφιτρίτη, 14. 62 κτῆσιν . . οἷά τε ᾧ οἴκῳ ἄνωγε δόμεν. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, (Od. 13. 60 γῆρας καὶ θάνατος . . τά τ' ἐπ' ἀνθρώποισι τέλονται, ib. 409 βάλλουσιν

ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'
Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἴκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὣς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320

316. ἀνώγῃ] So Bekk. from Voss, instead of the common reading ἀνώγει.
320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν' ὀπαῖα (La Roche thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus [?] (Epim. Hom. p. 83. 10).

καὶ ὕδωρ . . τά θ' ὕεσσι τρέφει ἀλοιφήν, 15. 420 εὐνῇ καὶ φιλότητι . . τά τε φρένας ἠεροπεύει.

315. λιλαιόμενόν περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of περί, viz. 'very much.' Cp. Il. 1. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensive*, as here. 'Usually, however, περ implies a sense of opposition; i.e. it emphasises something as true *in spite of* a preceding assertion as ἀχνύμενός περ, *however much vexed*, πολέες περ ἐόντες, *many as they are*; τά τε στυγέουσι θεοί περ *which even the gods* (gods though they are) *dread*.' Monro, H. G. § 353. And in the combination καί περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καί = 'even,' 'even though.' In ἐπειγόμενός περ, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quamvis*.

317. αὖτις ἀνερχομένῳ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἑλών, 'having taken,' sc. from the store-room, not = ἑλόμενος, 'having chosen;' so ἕξελε, sc. φωριαμῶν, Il. 24. 229. It is better to join καί closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καί is not uncommon with adverbs of intensity, compare supra 46 καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ, 8. 154 κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι, Il. 13. 638 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι, Aesch. P. V. 728 αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως, Choeph. 879 καὶ μάλ' ἠβῶντος δὲ δεῖ, Eum. 373 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect. 1455 πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα, Hdt. 2. 69 οἱ δὲ περὶ Θήβας καὶ κάρτα ἤγηνται αὐτοὺς εἶναι ἱρούς, Plat. R. P. 342 C συνεχώρησαν ἐνταῦθα καὶ μάλα μόγις, Sympos. 189 A ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι καὶ μάλ' ἐπαύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. ὄρνις δ' ὣς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἔνιοι μὲν ὄνομα ὀρνέου· καὶ γὰρ ἐν ἄλλοις 'φήνῃ εἰδομένῃ.' ἔνιοι δὲ ἀνοπαίως ὅ ἐστιν ἀοράτως. τινὲς δὲ, ἀνὰ τὴν ὀπὴν, τὴν θυρίδα.

As to the first interpretation, sc. ὄνομα ὀρνέου, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that ὄρνις without the species subjoined is found in Homer

θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.

only once and that in a simile, ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι | μάσταξ' ἐπεί κε λάβῃσι κ.τ.λ. Il. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη | φήνῃ εἰδομένη· θάμβος δ' ἔχε πάντας ἰδόντας, and 22. 240 αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον | ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλη ἄντην. But ὄρνις ὥς cannot describe an *eidolon*; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 τῷ προσφὺς ἐχόμην ὡς νυκτερίς. It is possible, if the clause before us had been less concise, that ὄρνις ὥς might have been expanded into the description of an εἴδωλον, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile Il. 15. 80 ὡς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος κ.τ.λ. . . Ὡς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη with the curt reminiscence of it Od. 7. 36 τῶν νέες ἀκεῖαι ὡς εἰ πτέρον ἠὲ νόημα, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to ὄρνις, as ὄρνις αἰετός Il. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or αἰετὸς ὄρνις Od. 15. 548; or ὄρνις κίρκος Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation δοράτων, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν, but in the other passage where she is described as flying off φήνῃ εἰδομένη, the wonderful *sight* is the circumstance brought prominently forward, (3. 371) θάμβος δ' ἔχε πάντας ἰδόντας. θαύμαζεν δ' ὁ γέρων ὅπατ' ἴδεν ὀφθαλμοῖσιν. This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. 1. 83 ὀπή, ὀπαία καὶ ἀνόπαια ἡ καπνοδόχη· οὕτως Ἀριστοφάνης· τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὀροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμίς. Κάσσιος δὲ Λογγῖνος 'ὄρνις ὡς ἀνόπαια,' ἵν' ᾖ χελιδὼν ἀπὸ τῆς ὀπῆς κ.τ.λ. For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards ὀπαῖα as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertignium*), panels with carving (μετόπαι) might be inserted; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 ὄρα δέ γ' εἴσω τριγλύφων ὄπου κενὸν δέμας καθεῖναι. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (1. 302 Karsten), καρπαλίμως ἀνόπαιον. Eustath. says τὸ ἀνόπαια . . δοκεῖ τισὶ ἀντὶ τοῦ ἀνωφερῆς εἶναι, ὡρμημένοις ἐκ τῶν Ἐμπεδοκλέους εἰπόντος ἐπὶ πυρὸς τὸ καρπαλίμως ἀνόπαιον.

This rendering, 'upwards,' is further confirmed by the use of Ἀνόπαια as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name Πύλαι (cp. the form Προπύλαια); as though the meaning was something like 'the trap-door,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors.' The name Ἀνόπαια, from ἄνω, may be compared with Ὑπερείη, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. Τηλεμάχῳ.

323. ὀίσατο. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He noticed it—he was amazed—for the idea struck him that it was a god,'

αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.
Τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἱ δὲ σιωπῇ 325
εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο, 330

330. κατεβήσετο] The MSS. here give ἐβήσατο for ἐβήσετο. The Venetus A. almost always writes ἐβήσετο, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So δακρύσασα (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to προσηύδα, whereas δακρύσασα introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

326. νόστον . . λυγρόν. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the day on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the νόστος Ἀχαιῶν to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. ὑπερωιόθεν. Homer might have said ὑπερῴῳ, 'in her chamber,' as Od. 4. 787; but besides the notion that she *is* in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἡ δ' ἠεροφοῖτις ἰαυὴς | ἔκλυεν ἐξ Ἐρέβεσφιν, Il. 11. 603 ὁ δὲ κλισίηθεν ἀκούσας. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but the distance over which it travels, is found in πεύθετο γὰρ Κύπρονδε μέγα κλέος Il. 11. 21.

θέσπις. θεός and stem σεπ, as in ἔννεπε Od. 1. 1.

330. κατεβήσετο. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives ἐβήσετο, not ἐβήσατο, though in some passages ᾱ is written over the ᾰ by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives ἀπεβήσετο· εἰ μὲν ἀντὶ τοῦ ἀπέβαινε παρατατικοῦ, διὰ τοῦ ᾱ γραπτέον, ἀπεβήσατο, οὕτως Ἐπαφρόδιτος. Schol. B. ὁ μὲν Ζηνόδοτος διὰ τοῦ ᾰ γράφει, ὃ καὶ ἄμεινον, οἱ δὲ ἄλλοι διὰ τοῦ ᾱ. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ ᾰ γραφὴν βήσετο, πλὴν οὐ μετατίθησιν, ἀλλὰ διὰ τοῦ ᾱ γράφει Ἀρίσταρχος. Schol. A. on Il. 10. 513 ἐπεβήσετο, οὕτως Ἀρίσταρχος. The statements are of course irreconcileable. The view of Epaphroditus (quoted above), that the form should be written with ᾱ if it had the force of an imperfect tense, with ᾰ if that of an aorist, is not borne out by fact, though it may be noticed that βήσετο is written parallel with ἔβαινε Od. 3. 471, and ἐπεβήσετο with βαῖνε Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημι βήσω καὶ μετάγεται ὁ μέλλων εἰς ἐνεστῶτα (present tense), καὶ γίνεται βήσω, ὁ μέλλοντα οὐκ ἔχει. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστῶτα μεταγόμενα ῥήματα ἄχρι τοῦ παρατατικοῦ (imperfect tense), κλίνεται, ὡς τὸ ἄξω, 'ἄξετε δὲ Πριάμοιο βίην' (Il. 3. 105), ὁ παρατατικὸς

οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
'Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

337. οἶδας] Bekk. writes ᾔδης, as a necessary correction of the Zenodotean ᾔδεις, with *varia lectio* εἶδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as ἅπαξ λεγ. here. In his time οἶδας not οἶσθα was the recognised reading. 'Ipse Aristarchus quid scripserit non liquet,' La Roche. See his Hom. Textkrit. 320.

ἔβησον, ἐβησόμην, ἐβήσου, ἐβήσετο καὶ ἀπεβήσετο. So Herodian on ἄξετε, οἴσετε, cp. Cramer (A. O. 4. 202, 209), ὁ δὲ Ἡρωδιανὸς ἐνεστῶτός φησι ταῦτα καὶ παρατατικοῦ.

It is more correct to say that several stems form a Weak Aorist, as a Thematic tense, with ε or ο instead of ᾰ. Cp. ἐδύσετο, πελάσσετον (imperat.), λέξεο, ὄρσεο, οἴσετε, ἀξέμεναι.

Here we must interpret the accusative κλίμακα as expressing the way or path along which she goes. So ἀπέσσυτο ὁδόν Il. 6. 391, ἄλλην ὁδὸν ἤλθομεν Od. 9. 261, ἴσαν λείην ὁδόν Od. 10. 103, προσέβη τρηχεῖαν ἀταρπόν Od. 14. 1. The use is similar with καταβαίνειν, ξεστὸν ἐφολκαῖον καταβάς ib. 350. This local accusative is quite different to such usages as θάλαμον κατεβήσετο Od. 2. 337, κατέβαιν' ὑπερῴα Od. 23. 85.

331. ἀμφίπολοι. It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 οἴη δ' οὐκ εἴσειμι μετ' ἀνέρας. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολοι is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. κρήδεμνον (κάρα δέω) was probably a broad piece of lawn, which was tied round the head with a ribbon, while two broad bands hung down from it which might be drawn across, to veil the eyes and cheeks. Cp. Il. 3. 141 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν | ὠρμᾶτ' ἐκ θαλάμοιο.

σχομένη 'after she had drawn.'

336. δακρύσασα, see on 323 supra.

337. Φήμιε, πολλὰ γὰρ κ.τ.λ. It is a very characteristic feature of Homeric syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with ἐπεί, as in Od. 13. 4

ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ.
ὑψερεφὲς, τῷ σ' οὔ τι πάλιν πλαγχθέντα δίω
ἀψ ἀπονοστήσειν.

But here there is a real syntactical connection between the clauses, by the relatival force of ἐπεί. Often, however, the explanatory clause is introduced quite parenthetically with γάρ as in the present passage, as if in the passage quoted above we had found ὦ Ὀδυσεῦ, ἵκευ γὰρ ἐμὸν ποτὶ δῶμα . . τῷ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; Il. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334. Note here the form οἶδας (for οἶδ-θα, οἶσθα) only found in this passage, and twice in the Hymns.

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340
λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 345
'μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ

344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὁμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἡ ἁπλῆ ὅτι Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. αἰεί. This shows that the song was already popular.

343. τοίην takes up the notion of ἄλαστον of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a πένθος ἄλαστον by his loss. Cp. Od. 11. 548 ὡς δὴ μὴ ἤφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ | τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κάτεσχεν | Αἴαντ', and Il. 23. 15 δεύοντο δὲ τεύχεα φαιδρὰ | δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.

344. καθ' Ἑλλάδα καὶ μέσον Ἄργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἄργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἄργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Τροίη (5. 39) and Λακεδαίμων (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἄργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἄργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomede, Il. 2. 559, 567. It was called by various epithets, e. g. Ἀχαϊκόν Il. 9. 141, ἱππόβοτον Il. 6. 152, Od. 3. 263; Ἴασον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἄργος, to point out a contrast to Ἑλλάς, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnese.'

346. ἐρίηρον. See on Od. 8. 62.

347. οὔ νύ τ' [οἱ] .. ἑκάστῳ. Eustath. gives the sense well, οὐ κεῖνται ὑπὸ αἰτίασιν οἱ ἀοιδοὶ τὰς δυσπραγίας τῶν ἀνθρώπων ᾄδοντες, οὐ γὰρ διότι αὐτοὶ ᾄδουσι διὰ τοῦτο τοιώσδε ἀπέβη τὰ πράγματα, ἀλλ' ἔμπαλιν τοιώσδε συμπεσόντα, οἱ ἀοιδοὶ ᾄδουσι. Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad

αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν 350
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει

356-359.] Ἀρίσταρχος ἀθετεῖ, ἄμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοιείᾳ τῶν μνηστήρων (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Telemachus to his mother.

fortune. The interpretation of the word ἀλφηστής by the grammarians, sc. συνετοί, εἰρετικοί, ἐπινοητικοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφ-εσίβοια, Germ. *arb*-eit (work), Skt. *rabh*, 'to be eager,' Lat. *lab-or*. With the form ἀλφηστής cp. ἀρχηστής. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφηστῶν ὄλβον ἄγαν παχυνθείς shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain getting' creatures, points an appropriate contrast to θεοὶ μακάρων γένεται. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in ἄλφιτον, 'meal,' and ἔδω, 'eat,' and comparing this meaning of the word with the epithet σιτοφάγος applied to a man, Od. 9. 191, and with the phrase of ἀρούρης καρπὸν ἔδουσι Il. 6. 142, ἐπὶ γαῖαν σῖτον ἐδόντες Od. 8. 222, 9. 89, 10. 101. This seems also to be the interpretation intended by Sophocles, Phil. 707 οἱ φορβὰν ἀρῶν γῆς ἐκπορόντες, οὐκ ἄλλου πόρου τοῦ γενναιοτάτου δεόμενοι φλαύρου.

350. οὐ νέμεσις, 'no ill will can be felt.'

351. τὴν γὰρ ἀοιδὴν 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears.' Literally, 'that lay which around the hearers.' In ἐπικλείουσι the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, ὅταν τις λέγῃ ὃς τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι,

ἥτις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,

where he writes ἀειδόντεσσι for ἀκουόντεσσι, and his reading ἐπιφρονέουσιν suggests ἐπικλίνουσ' as a variant for ἐπικλείουσ'.

356. εἰς οἶκον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἐς τ' ἐμὰ ἔργ' ἀρόουσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ Od. 19. 514. This room lay behind the μέγαρον, and is called θάλαμος in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292: and infra 360 οἴκοιδε βεβήκασι, cp. Od. 4. 717 οὐδ' ἄρ' ἔτ' ἔτλη | δίφρῳ ἐφεζέσθαι πολλὰν κατὰ οἶκον ἰόντων. From the οἶκος there was an ascent to the ὑπερῶον.

357. ἐποίχεσθαι, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So ἐπίχειν ἀνδρὶ ἐποίχεσθαι Il. 15. 279,

πᾶσι. μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'
Ἡ μὲν θαμβήσασα πάλιν οἴκονδε βεβήκει· 360
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
Μνηστῆρες δ' ἀμάθησαν ἀνὰ μέγαρα σκιόεντα· 365

ἐπάγχετο (of the seals) Od. 4. 451, τῷ ὅ γε ἐπείχετο Il. 15. 676. We must therefore take it of work at the loom (ἱστός, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, θηλειῶν ἱστουργοῦντες. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. ἑστῶσαι γὰρ καὶ ἐπιστρεφόμεναι ὕφαινον αἱ γυναῖκες τὴν ἱστουργίαν. Pindar alludes to this constant movement to and fro in ἱστῶν παλιμβάμων ὁδοί (Pyth. 9. 53, [18]).

359. τοῦ γὰρ κράτος. As the article is properly a demonstrative pronoun, with a specially deictic force, i.e. interpreted by gesture, etc., there need be no more difficulty in accepting ἐμοὶ τοῦ γάρ than ἡμεῖς οἶδε supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that ἀνὴρ ὅδε as the equivalent for ἐγώ is post-Homeric, but we have ὅδ' ἐγώ Od. 16. 205, ὅδ' αὐτὸς ἐγώ Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the *class* of which ἐμοί marks an individual, viz. ἄναξ, or the like (in the sense in which Telemachus says, infra 397, αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἠμετέροιο). Similarly in the analogous passage (Od. 11. 352) πομπὴ δ' ἀνδρεσσι μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ—τοῦ may be said to stand for βασιλῆος, understood out of ἐμοί. Cp. infra 392 οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ | ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός, where οἱ represents βασιλῆι, understood from the predicate of the sentence preceding.

360. θαμβήσασα. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her θαμβος, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356–359.

365. ἀμάθησαν, 'burst into uproar,' expressing the sound of many voices together (ἀμοῦ). Schol. ἐθορύβησαν κατολοιγούμενοι περὶ τῆς Πηνελόπης, ὅτι σωστὴ γυνή, ὅτι εὐμορφος. Cp. infra 369.

σκιόεντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in -εις, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. -*osus*. This seems to decide against the interpretation of Eustath. τὰ σκιώδη, τὰ κολυτικὰ καὶ σκοτεινὸς καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun;' and of mountains, Od. 7. 268; Il. 1. 157, in which last passage Aristarchus reads σκιόεντα, which would mean 'shadow-casting,' whereas σκιόεντα points rather to the grey misty colour of distant hills. As an attributive of μέγαρα here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (ὀραῖα) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
'Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375

366. ἠρήσαντο, must not only mean entertained a wish, but also expressed it aloud, being in short epexegetical of δμώδησαν. Telemachus alludes to their language about his mother in the words ὑπέρβιον ὕβριν ἔχοντες. The adverb παραί goes directly with κλιθῆναι, 'to lie by her;' λεχέεσσι is merely a local addition. Cp. Od. 8. 337 εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ.

370. τόδε καλὸν ἀκουέμεν ἐστίν, 'This is a fine thing, viz. to listen to a minstrel,' etc. The following instances of a pronoun followed by an epexegetic infinitive, are from Ameis, τοῦτο φίλον . . νοστῆσαι Ὀδυσῆα Od. 1. 82, τόδε ἄμεινον . . ἀνδρὸς βίοτον νήποινον ὀλέσθαι ib. 376, τοῦτο γέρας οἷον . . κείρασθαι κόμην Od. 4. 197, οὐ τόδε κάλλιον . . ξεῖνον χαμαὶ ἧσθαι Od. 7. 159, τό γε κέρδιον . . χρήματ' ἀγυρτάζειν Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This epexegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find καταβήμεναι ἐς Κίρκης οἶκον used to define κακῶν τούτων in the preceding line. But, whatever case the infinitive *seems* to represent in such combinations, the old datival force of the termination may still be detected; as in the present passage—'herein is a fine thing, viz. in the listening,' etc.

373. ἀποείπω, 'may speak out;' see on supra 91. ἀπηλεγέως from adjective ἀπηλεγής, cp. δυσηλεγής Od. 22. 225, is compounded of ἀπό and ἀλέγειν, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a compound derived from a dissyllabic verbal stem beginning with a vowel, cp. ἱππ-ηλάτα (ἐλα), ἐπ-ήρα-τος (ἐρα), ἀν-ήμελετος (ἀμελγ), δι-ηνεκ-ής (ἐνεκ), Monro, H. G. § 125.

374. ἐξιέναι is better taken, not as infinitive with imperatival force, but as infinitive epexegetic of μῦθον, 'my bidding, viz. that you go.' For the transition in the same line to the imperative in ἄλλας δ' ἀλεγύνετε δαῖτας cp. Il. 15. 665

τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
ἐστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.

Il. 17. 30

ἀλλά σ' ἐγώ γ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι· μηδ' ἀντίος ἵστασ' ἐμεῖο.

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

ἀλεγύνετε, literally, 'provide,' (connected, perhaps, with λέγω = 'reckon') refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors 'making themselves at home.'

375. ἀμειβόμενοι. See note on ἔρανος, sup. 226.

It has been suggested here to take ἀλεγύνετε as the subjunctive with short vowel, in which case it will be in the government of ἵνα and parallel to

εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.' 380
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον ἐθαύμαζον, ὃ θαρσαλέως ἀγόρευε.
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
'Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν· 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

377. ὀλέσθαι] Al. ὀλέσσαι.

ἀτοείπω. But see Monro, H. G. p. 41 'There are no clear instances of Thematic stems forming the subjunctive with a short vowel.'

377. νήποινον, here, as supra 160, 'without making compensation,' as ποινή may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 υἷος ποινὴν Γανυμήδεος, compensation, as we should say, 'for the loss of his services.' Similarly νήποινοι infra 380, will mean 'unavenged,' i.e. 'without any compensation being exacted from me.' For in Homeric times ποινή was especially the payment made in lieu of private revenge (τίσις); cp. Il. 18. 498 δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς | ἀνδρὸς ἀποφθιμένοιο, see also Il. 9. 632.

To such τίσις or ποινή Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, ἐξιέναι μεγάρων, and (says he) 'if after this (ἔπειτα) ye perish within my house, ye will perish without recompense due from me.' For a good account of the ποινή in early Greece see Grote's Gk. Hist. 2nd ed. vol. ii. p. 128, with notes.

378. ἐπιβώσομαι. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβώσομαι for βοήσομαι we may compare ἀγνώσασκε for ἀγνοήσασκε, an iterative form from ἀγνοέω, Od. 23. 95.

379. παλίντιτα ἔργα, 'deeds of requital.' Cp. Od. 17. 60 αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ (for ἀνά-τιτα).

381. ὀδάξ, from root δακ, 'bite,' with prefixed ὀ, compare ὀδάζειν, ἀδαγμός, 'with teeth set.' With φύντες ἐν χείλεσι, lit. 'fastening on their lips,' compare χεῖρες ἐμπεφυκυῖαι Hdt. 6. 91. ὀδάξ is not to be connected with ὀδούς, which is from a different root.

382. ὅ (='because,' 'in that'), in all respects analogous to the Latin *quod*, and to the similar form ὅτι, may be used either *transitively* after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὐδέ τι οἶδεν ὅ οἱ φόνος υἷι τετύκται, 13. 340 ἐνὶ θυμῷ ἥδε' ὁ νοστήσεις ὀλέσας ἄπο πάντας ἑταίρους, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or *causally*, Od. 11. 540 γηθοσύνη ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, ὅ is always followed by a monosyllabic pronoun, generally οἱ, once by μεν, twice by μιν. See La Roche, Homer. Stud. § 41, 13. Monro, H. G. §§ 269, 270.

384. ἦ μάλα .. αὐτοί. 'It must be the gods themselves that are thy teachers.'

386. σέ γε. The pronoun uttered

ποιήσειεν, ὅ τοι γενεῇ πατρώιόν ἐστι.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνοε, ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ

389.] Eustath. εἰ καί μοι. Schol. M. εἴ περ μοι καὶ ἀγάσσεαι, which readings form the protasis to καί κεν τοῦτ' ἐθέλοιμι. Wolf ἦ for εἰ. 391. φῆς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῇς on analogy of τίθῃς. φῆς is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, 'Heaven grant that no such young fire-eater may come to the throne!'

390. Διός γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πήληξ | σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο, the uncertainty is just felt, whether μαρναμένοιο is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction = 'as he fought.' Cp. again Il. 16. 581 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἑτάροιο, or Il. 2. 153 αὐτὴ δ' οὐρανὸν ἵκεν | οἰκάδε ἰεμένων, Od. 9. 441 πάντων δίων ἐπεμαίετο νῶτα ὀρθῶν ἑταίρων.

In such phrases as (Il. 4. 214) τοῦ δ' [ἀπατοῦ] ἐξελκομένοιο πάλιν ἄγεν ὀξέες ἄγκοι, or (Od. 5. 432) ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο | πρὸς κοτυληδονόφιν πυκιναὶ λάγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ἄγκοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist participles in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499–501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἦ φῆς, 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἢ φῆς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to βασιλῆι implied in βασιλευέμεν.

ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, 395
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς.
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὓς μοι λήισσατο δῖος Ὀδυσσεύς.
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.
μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφι
κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.

402. οἷσιν] Most MSS. οἷσιν. Al. σοῖσιν. See note below. 404. ἀπορραίσει] Bekk., from Voss, ἀπορραίσει', to assimilate the mood with ἔλθοι. ναιετοώσης] So Aristarch. for the ordinary ναιεταώσης, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιεταώσαν, Ἀρίσταρχος διὰ τὸ ὃ ναιετόωσαν. Al. ναιεταούσης.

394. βασιλῆες. 'However, kings there are doubtless many besides me.' Thus Antinous is called βασιλεύς Od. 24. 179; Antinous and Eurymachus βασιλῆες Od. 18. 64; similarly Alcinous was called βασιλεύς, but there were twelve other Phaeacian βασιλῆες Od. 7. 55–65; 8. 391. For the position of the βασιλεύς in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84–90.

396. τῶν κέν τις τόδ' ἔχῃσιν. 'Some one of them may surely have this (kingship).' The subjunctive giving the force of Telemachus' *assent*, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without ἄν cp. phrase καί νύ τις ὧδ' εἴπῃσι Od. 6. 275.

397. ἡμετέροιο, 'our house,' not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρη μήτηρ Od. 6. 311.

398. λήισσατο. Odysseus was not above this freebooting even after his return to Ithaca, cp. Od. 23. 356

μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι.

See too on Od. 3. 73.

400. ἐν γούνασι. See note on sup. 267.

401. Join ὅς τις .. Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν ὅς τις.

402. δώμασιν οἷσιν. As Buttm. says (Lexil. p. 251 note) the choice between σοῖσιν and οἷσιν turns on a few passages; the question to be settled being whether ὅς (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γὰρ ἐγώ γε | ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, the Schol. remarks, οὐκ εἶπεν ἐμῆς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἕκαστον ἀνθρώπων πατρίδος. In Il. 19. 174 σὺ δὲ φρεσὶν ἧσιν ἰανθῇς, Wolf writes φρεσὶ σῇσι, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ᾗσιν ἔχων δεδαϊγμένον ἦτορ, where ᾗσιν must stand for ἐμῇσιν, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining οἷσιν as conveying the sense of 'own.' Eustath. also reads οἷσιν. In Hesiod. Opp. 381, we have σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ᾗσιν in nearly all MSS., and Göttling retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. ἀπορραίσει σε κτήματα. This

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
ὁππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει.' /15

405. ἐρέσθαι] This is technically the right accent, as from aorist εἰρόμην, ἔρομαι not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred ἔρεσθαι. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecdot. Ox. 4. 208. 8.

construction with the double accusative —a power which the verb gains by composition, as the simple βαίειν = 'to strike'—is analogous to the usage with ἀφαιρεῖσθαι. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 ὅτι ἀρχαϊκῶς τόνδ' ἀφαιροῦ οὐχὶ τοῦδε, and Herodian is quoted as saying that the case is αἰτιατικὴν ἀντὶ γενικῆς (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as 'Ἀττικῶς' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with ἀφαιρεῖσθαι (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with ἀπαυρᾶν Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; ἐξαιρεῖσθαι Il. 15. 460; 16. 58; 17. 678; συλᾶν Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; ἐξαίνυσθαι Il. 5. 155; 20. 458; ἐναρίζειν Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as λούειν Il. 23. 41, καθαίρειν Il. 16. 667, νίζεσθαι Od. 6. 224.

ναιετάω is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare ναιετάουσι πόλεες Il. 4. 45, νῆσοι Od. 9. 23; so ναίειν is used with νῆσοι Il. 2. 626; δόμος Od. 7. 29 (note); cp. Soph. Aj. 596 ὦ κλεινὰ Σαλαμὶς, σὺ μέν που ναίεις ἀλίπλαγκτος εὐδαίμων. Here the word does not mean much more than 'while Ithaca stands;' though there is a tendency in meaning towards the interpretation of Schol. ᾠκισμένης οὔσης.

406. ὁππόθεν, indirect question, ποίης, ποῦ, direct: compare supra 171.

408. ἠὲ . . ἦ. See on supra 175.

409. χρεῖος ἐελδόμενος, so τά τ' ἔλδεται Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδ' ἱκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus,' τόδε standing in cognate relation to the verb exactly as if the phrase had run τήνδ' ἄφειν ἱκάνεις. Cp. Od. 5. 215 μή μοι τόδε χώεο, Od. 17. 401 μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of τί; 'why,' i. e. 'in regard to what?' τό 'therefore;' ὅ, ὅτι 'because.'

411. γνώμεναι, 'for *one* to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 νεμεσσῶμαι οὐδὲν κλαίειν [sc. τινά], Od. 11. 159 οὔ πως ἔστι περῆσαι πεζὸν ἐόντα, Od. 19. 221 ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα [sc. τινά] εἰπέμεν, ib. 555 οὔ πως ἔστιν ἀποκρίνασθαι ὄνειρον ἄλλῃ ἀποκλίναντα, Il. 6. 268 οὐδέ πῃ ἔστιν αἵματι πεπαλαγμένον εὐχετάασθαι. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in* ipso *sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denicales in eos dies conferre ius, ut ne* ipsius *neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahere*. Compare also οὐκ

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστὶ,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'
Ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἴκόνδε ἕκαστος.
Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425

414. ἀγγελίης] i.e. ἀγγελίαις. Eustath. read ἀγγελίῃ (cp. ἐμέο πείθεσθαι Hdt. 1.126; 5. 33). Bekk. and others read ἀγγελίῃ. 424.] ἔνιοι 'δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο,' μεταποιηθῆναι δέ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

ἑστὶν ὀρθῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ᾖ Plat. Men. 97.

411. οὐ γάρ = as we should gladly have done, *for*, he was not, etc.

414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη taken from ἀγγελίης. The mood expresses a mere supposition, with *little* likelihood of such tidings coming. πείθομαι is not equivalent to πέποιθα but means 'let myself be persuaded by.'

416. ἐξερέηται. ἐξερέεσθαι may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. οὗτος is the subject, ξεῖνος ἐμὸς πατρώιος ἐκ Τάφου the predicate

420. ἀθανάτην. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-λεετή, ἀμ-γνωτη, ἀμ-ζήλη, εὐ-ξέστη, περι-ξέστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θέη, εἰν-αλίη, ἐπι-πασσίη, δουρι-κτήτη, ἱππη-λασίη. Conversely, adjectives uncompounded may be used of two terminations only, e.g. ἄγριος = ἀγρίη, κλυτός = κλυτή, πολιός = πολιή, ἴφθιμος = ἰφθίμη. Compare also θῆλυς ἀυτή, ἡδὺς ἀυτμή, πολλὸν ἀφ' ὑγρόν, ὑλήεντι Ζακύνθῳ compared with ὑλήεσσα Ζάκυνθος, also ὁλοώτατος ὀδμή Od. 4. 442.

422. μένον δ' ἐπὶ ἕσπερον ἐλθεῖν. Here ἐπί is an adverbial addition to ἐλθεῖν, as the next line shows. 'Waited for evening to come on.' So εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ Od. 6. 98, ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν Il. 4. 247.

424. κακκείοντες = κατακείοντες. According to Lobeck, (Rhemat. p. 192 foll.) κεῖμαι = κέεμαι, from unused κέημι of which the ω form would be κέω, and κέω or κείω might represent the shortest form of future. We find κέων Od. 7. 342, κείουσα 23. 292, κείω Od. 19. 340. κειέμεν Od. 8. 315; subjunctive κατα-κείομεν Od. 18. 419; imperative κατα-κείετε Od. 7. 188; 18. 408. Monro. H. G. § 59, speaks of a suffix γω as one form of the *desiderative* termination, quoting κακκείοντες, πι-ομένα, δραίνεις.

425. ὅθι οἱ θάλαμος .. αὐλῆς. It seems better to describe αὐλῆς as local genitive rather than as a partitive genitive after ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο γαίης render, 'where his spear had lighted *on the ground*,' after its flight

ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰδῶ ἀώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἦ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that κληίς is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἵλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ
καλὴν χαλκείην, κώπῃ δ' ἐλέφαντος ἐπῆεν.

So, when she reached the door, and had untied the strap from the κορώνη—

ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
ἄντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of κληίς. The epithet εὐκαμπής, Od. 21. 6, is interpreted by Eustath. as δρεπανοειδής. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 κλειδία κρυπτὰ κακοηθέστατα Λακωνίκ' ἄττα, τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the βάλανος and βαλανάγρα. See Thucyd. 2. 4.

443. ἀώτῳ. For ἄωτον from ἄημι, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182–189.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς,
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην. 5
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,

3. περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ] περὶ δὲ μέγα βάλλετο φᾶρος v. l. of Vind. 56, cp. l. 2. 43.

1. **ῥοδοδάκτυλος.** If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. *εἶεν δ' ἂν Ἠοῦς δάκτυλοι κατὰ ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες* Eustath. ad loc.

Ἠώς, the Aeolic form of which is **αὔως**, is the same as the Latin Aurora (i. e. *aus-osa*) and the Sanskrit *us-ar*, *ush-âsâ*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. **εὐνῆφιν.** For the various uses of the case-ending -φι(ν) see Monro, H. G. § 154 foll.

3. **εἵματα ἑσσάμενος.** It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see Il. 2. 42; 10. 21.

5. **ἄντην**, 'in presence;' literally, if looked at 'in the face;' cp. Od. 4. 310, etc.

7. **ἀγορήνδε.** The council of kings and chiefs was called *βουλή* or *θῶκος* (cp. infra 26); the chiefs (*γέροντες*) being the recognised heads, whether aged or not, of the noblest families. In the *ἀγορή* the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 *βουλὴν δὲ πρῶτον μεγαθύμων ἵζε γερόντων*, at which *βουλή* Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἴλαδὸν εἰς ἀγορήν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) *ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδένος ἐστὶν ἀλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρουσι καὶ τοῖς κόσμοις.* Eustath. on Od. 3. 127 gives a similar distinction, *ἀγορὰ μὲν γὰρ . . σύναξις κοινή, βουλὴ δὲ ἡ κατὰ σύγκλητον.*

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

βῆ β' ἴμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος, 10
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
ἐν σπῆι γλαφυρῷ, πύματον δ' ὁπλίσσατο δόρπον. 20
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·

11. δύω κύνες] The reading δύω κύνες for κύνες πόδας is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ ἀσφαλέστερον καὶ τὴν ἐπήρειαν τῶν ἐχθρῶν δύω [κύνας] ἐκέκτητο. 19, 20.] ἀθετοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται Schol. Vind. 56. The ἀθέτησις may be supposed to be that of Aristarch. 22. αἰὲν] 'Aristarchi editionum altera ἄλλοι, altera αἰέν.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κύνες. The reading δύω κύνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet ἀργός was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἀργίποδες); but the reference is to swiftness and not to colour; the word ἀργός, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *mico*, etc. See Curtius (G. E. p. 157), who points to μαρμαρυγαὶ ποδῶν as giving the middle point between the two ideas. The name Ποδάργη for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase πόδας ἀργοί, the v. l. The uses of dogs in Homer are for watching the herds and homestead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν Il. 23. 173.

13. θηεῦντο points to a present θηέομαι, instead of the commoner form θεάομαι.

14. πατρὸς θώκῳ. In the place of assembly (cp. Od. 8. 6; Il. 18. 504) the γέροντες sit upon seats of stone, ἱερῷ ἐνὶ κύκλῳ. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61–63; 20. 144–146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. καὶ γάρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πύματον. This must mean πύματος ἦν ὁ Ἄντιφος τῶν ἐξ τοῦ Ὀδυσσέως ἑταίρων οὓς ὁ Κύκλωψ ἐθοινήσατο, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φωτὶ καὶ τὸ ζῆν ὡς λέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on ὁπλίσσατο, because, after his blinding, he was, though alive, yet *helpless* to wait on himself.

22. ἔργα, 'farms,' *opera rustica*.

ἀλλ' οὐδ' ὣς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· 25
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θώκος
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νηυσί.
νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν, ἢ οἳ προγενέστεροί εἰσιν;
ἤέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30
ἤν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἤέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅ τι φρεσὶν ᾗσι μενοινᾷ.'

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. 1. 357; for the rules of composition would require δακρυχοέων. κατὰ δάκρυ χέω is found in tmesis, Il. 1. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθ'] Aristarchus read πω. Schol. H. M. S. 30, 32. ἤε . . . ἤε] περισπῶνται, ἐρωτηματικοὶ γάρ Herodian.

24. τοῦ, 'for him;' so ὀδύρεσθαί τινος Od. 4. 104.

26. θώκος, 'session;' equivalent to βουλὴ γερόντων, cp. Od. 3. 127.

28. ὧδε. See on Od. 1. 182.

τίνα . . ἵκει = *quemnam necessitas tam vehementer invasit?*

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμίων στρατοῦ· ἀμεινον δὲ τοῦ ἐπὶ Ἴλιον στρατεύσαντος. Ameis adopts the latter, because Aegyptius, in his desire to see his son, would naturally be thinking of the return of the Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for hastily convening the assembly might be the tidings of some invasion, some raid upon the country, or descent of pirates, calling for immediate resistance.

31. The optative εἴποι is changed in the corresponding line infra 431 to the subjunctive. The shade of difference may be thus explained. In the present passage there is an uncertainty not only whether such tidings have reached the man who has summoned the assembly, but also whether he would communicate them.

Where Telemachus quotes the words again, he implies that he should make such a communication, if he was in possession of the tidings; and this distinct intention on his part is marked by the change of mood.

33. ὀνήμενος. A participial form from the aorist ὀνήμην, whence come also ὄνησο Od. 19. 68, and ἀπόνητο Od. 11. 324. The older commentators explained the present passage by the ellipse of εἴη, making ὀνήμενος [εἴη] = ὄναιτο, 'may he be blessed.' But such an ellipse of the optative mood of εἰμί with a participle would be unparalleled in Homer, though the ellipse of the indicative is common enough.

A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of ὀνήμενος with that of οὐλόμενος. The latter he regards as getting its meaning directly from the formula of imprecation, ὄλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' ὀνήμενος on the other hand represents the condition of one for whom the good wish, 'ὄναιο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.

Ὡς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱὸς, 35
οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ, πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
Ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεαι αὐτὸς,
ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει. 41
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὸν ἔμπεσεν οἴκῳ,

41. ἤγειρα] Zenodot. ἤγειρε. 42. ἔκλυον] γελοίως γράφει Ζηνόδοτος ἧιον (the reading seems to be censured because ἄιω has ἄιον (Il. 11. 463), not ἧιον for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. καακά Aristoph. Schol. S. V. adds μετὰ τοῦτο (sc. οἴκῳ) ὑποστικτέον, which implies approval of the reading of Aristarch.

35. φήμῃ. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κλεηδών is used in a sense almost identical; indeed, in the latter passage what is called κλεηδών in l. 120, had already been called φήμη in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κλεηδών takes rather the form of a direct personal address, but this seems doubtful.

36. δήν. See on Od. 1. 203. 'He sate not long, for he was fired to speak.' The force of δέ, in parataxis, being equivalent to γάρ.

The aorist μενοίνησε is used as if bringing to a point the process expressed in the present μενοινᾶν.

37. σκῆπτρον. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the σκῆπτρον in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέεσσι Od. 10. 70; see infra 240. It expresses also an angry retort. ἀντιβίοις καθ. ἐπέεσσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, 'pointing his speech to the chief he addressed him.'

40. οὗτος ἀνήρ, not equivalent to ἀνὴρ ὅδε, as a periphrasis for ἐγώ, but = 'this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;' sc. shalt know that he is not far off, when I tell thee that it is I, ὃς λαὸν ἤγειρα. For the use of ὃς with the first person compare note on Od. 1. 359.

43. εἴπω. See on sup. v. 31.

45. χρεῖος .. δοιά, 'but [I speak of] my own business.' The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read καακά and remove the comma from the end of the line, we get the simplest construction, 'in that' [ὅ = ὅτι, Lat. quod] 'two evils have fallen upon my house.' If with Aristarchus we

δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοίσδεσσιν βασίλευε, πατὴρ δ' ὡς ἤπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, 50
τῶν ἀνδρῶν φίλοι υἷες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι.

51.] After this verse, 'Αριστοφάνης προστίθησιν 'ἄλλοι θ' οἳ νήσοισιν ἐπικρατέουσιν ἄριστοι | Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,' οὐκ ὀρθῶς Schol. H. M.

prefer κακόν, then δοιά must have a semi-adverbial force ('Αρίσταρχος τὸ δοιὰ ἀντὶ τοῦ διχῶς Schol. H.), or it must be considered as assimilated in number to the double trouble, described as τὸ μέν and πολὺ μεῖζον in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make ὃ κακόν equivalent to κακὸν ὅ = 'the evil which,' etc. But the former way is preferable; cp. Il. 1. 120 λέυσσετε γὰρ τό γε πάντες ὅ μοι γέρας ἔρχεται ἄλλῃ, where ὅ without doubt means 'that.'

46. ὑμῖν τοίσδεσσιν = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic datival termination to have been joined to the already inflected case = τοίσδε-σσι.

48. νῦν δ' αὖ καὶ πολὺ μεῖζον, sc. κακὸν ἔμπεσε. The balance of the sentence requires τὸ δέ after τὸ μέν (v. 46).

50. μοι. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον.

51. τῶν ἀνδρῶν. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) ἐκ μὲν Δουλιχίοιο δύω καὶ πεντήκοντα .. | ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν· | ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [ἐνθάδε γε] are complained of here, and he gives us the explanations—ἴδιον τὸ ἀδίκημα ἐποίησεν, ὡς καὶ τῶν ἄλλων τούτοις ἀκολουθησάντων. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. οἳ πατρὸς μέν. Schol. H. Q. διαβάλλει τὴν μνηστείαν ὡς πρόφασιν οὖσαν τῆς ἁρπαγῆς τῶν χρημάτων. ἐξὸν γὰρ κατὰ νόμους μνηστεύεσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν. The Schol. thinks that the phrase εἰς οἶκον, instead of πρὸς ἄστυ or πρὸς γαῖαν, implies that Icarius was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarius king of Cephallenia.

53. ἐεδνώσαιτο. See on Od. 1. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage;' as in Il. 13. 381 ὄφρα .. συνώμεθα .. ἀμφὶ γάμῳ. So Cobet, Miscell. Crit. 244 '*paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam.*' The optat. ἐεδνώσαιτο follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monro, H. G. § 306.

54. καί οἱ κεχαρισμένος ἔλθοι. We

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα, 55
βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας,
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν ἢ καὶ ἔπειτα 60
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.

55. ἡμέτερον] 'ἡμετέρου Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτοιο, or by an interchange between the personal and the possessive pronoun, as if ἐς ἡμετέρου = ἐς ἡμῶν, sc. οἶκον. Cp. Hdt. 1. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἦλθεν ἐς ἡμέτερον, al. ἡμετέρου, where see Hermann's note. A few MSS. give ἡμετέρους.

might expect καὶ ὅς οἱ. It is common in Homeric syntax where two relatival clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἄνωχθι δέ μιν γαμέεσθαι | τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ inf. 113, πάντας ὁρῶ . . οὕς κεν ἐὺ γνοίην καί τ' οὔνομα μυθησαίμην Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἰμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει Od. 9. 19, πέμψον δ' οἰωνὸν ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ | φίλτατος οἰωνῶν καί εὖ κράτος ἐστὶ μέγιστον Il. 24. 310, ὅς κε Πάτροκλον . . Τρῶας ἐς ἱπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης | ἀλλοτρίης βώσιν καί σφι Ζεὺς ληΐδα δώῃ Od. 14. 85, ἦ γὰρ δίομαι ἄνδρα χολωσέμεν ὅς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί Il. 1. 78. Cp. Herodot. 3. 31 ἀδελφεὴ . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. See Mayor's note on Juv. 1. 157.

58. τὰ δὲ πολλά. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλά in the later sense, 'most of these things,' for τά is a demonstrative and not the article, cp. Od. 5. 323 ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν, Od. 22. 272 αὖτις δὲ μνηστῆρες ἀνόρουσαν ἀξέα δοῦρα | ἱέμενοι· τὰ δὲ πολλὰ ἐπώσεα θῆκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. 1. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex, Telemachusque puer.'

τοῖοι ἀμυνέμεν, 'we are not such [as he was], that we should drive it away.' Similarly Od. 7. 309 ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ | μαψιδίως κεχολῶσθαι, my heart is not such [i e. so prone as thou thinkest] to be lightly angry;' and Od. 24. 254 τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, | εὐδέμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, | ὥς τ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. 1. 50 μὴ αἱ νῆες ὀλίγαι ἀμύνειν ὦσι, Aesch. Pers. 87 δόκιμος δ' οὔτις εἴργειν ἄμαχον κῦμα θαλάσσης, and Od. 21. 195 ποῖοί κ' εἴτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι;

ἢ καὶ ἔπειτα, 'verily, if we *do* (καί) try, we shall prove but weaklings, and little skilled in prowess.' ἔπειτα, as distinguished from ὀπίσσω, points to an immediate future: so in Soph. Antig. 611 τό τ' ἔπειτα καὶ τὸ μέλλον, καὶ τὸ πρὶν ἐπαρκέσει νόμος. Cp. Lucret. 1. 461 'Tum quae res instet, quid porro deinde sequatur.' See Od. 1. 65, and cp. inf. 273 οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρῆσαι.

ἤ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65
οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ 70
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς

70. καί] So Aristarchus. Aristoph. wrote μή, as he seems to have rendered σχέσθε by 'defend,' i. e. ἀντίσχεσθε.

62. With ἤ τ' ἄν, i. e. ἤ τε ἄν, not ἤ τοι ἄν, Nitzsch compares ἤ τέ κεν Il. 3. 56.

63. οὐ γὰρ ἔτ' ἀν[α]σχετά, 'beyond patience .. and beyond all show of excuse' (οὐδ' ἔτι καλῶς).

64. αὐτοί, ἄλλους τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. οἳ περιναιετάουσι is the epexegesis of περικτίονας.

67. μή τι .. ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of ἀγασσάμενοι with ἔργα cp. Od. 23. 64 ὕβριν ἀγασσάμενος θυμαλγέα, καὶ κακὰ ἔργα, and for μεταστρέφειν in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε | ἤ τι μεταστρέψεις; στρεπταὶ μέν τε φρένες ἐσθλῶν. Fäsi joins μεταστρέψωσιν κακὰ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing μετάτροπα ἔργα Hesiod, Theog. 89. With this rendering, ἀγασσάμενοι will mean 'in wrath.'

69. καθίζει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι Telemachus addresses not the suitors, but the Ithacans, and especially the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49–53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μή πού τι = *nisi forte*. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (ἐάσατέ μ' οἶον). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (ἐσθλὸς Ὀδυσσεύς); and that you are making a return of this cruelty to me (δυσμενέοντες). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (τούτους ὀτρύνοντες); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that *you*

δυσμενέων κακ' ἔρεξεν ἐυκνήμιδας Ἀχαιοὺς,
τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη.
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.'
Ὡς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
δάκρυ' ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.

78. ἕως] Nauck calls ἕως 'vitiosum,' as this is the only passage where ἕως scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If *you* were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (ἀπρήκτους ὀδύνας) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare πολέων ἀπετίνυτο ποινήν Il. 16. 398.

75. κειμήλια, τὰ κείμενα, ὅ ἐστι τὰ παρ' ἡμῖν ἀκίνητα, πρόβασιν δὲ, ἅπερ ἡμεῖς φαμὲν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίως κατά τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

78. ἕως κε. The regular use is for ἕως to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monro, H. G. § 307.

80. ποτὶ .. γαίῃ. The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτί, but rather consider ποτί as used adverbially (or, possibly, in *tmesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ .. βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ δύντος ἡλίου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμένης ἐλάφοιο Il. 16. 757, σὺν οὐλομένῃ ἀλόχῳ Od. 11. 410, ἅμ' ἀγρομένοισι σύεσσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διός Od. 6. 207, μετ' ἄρα δμῳῇσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετά γε κλυτὸν Ὠρίωνα Od. 11. 310, παρ δ' ἄρα μιν Ταφίων πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ ὁ τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων ἐθελούσῃ Od. 5. 155. But in the present passage and in similar ones, as infra v. 427 ἀμφὶ δὲ κῦμα στείρῃ .. ἴαχε, or ἀνήλυθεν ἐκ δόρυ γαίης Od. 6. 167, or δῆεις δ' ἐν πήματα οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegesis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ' ἀναπρήσας. See Buttm. Lexil. s. v. πρήθω. For the scene cp. Schol. Ven. on Il. 1. 349 ἕτοιμον τὸ ἡρακλῆν πρὸς δάκρυα. καὶ Ὀδυσσεὺς ὅς δὲ γυνὴ κλαίῃσι (Od. 8. 538). καὶ ἡ παροιμία· ἀεὶ δ' ἀριδάκρυες ἀνέρες ἐσθλοί.

ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·
'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85
ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90
πάντας μέν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
ἀγγελίας προϊεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,

86. ἐθέλοις δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοις δὲ καί, from which Wolf adopted the present reading. Bekk. writes ἐθέλεις δ' ἐκ. 91. ῥ' ἔλπει] Bekk. omits ῥ' as ἔλπει naturally takes the initial *F*. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκήν. Possibly an adverb of the form of a feminine accusative, from a form ἄκαος, ἀκάαν, Ionicè ἀκέην and ἀκήν, (α priv. and root χα- as in χανδάνειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκὴν ἔσαν as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.'

86. μῶμον ἀνάψαι, 'to attach blame to us.' So μὴ μῶμον ἀνάψῃς. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker's reading ἐθέλεις δ' ἐκ μ. ἀ., compare ἐκ δ' αὐτοῦ πείρατ' ἀνάπτειν Od. 12. 51, ἐξανάψῃ δύσκλειαν Eur. Orest. 829. Compare also θεοῖσι κῆδος ἀναψάμενος Eur. Troad. 845.

88. περί, adverbial, 'beyond all others.'

89. εἶσι τέταρτον. A comparison of infra 106 ὅς τρίετες μὲν ἔληθε . . ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος, and Od. 13. 377 οἱ δή τοι τρίετες μέγαρον κάτα κοιρανέουσι | μνώμενοι ἀντιθέην ἄλοχον, must decide the rendering of this line. 'Already is it the third year,' (ἐστίν has the sense of 'is completed,' as Il. 2. 295 ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς | ἐνθάδε μιμνόντεσσι, compared with ibid. 134 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί), 'and the fourth is fast passing.' So ἰέναι is used to signify 'move away' in Il. 9. 701 ἤ κεν ἴησιν ἢ κε μένῃ. The Schol. here renders εἶσι by διελεύσεται, πληρωθήσεται, and Nitzsch interprets it by 'is coming,' '*bald wird gehn, d. h. kommt das Vierte*,' but this rendering would seem to necessitate the reading δίετες for τρίετες infra 106, and δὴ τρίτον for τέτρατον, a reading to which Aristonicus alludes.

92. ἀγγελίας, plur. of ἀγγελίη, = 'messages;' as ἀγγελιάων inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγελίας, 'messengers,' from a supposed ἀγγελίης accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἄγγελος, so Apoll. Lex. For a discussion of the question see La Roche, Hom. Stud. p. 31 foll. and Ameis, Anh. to Il. 3. 206.

93. δόλον τόνδ' ἄλλον, 'this stratagem besides.' To give ἄλλον its ordinary sense here, we must consider Penelope's practice of buoying her suitors up with false hopes represents *one* piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her *first* scheme, φᾶρος μέν μοι πρῶτον ἐπέκνευσεν μέγα δαίμων Od. 19. 138

94. στησαμένη ἱστόν, 'having set up the warp,' for weaving. Here ἱστὸς

λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅ τέ κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.

97. εἰς ὅ κε] Most MSS. give εἴσοκε. But cp. Schol. B. L. on Il. 3. 4 ροῦσι δέ τινες εἰ τὸ εἰσόκεν ἐν συνθέσει (sc. as one word) ἐστὶν ἢ ἐν παραθ λέγομεν ὅτι ἐν παραθέσει. See La Roche, Hom. Textk. 243. 98. μετ Al. μεταμώλια, described by Eustath. ad loc. as ἀττικῶς. 99. εἰς ὅ τέ La Roche for εἰς ὅτε κεν or εἰσότε κεν. 102. κῆται] Wolf's conj. fo which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, ὅ may be and doubtless is indicative. In Il. 24. 554 κεῖται is altered to κ Hermann. Monro, H. G. § 81, retains κεῖται as a subjunctive here, an 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κείεται, the form answering to the non-thematic κεῖται (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (στήμονες) which had to be suspended from the top bar of the frame (ζυγόν) as the first process; the next step being to pass the cross threads or woof (κρόκη, πήνη), between the στήμονες by means of the shuttle. The addition of the epithets λεπτὸν καὶ περίμετρον points to the care and the time which would have to be bestowed on the work.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage with me.' μίμνετε is to be taken closely with εἰς ὅ κε.

98. μεταμώνια. Apion ap. Apoll. Lex. μάταια, ἀπὸ τοῦ μετὰ τῶν ἀνέμων ἰέναι. This seems very doubtful.

99. εἰς ὅ τέ κεν, as we say, 'against the time when.'

100. τανηλεγής is generally described as a graphic epithet of Death, viz. the 'outstretcher;' the allusion being to the body 'streaked' for burial. The ordinary derivation (ταναός .. λέγω, 'to lay') has however this difficulty, that the root of λέγειν being λεχ, the form should be τανηλεχής. Düntzer, ad loc. refers this word, and δυσηλεγής 325, to ἀλγεῖν, comparing ἀ with ἀλγεινός. The change fr α to η he illustrates by ἀν-ήκεστ ἀκέομαι. Hesych. gives both interpretation; (1) παρατεταμένη τος τὴν ἀλγηδόνα, and (2) μακροκ in which second rendering he s take ταναός as referring to 'le time.'

101. μή τίς μοι. In this cl does not (like μή μοι v. 98) follo ἐκτελέσω, but upon the idea co in ταφήιον. 'A robe for his b that no one may have cause to bla

102. κτεατίσσας, 'after havi great possessions.' The word to γέρα, guerdons given as m honour, either for good servic athletic prowess. In Laertes' c such possession was a τέμενος, 24. 205 ἀγρὸν ἵκοντο | καλὸν τετυγμένον, ὃν ῥά ποτ' αὐτὸς | κτεάτισσεν ἐπεὶ μάλα πόλλ' ἐ To the same usage we may refe 150 γέρας θ' ὅ τι δῆμος ἔδωκεν, Il λιστοὶ μὲν γάρ τε βόες . . . κ τρίποδές τε καὶ ἵππων ξανθὰ Il. 16. 56 κούρην ἣν ἄρα μοι γέρα υἷες Ἀχαιῶν, | δουρὶ δ' ἐμῷ κτεά

ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο.
ὡς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὡς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης·
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
αὐτὸς σῷ θυμῷ, εἰδώσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,
τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,

105. ἐπήν] So nearly all MSS. Bekk. reads ἐπεί with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . τέτρατον] According to Aristonicus, some editions gave δίετες and δὴ τρίτον. See notes on v. 89. 116. ἃ οἱ] Harl. Schol. gives τινὲς ὅ οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. ἔνθα καί, 'so there all day long she wove,' the word καί serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and *so* she *did* weave.

105. ἐπὴν δαΐδας παραθεῖτο, 'when she had had lights set at her side.' παραθεῖτο is the optative of recurring action. Although the use of ἐπήν with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 ἐπὴν γόου ἐξ ἔρον εἵην, Hesiod, Opp. et D. 133 ἀλλ' ὅτ' ἂν ἡβήσειε, where however editors have altered the MS. reading to ἀλλ' ὁπότ' or ἀλλ' ὅτ' ἄρ'.

107. καὶ ἐπήλυθον ὧραι, equivalent to ἐπελθουσῶν ὡρῶν in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δή. Here begins the apodosis. A similar usage is frequent with καὶ τότ' ἔπειτα, δὴ τότε, and (Od. 11. 112 τότε by itself.

110. τὸ μέν, sc. τὸ φᾶρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 εἰ δὲ δύω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει | ἀφείη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε | κυανέη, τὸ μὲν οὔ ποτ' ἐρωεῖ. See also on Od. 9. 359.

114. τῷ ὅτεῳ . . αὐτῇ. The sentence would run in full, ὥτινι (=ὅτεῳ) πατὴρ γαμέεσθαι κέλεται, καὶ ὃς ἀνδάνει αὐτῇ. See on sup. 54, and cp. inf. 128.

115. εἰ δ' ἔτ' ἀνιήσει. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. ὅ οἱ, we may compare Il. 9. 493 τὰ φρονέων, ὅ μοι οὔ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἐμεῦ, where the force of the word ὅ is equivalent to that of ὅπως in the line τὰ φρονέων κατὰ θυμὸν ὅπως καλλίτριχες ἵπποι | ῥεῖα διέλθοιεν Il. 10. 491, or to ὅτι in τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα Il. 23. 545. With the reading ὅ we must remove the comma after Ἀθήνη. If we read ἃ, the translation will run, 'pondering in her heart of those gifts which Athena has richly (περί) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐπίστασθαι), of those who lived long since,' etc.

ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἳ πάρος ἦσαν ἐυπλοκάμιδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
ἤδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.

119. ἐυπλοκάμιδες] So Bekk. and La Roche, following the guidai Herod. and Eustath. from nom. εὐπλοκάμις. Al. εὐπλοκαμῖδες from εὐπλ 123. βίοτον] βίοτός τε τεός Aristoph. He must have taken ἔδονται in a sense. 126. ποθήν] La Roche quotes from Apollon. de Pronom. 101 ποιεῖν ποθὴν σὺν τῷ ν. Two MSS. give ποθή, which may have been the read Aristarch.

117. Here φρένες ἐσθλαί has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο | κάλλεϊ καὶ ἔργοισιν ἰδὲ φρεσί, where, as here, ἔργα specially refers to the *work* of spinning or weaving.

118. κέρδεα is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on κερδοσύνη Od. 4. 251. The three words ἐπίστασθαι .. φρένας .. κέρδεα stand as the object of δῶκεν, or at any rate in apposition to ἅ. For an infinitive used as parallel to an accusative cp. Il. 1. 258 ὃς περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὶ μάχεσθαι. Cp. also Il. 7. 203.

119. τάων αἳ. For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320 συνθεσιάων τάων αἵ, ibid. 331 θεάων τάων αἵ. Here the whole sentence is only a periphrasis for τάων εὐπλοκαμίδων Ἀχαιῶν.

120. Τυρώ, daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. Ἀλκμήνη, Od. 11. 266 foll.; Μυκήνη is represented in the Ἠοῖαι μεγάλαι as daughter of Inachu as having given the name to th Μυκῆναι.

121. ὁμοῖα .. Πηνελοπείῃ, equ to ὁμοῖα νοήμασι Πηνελοπείης. this brachylogical form of com cp. Od. 4. 279 φωνὴν ἴσκουσ' ἀλ Il. 17. 51 κόμαι χαρίτεσσιν ὁμοί similar expression is οὐ μὲν σ ἴσον ἔχω γέρας (Il. 1. 163), wh ἴσον means τῷ σῷ ἴσον. Cp. als Tusc. Quaest. 1. 1 'quae tam ex in omni genere virtus in ullis fui cum maioribus nostris compar Tibull. 3. 4. 70 'nec similes reddere voce sonos'

122. ἐνόησε takes up the wo ματα from the preceding line; 'ho *this* (device for putting us off) ab not devised righteously.' See 299 and cp. 5. 190.

126. ποιεῖτ', sc. ποιεῖται, making fame for herself; but fo the loss of much substance.' If w ποθή we must supply ἐστί, as i 15. 514 οὐ γάρ τι ξενίων ποθή.

127. πάρος γε serves merely preparation for πρίν γε. We similar combination in Homer, πρίν, πρὶν .. πρὶν γε.

128. Ἀχαιῶν ᾧ κ' ἐθέλῃσι. the genitive that precedes depe

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνοε, οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
ἠ μ' ἔτεχ', ἠ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει ὅ γ' ἠ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων

133. ἑκών] The MSS. are divided between ἑκών and ἐγών; there is a preponderance in favour of the former; Bekk. adopts ἐγών on the ground that ἑκών takes the *f*. Schol. B. M. V. implies the l. ἑκών by the words φασὶ γὰρ ἔθος ἦν εἴ τις ἑκὼν ἐξ οἴκου κ.τ.λ.

the relative ᾧ, as in Od. 5. 448 ἀνδρῶν ὅς τις, 4. 613 δώρων δ' ὅσσα, 8. 204 τῶν ἄλλων ὅτινα, 9. 94 τῶν δ' ὅς τις, etc.

130. οὔ πως ἔστι, 'it is by no means possible;' whether spoken of physical or moral impossibility. So οὔ πως ἔστι Διὸς νόον παρεξελθεῖν Od. 5. 103, οὔ πως ἦεν ἐπ' ὤμου .. φέρειν Od. 10. 170. The use is less frequent in the Il., cp. 13. 114 ἡμέας γ' οὔ πως ἔστι μεθιέμεναι πολέμοιο, also 12. 65, 337.

131. πατὴρ .. τέθνηκε. With the strongly resumptive pronoun ὅ γε in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way ζώει ὅ γ' ἠ τέθνηκε is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) ἠ in the second clause takes the circumflex. Cp. οὐδέ τι ἴδμεν ζώει ὅ γ' ἠ τέθνηκε Od. 4. 109, οὐ μὲν κεῖνον .. ἀγορεύσω ζώει ὅ γ' ἠ τέθνηκε ibid. 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See Monro, H. G. § 341.

132. πόλλ' ἀποτίνειν. The 'heavy restitution' which Telemachus would have to make to Icarius cannot mean paying back the ἕδνα which came with Penelope, when she married Odysseus, ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι. See note on Od. 1. 277, where this interpretation is combated. We must refer it generally to some act of vengeance on the part of Icarius for the slight put upon his daughter. Eustath. says that this way of rendering the sentence σμικρολογίας αἰτίαμα προσάπτει τῷ Τηλεμάχῳ, in the judgment of οἱ παλαιοί, διὸ καὶ θέλουσιν οἱ τοιοῦτοι στίζειν τελείαν (to put a full stop) ἐν τῷ πόλλ' ἀποτίνειν, so as to join Ἰκαρίῳ ἀποπέμψω.

134. ἐκ γὰρ τοῦ πατρός, 'for from him, her father.' So τοῦ πατρός Od. 16. 149. The demonstrative serves to give additional emphasis to contrast πατήρ with δαίμων. The evils which Telemachus would suffer from the πατήρ he has already described as πόλλ' ἀποτίνειν, the necessity of restitution. But it is very possible that τοῦ πατρός may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For τοῦ πατρός it has been suggested to read οὗ πατρός in the sense of ἐμοῦ. See on 1. 402.

δαίμων. Nitzsch distinguishes between the meaning of δαίμων and θεός in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (Hom. Theol. p. 72) sums up the uses of both words as follows: δαίμων stands indifferently for θεός five times in the Il. (1. 222; 3. 420; 6. 115; 19. 188; 23. 595), and once in the Od. (15. 261); while the two words are used as interchangeable synonyms in Od. 21. 196, 201; 6. 172-174. Compare with these Il. 17. 98, 99; Od. 5. 396, 397; Od. 3. 27; which seem to show that δαίμων stands to θεός as *numen* to *persona divina;* and that originally there is nothing in δαίμων which tends *in*

δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς 135
οἴκου ἀπερχομένη· νέμεσις δέ οἱ ἐξ ἀνθρώπων
ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἕξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.' 145
Ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς

137.] Nicanor says of this line ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου· στικτέον δὲ ὅμως μετὰ τὸ ἔσσεται, ἵνα τὸ ὣς κέηται ἀντὶ τοῦ οὕτως. Nitzsch prefers ὡς. 146. τῷ] Al. τώ.

malam partem. In this general sense of *numen divinum* or *voluntas divina*, δαίμων occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases ἐπέσσυτο δαίμονι ἶσος, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to δαίμων a distinctly malignant action, while in one passage in the Il. (8. 166) δαίμων is used to mean fate or death. In the Odyssey there are at least twenty instances of δαίμων used in this sinister sense, sometimes with such epithets as στυγερός, κακός, χαλεπός, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective δαιμόνιος as opposed to θεῖος.

135. ἐρινῦς. This word Lobeck connects with ὀρίνω, or ἐρεννάω; others find in the Ἐρινῦς the representatives of the Indian *Saranyūs* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) ταχύποδες Ἐρινύες. They appear in Homer as the agents of the gods below, of Ζεὺς καταχθόνιος and Περσεφόνεια Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19. 260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that Ἐρινῦς may even stand as synonymous with the curse itself (Il. 21. 412). Cp. Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. νέμεσις. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) ἀποχρημάτοισι ζημίαις, (283) ἄλλας τ' ἐφάνει προσβολὰς Ἐρινύων, and (291) καὶ τοῖς τοιούτοις οὐδὲ κρατῆρος μέρος.

137. μῦθον, 'this bidding,' sc. that my mother should depart.

138. ὑμέτερος to be joined closely with αὐτῶν, like the Lat. *mea ipsius sententia.* Cp. νωίτερον λέχος αὐτῶν Il. 15. 39. Similar is ὑμέτερον ἑκάστου θυμὸν ἀέξω Il. 17. 226.

146. εὐρύοπα Ζεύς. Interpretations are divided between 'far-seeing' and 'far-sounding.' Eustath. and Hesych. give

ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ' ἕως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο,
πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην, 150
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,
ἐς δ' ἰδέτην πάντων κεφαλὰς, ὄσσοντο δ' ὄλεθρον,
δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὼ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.

151. πυκνά] So La Roche, with eleven MSS. for the common reading πολλά. Cp. Schol. S. τὰ συνεχῆ αὐτῶν πτερά. 154. αὐτῶν] αὖτις or αὔτως Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is, that in Homer ὄψ is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (ὄψ) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 τῆς δὲ μετ' ἄγγελον ἦκε βαρύκτυπος εὐρύοπα Ζεύς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare νεφελ,γερέτα, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monro, H. G. § 96.

148. ἕως μέν, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727, 730; Od. 3. 126, with which we may compare the use of ὅς in the sense of οὗτος, and, generally, the forms of the relative with the force of the demonstrative. Others explain ἕως μέν as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 ἕως μὲν δὴ ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, τέλος δέ, κ.τ.λ., where Bekk. reads τέως μέν.

μετὰ πνοιῇς. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. 1. 98 the phrase is ἅμα πνοιῆς. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. πολύφημον, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐς πολύφημον ἐξεναῦαι, meaning thereby ἐς δῆμον or ἐς κοινόν, and so they evidently understood it, ἐξέφερον τὸ χρηστήριον ἁλίην ποιησάμενοι. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of τιναξάσθην, as expressed below by δρυψαμένω and in Od. 4. 179 by τερπομένω. For τινάσσειν in this sense cp. Il. 13. 242 ἀστεροπῇ ἐναλίγκιος ἥν τε Κρονίων | χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου. The change from their quiet flight alongside each other is marked by ἐπιδινηθέντε, which the Schol. S. interprets ἐκεῖσε δὲ ἐνταῦθα συστραφέντες ἐν τῷ καταράσσειν τὰ συνεχῆ αὐτῶν πτερά. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. ὄσσοντο, 'their look boded.'

153. ἀμφί τε δειράς. It is better to take the accus. πορειάς and δειράς in direct government of δρυψαμένω and to make ἀμφί an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 αὐτοὶ δ' ἱδρῶ πολλὸν ἀπενίζοντο θαλάσσῃ | ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς. Others retract ἀμφί to the first clause, and, understanding it as a preposition, take it to govern both παρειάς and δειράς, comparing Od. 12. 27 ἢ ἁλὸς ἢ ἐπὶ γῆς, where see note.

154. δεξιώ, i.e. eastward. Cp. Il. 12. 239 εἶτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ ἠέλιόν τε.

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155
ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε· 160
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὧν ἔσσεται, ἀλλά που ἤδη
ἐγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει 165
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πόλιν πλάττει ἰδίαν τοῖς αἰετοῖς ὁ Ὅμηρος. 156. ἔμελλον] not ἔμελλε. Schol. Harl. διὰ τὸ ὁ. τοῦτο γὰρ Ὁμήρῳ σύνηθες. 157. Ἀλιθέρσης] ψιλωτέον, εἰ καὶ παρὰ τὸ ἅλς ἐγένετο εἰς ἰδιότητα τοῦ ὀνόματος Schol. E. M. This seems to have been a rule in compounded proper names.

διά = 'across' the city and men, although high above them; just as (150) ἀγορὴν ἱκάνοθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λιμένας καὶ νῆας ἐίσας | αὐτῶν θ' ἡρώων ἀγορὰς, φ. 40 ἔνθα δ' ἐγὼ πόλιν ἔπραθον ἄλεσα δ' αὐτούς. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγκῶν' ἀκούω φθόγγον ὀρνίθων . . . καὶ σπώντας ὦ χηλαῖσιν ἀλλήλους φονοὺς ἔγνων· πτερῶν γὰρ κοῖλος οὐκ ἀσημος ἦν.

155. ἔμελλον. A few MSS. give ἔμελλεν, but the plural verb with the neut. plur. is common in Homer: cp. Il. 1. 36: 11. 310: Od. 8. 233, etc.

158. ὀμηλικίην ἐκέκαστο, 'surpassed his peers in his knowledge of birds and his utterance of words of fate.' Cp. καίνεσθαι ἀρετῇσι Od. 4. 725.

160. ὅ σφιν ἐυφρονέων. Join σφιν with the finite verbs. The common interpretation of ἐυφρονέων in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitzsch on Od. 7. 73 οἶσίν τ' εὖ φρονέοντα, quotes the Schol. Venet. on Il. 1. 105 ὅταν δὲ τό, ὅ σφιν ἐφρονέων, φρονίμως προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστώτων αὐτῶν καὶ μετὰ ταῦτα ἐνάγειν τὰ ποιητέα, and also compares Soph. Ant. 1031 εὖ σοι φρονοῦσι εὖ λέγω. But this latter passage would rather suggest the construing of σφιν with ἐυφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well:' rather than to that of Nitzsch, 'understanding well.'

161. εἴρω, 'I say,' used as a present only here and in Od. 11. 137: 13. 7.

163. πῆμα κυλίνδεται. So in Il. 11. 347: cp. Il. 17. 688: the metaphor seems to be from a wave, as Il. 11. 307.

166. πολέσιν δέ, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-

οἱ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παύεσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα

strated. The nominative to ἔσσεται is Ὀδυσσεύς, as in Od. 16. 103 κακὸν πάντεσσι γενοίμην, cp. Od. 4. 667.

167. εὐδείελον. The Scholia give various interpretations of this word, εὖ πρὸς τὴν δείλην κειμένη, δείλη γὰρ ἡ δύσις .. καὶ γὰρ ἐπιφέρει 'πρὸς ζόφον.' .. ἕλη γάρ ἐστιν ἡ τοῦ ἡλίου αὐγή, ὅθεν καὶ τὸ εἰληθερεῖν τὸ ἡλίῳ χρῆσθαι. This represents generally the view taken by Buttm. Lexil. p. 220 foll., and so Düntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are εὐπεριόριστος, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἤπειρον, or again ἐπιφανής, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take εὐδείελος as only another form for εὐδέελος, i.e. εὐδῆλος from the root διϝ.

168. καταπαύσομεν, (subjunctive mood), sc. μνηστῆρας, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of ἄφαρ, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. ἀπείρητος. The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. ἄπειρος καὶ ἀμαθής. In Il. 12. 304 ἀπείρητος is used actively, 'without making an effort;' cp. Il. 17. 41. In both these passages, however, we seem to see that πειρᾶσθαι implies 'awaiting an alternative of possibilities,' so that ἀπείρητος here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to the verb), 'without allowing myself to be tested.'

171. τελευτηθῆναι. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment;' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as φημί, εἶπον, δοκῶ, ἐλπίζω, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280; 3. 125; Il. 13. 666 πολλάκι γάρ οἱ ἔειπε γέρων .. νούσῳ ὑπ' ἀργαλέῃ φθίσθαι, sc. *periturum esse*; Aeseh. S. c. T. 427 ἐκπέρσειν .. φησὶν, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, *non fore ut eum inhibeat*. Compare also ἄσμενοι ἐκεῖσε ἴοιεν οἷ ἀφικομένοις ἐλπίς ἐστιν οὗ διὰ βίου ἥρων τυχεῖν Plato, Phaed. 67, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην Eur. Orest. 1527, οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους περαιωθῆναι Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as νομίζω κρατῆσαι is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν. That πεσεῖν here stands with the same force as πεσεῖν ἄν we gather from ibid. 1077 ἀλλ' ἄνδρα χρὴ κἂν σῶμα γεννήσῃ μέγα | δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ. But, in the former passage,

ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους
ἄγνωστον πάντεσσιν ἐείκοστῷ ἐνιαυτῷ 175
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης 185

182. οὐδέ τε] ὁ δὲ τε σύνδεσμος περισσός. ἐν δὲ ταῖς εἰκαιοτέραις γράφεται 'οὐδέ τι' Schol. H. M. S.

πεσεῖν is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. ἐνεχυράσασθαί φασιν, 'they say they will distrain upon me;' where editors have needlessly altered to ἐνεχυράσεσθαι. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in τελευτηθῆναι, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. Ἴλιον εἰσανέβαινον, equivalent to the similar phrase, Od. 1. 210 ἐς Τροίην ἀναβήμεναι.

174–176. See Eustath. καὶ ὅρα σύνοψιν τῆς Ὀδυσσείας ἐνταῦθα ἐν οὐδὲ ὅλοις τρισὶ στίχοις. συνελόντα γὰρ φάναι, ἡ τῆς Ὀδυσσείας περιοχὴ οὐδὲν ἄλλο ἐν καιρῷ ἱστορεῖ ἀλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα ῥηθέντα.

178. μαντεύεο σοῖσι τέκεσσιν. See for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων | ἐχθρὴ φέροιτο πρὸς οἶκον, ὅπως τεκέεσσι φυλάξῃ Theocr. 6. 24.

180. ταῦτα, κ.τ.λ. Join ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.

181. ὑπ' αὐγὰς . . φοιτῶσι, 'move about in the sunlight.' So Διὸς αὐγαί Il. 13. 837. φοιτᾶν ὑπό with accusative is a natural construction; but in Od. 11. 498, 619 ὑπ' αὐγὰς is also used with a verb of rest. Cp. Eur. Hec. 1154 ὑπ' αὐγὰς τάσδε λεύσσουσαι πέπλους, sc. holding them up to the light to examine.

182. ἐναίσιμοι, 'fateful,' 'teaching fate,' 'significant;' so Schol. μαντικοί, τὸ εἱμαρμένον σημαίνοντες. The first business of the seer is to discriminate the ἐναίσιμοι, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα, | κἄκριναι κρῶτος ἐξ ὀνειράτων ἃ χρὴ | ὕπαρ γενέσθαι, κλῃδόνας τε δυσκρίτους | ἐγνώρισ' αὐτοῖς. Compare the words of Theoclymenus, Od. 15. 531 οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις· | ἔγνων γάρ μιν ἐσαντα ἰδὼν οἰωνὸν ἐόντα.

185. ἀνείης, 'nor wouldest thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'cone tu servos ad spoliandum fanum *immittere* ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with κε, and the force of ἂν

σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
[πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν ἥν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρ' ἐὴν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι· 195
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,

190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἀνιηράτερον, but needlessly. The Alexandrines called this form Ἀττικόν. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιαράτερον, which implies the reading in -έστερον. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which some read εἵνεκα τῶνδε, others οἷος ἀπ' ἄλλων. Neither Eustath. nor Scholl. notice it. 198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

ἀγόρευες sup. which takes its colour from the suggested clause εἰ σὺν ἐκείνῳ κατέφθισο.

186. δῶρον. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δῶλιον ἀγύρτην ὅστις ἐν τοῖς κέρδεσι | μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός. So Antig. 1055.

189. Join παρφάμενος ἐπέεσσιν, as Il. 12. 248 ἠέ τιν' ἄλλον | παρφάμενοι ἐπέεσσιν ἀποτρέψειε πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . εἰδώς) would the better enable him to impose on Telemachus.

190. αὐτῷ οἱ, i.e. ἑαυτῷ.

ἀνιηρέστερον. With this metaplastic form from ἀνιηρός compare αἰδοιέστατος Pind. O. 3. 42, ἀμορφέστατος Hdt. 1. 196. 2.

191. εἵνεκα τῶνδε. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But τῶνδε is an unsatisfactory equivalent for ἡμέων. Perhaps we might render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μέν οἱ and σοὶ δέ.

192. Join ἥν τίνων and ἐνὶ θυμῷ ἀσχάλλῃς.

194. ἐν πᾶσιν = *coram omnibus*. Cp. Il. 9. 121 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω, ibid. 528 ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.

195. ἀπονέεσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes ἀθάνατος, ἀκάματος, ἀποπέσῃσιν Od. 24. 7, ἐπίτονος Od. 12. 423, ζέφυρίη Od. 7. 119, ἀγοράασθε Il. 2. 337.

199. ἐπεὶ οὔ τινα δείδιμεν ἔμπης. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of ἔμπης (i.e. ἐν πᾶσιν) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary

οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200
οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σὺ, γεραιὲ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν Ἀχαιοὺς
ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα 205
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23. 83: Pind. Pyth. 4. 86 foll.; 5. 55: Aesch. P. V. 186 foll.: Eur. Alc. 906; Cycl. 535: Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of περ ἔμπης with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὔτε . . οὔτε. These two separate clauses are subdivisions of οὔ τινα δείδιμεν ἔμπης.

202. μυθέαι ἀκράαντον, 'which thou pratest to no purpose,' i. e. because nothing will come of thy predictions. μυθέαι is a shorter form for μυθέεαι, the ε being dropped, as in πώλεαι Od. 4. 811, q.v. Compare also ἀποαίρεο Il. 1. 275, ἕκλεο Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. ποιέαι, ποιέο, ἐποιέο, though elsewhere in the same writer we find δέεαι (7. 161), διαρέεαι (7. 47). Compare also ὑφάγεο Theocr. 2. 101. In Od. 8. 180 we find the form μυθεῖαι.

203. οὐδέ ποτ' ἶσα ἔσσεται. Eustath. misunderstands this, rendering it ἀστείως (i.e. euphemistically) εἴρηται ἀντὶ τοῦ ἀεὶ ἐλαττωθήσεται· εἰ γὰρ μὴ ἶσα, πολλῷ μᾶλλον οὐ μείζονα· ἔσται ἄρα ἐλάττονα. But ἶσα does not agree with χρήματα, being a neuter adjective used substantivally; 'never will recompense be made.' With this usage cp. Il. 14. 98 Τρωσὶ μὲν εὐκτὰ γένηται, Il. 16. 128 καὶ οὐκέτι φυκτὰ πέλονται (cp. Od. 8. 299), Il. 21. 533 οἷω λοίγι' ἔσεσθαι, Od. 8. 384 ἠδ' ἄρ' ἑτοῖμα τέτυκτο, etc.

204. διατρίβῃσιν Ἀχαιοὺς ὃν γάμον. We have διατρίβειν γάμον in Od. 20. 341, cp. inf. 265, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of ἀφαιρεῖν, which is commonly so used; or we may describe ὃν γάμον as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. εἵνεκα τῆς ἀρετῆς. Cp. Schol. H. M. Q. R. ὁ Ἀρίσταρχος λείπειν φησὶ τὸ ἄρθρον, ἵν' ᾖ εἵνεκα τῆς ταύτης ἀρετῆς· Ἰακὸν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ὑπάπτευε τὸν στίχον, νεωτεριστὴν λέγων ὄνομα τὸ τῆς ἀρετῆς. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. Accordingly commentators are divided; some explain τῆς as = Πηνελοπείης, comparing Il. 9. 133 τῆς εὐνῆς (sc. Βρισηΐδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 Ἀχιλλεὺς | οἷος τῆς (al. ἧς) ἀρετῆς ἀπονήσεται. See Monro, H. G. § 261. Penelope describes or alludes to her ἀρετή (which is not used here with a *moral* significance) in Od. 18. 251 ἦ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε | ὤλεσαν ἀθάνατοι. Here ἐριδαίνομεν takes almost a future sense, as Od. 24. 475 ἦ φύλοπιν αἰνὴν | τεύξεις, ἦ φιλότητα μετ' ἀμφοτέροισι τίθησθα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'

ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
ἤν τίς μοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσω
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἢ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερείξω

209. ἀγαυοί] γρ. ἀγανοί [?], οἱ δὲ Ἀχαιοί Schol. H. 214. Σπάρτην] Zenodot. Κρήτην. See on Od. 1. 285. 222. χεύω] Πτολεμαῖος ὁ Ὀροάνδου χεῖω γράφει, καὶ Ἀρίσταρχος· Ἡρωδιανὸς δὲ χεύω, ἵν' ᾖ ἐνεστὼς ἀντὶ τοῦ μέλλοντος Schol. H. M. See Dind. on Schol. ad loc.

209. ἄλλοι . . ἀγαυοί. The word μνηστῆρες, which belongs properly to ἄλλοι, is drawn into the relatival clause, as Il. 1. 566 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ, Il. 5. 877 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ, and 8. 341. Here the sentence would run in full, ἄλλοι μνηστῆρες ἀγαυοὶ ὅσοι ἐστέ. The form of expression is analogous to ἄλλον ὀντινοῦν in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἴσασι. This word, which always has the initial *ϝ*, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form *ἴδ-σασι*. Monro, App. B. 2.

213. ἔνθα καὶ ἔνθα = 'there and back.'

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 χεύωσι occurs as the conjunctive of the aorist, and in Eurip. El. 181 δάκρυσι χεύω must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (χεύει, ῥεῖ), as it certainly is in later Greek writers. Porson and Dindorf, however, read δάκρυσι χορεύω in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες | ἄκριτον ἐκ πεδίου ποτὶ δ' αὐτὸν δείμομεν, κ.τ.λ. Here on the contrary χεύω *appears* to go along with an equally unmistakable future indicative, sc. δώσω (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on χέω, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with σ

πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσῳ.'
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225
καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω 230
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,

232, 233.] For the punctuation of these lines and the accentuation of ὡς cp. Schol. Q. βραχὺ διασταλτέον ἐπὶ τὸ ῥέζοι, τὸ γὰρ ὡς ἀντὶ τοῦ ὅτι ἐστίν.

have disappeared.' But we must not attach too much weight to the fact that χεύω *appears* to be parallel with δώσω. It is at least as probable that χεύω is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 *a*) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. δώσω expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that ἔχευα ever had an σ. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. **Μέντωρ.** This is the only passage in which Mentor appears *in propria persona;* elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8–12), use, as though they were her own, the very words of Mentor in vv. 230–234. Fäsi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντορ, ἄμυνον ἀρὴν, μνῆσαι δ' ἑτάροιο φίλοιο, | ὅς σ' ἀγαθὰ ῥέζεσκον, ὁμηλικίη δ' ἐμοί ἐσσι.

227. πείθεσθαί τε γέροντι. Eustath. τὸ δὲ πείθεσθαι γέροντι ὅ ἐστι τῷ Λαέρτῃ, φιλοπατορίαν διδάσκει· ὡς γὰρ οἱ κατ' οἶκον τῷ Μέντορι, οὕτως αὐτὸς τῷ τοῦ Ὀδυσσέως πατρὶ πείσεται. Compare for the expression Λαέρτης ὁ γέρων Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πείθεσθαι and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πείθεσθαι, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relatival sentence ὅς ῥ' Ὀδυσσῆος, κ.τ.λ. to the demonstratival καί οἱ see on 54 supra.

230. πρόφρων, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἤπιος, but taken adverbially with ἔστω. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρων κραδίῃ Il. 10. 244, and πρόφρονι θυμῷ Il. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ὀλέσσαι. It is better in this sentence not to join closely τις σκηπτοῦχος βασιλεύς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. αἴσυλα. If αἴσιμα (supra) means what is 'fair,' 'right,' from αἶσα,

ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω 235
ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι 240
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.'
Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
'Μέντορ ἀταρτηρὲ, φρένας ἠλεὲ, ποῖον ἔειπες

236. κακορραφίῃσι] κακοφραδίῃσι Schol. H. M. S. 240. ἄνεῳ] So Herodian. ἄνεω Aristarch., see note below. 241. καταπαύετε] Ῥιανὸς γράφει καταπαύετε, καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

i.e. ἢ ἴση, ἰίση, it is possible that αἴσυλος may be the exact contrary, viz. ἀ-ίσ-υλος, 'unfair,' 'unrighteous.'

234. πατὴρ δ' ὥς. This clause, though introduced by δέ, is equivalent in meaning to 'though he was mild as a father.'

236. κακορραφίῃσι. Compare the phrase κακὰ ῥάπτειν Od. 3. 118; 16. 423. For this use of the plural with the force of an abstract substantive in Homer compare ἀφραδίας Od. 19. 523, βίας Il. 5. 521, δίκῃσι Il. 16. 542, ἱππουσυνάων Il. 16. 776, ὑπεροπλίῃσι Il. 1. 205, πολυιδρείῃσι inf. 346; etc. Translate here, 'base scheming.'

237. παρθέμενοι, 'staking.' Schol. παραβάλλοντες, cp. Il. 9. 322 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. See also Od. 3. 74. The emphasis lies in the participle; 'it is at the hazard of their own lives that they violently consume.'

239. οἷον . . ἄνεῳ, 'to see how you all sit silent.' There is great uncertainty about ἄνεῳ. La Roche, H. T. p. 191, quotes from Apollon. de Adverb. p. 554 καὶ περὶ τοῦ ΑΝΕΩΙ δὲ διαφορά τις κατὰ τὸν μερισμὸν εἰσήγετο πρὸς ἑνίων, ὡς εἴη μᾶλλον ὄνομα πληθυντικόν, Ἀττικῶς κεκλιμένον. ᾧ λόγῳ καὶ τὸ ῑ προσκείμενον. P. 555 ὅτι μὲν οὖν δύναται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐντεῦθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἕνα σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμβάνετο, ὅπερ οὐ παρείπετο ὀνόμασι. καὶ γένους μὴ εἶναι διακριτικόν. ἐστὶ δέ που καὶ ἐπὶ ἐνικῆς ἐκφορᾶς τὸ τοιοῦτον, 'ἡ δ' ἄνεω (sic) δὴν ἧστο' (ψ. 93), καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφὴ σὺν τῷ ῑ, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἄνεως. Eustath. too regards it as a nominative from ἄνεως, and we may doubt whether Aristarchus, with whom Buttm. agrees, would have decided in calling ἄνεως or ἄνεω (cp. οὕτως, οὕτω) an adverb, but for the solitary passage in Od. 23. 93; which it must be remembered belongs to a portion of the poem which is impugned. ἄνεως is equivalent to ἀν-αϝ-ος, i. e. ἀν-αυ-ος, the root αϝ or αυ having the sense of crying or speaking, cp. αὐδᾶν, ἀυτή.

240. καθαπτόμενοι ἐπέεσσι, see on sup. 39.

241. Eustath. sums up the characteristics of the three speakers thus, ὁ ποιητὴς . . τὸν μὲν Ἀντίνοον ἁπλούστερον δημηγοροῦντα πεποίηκε καὶ ἀφελέστερον, τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτόν τινα μνηστῆρα βραχύλογον μὲν πλάττει, θρασύτερον δὲ ἐκείνων.

243. ἀταρτηρέ may represent a reduplication of the stem ταρ, as in ταράσσω, to be referred to root τερ (τείρω, ἴερο) meaning to 'wear out' or 'rub away:' ἀ-ταρ-τηρ-ός according to this derivation would mean something like what we call 'irrepressible.'

ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ
ἀνδράσι καὶ πλείνεσσι μαχήσασθαι περὶ δαιτί. 245
εἰ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς
ἐξελάσαι μεγάροιο μενοινήσειε ἑνὶ θυμῷ,
οὔ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, subject? 250
εἰ πλείνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

245. καὶ πλείνεσσι] τινὲς γράφουσιν 'ἀνδράσι καὶ παύροισι,' ἄμεινον δὲ 'καὶ πλείνεσσι' γράφειν, ἵν' ᾖ ἐπὶ τῶν κωλυόντων Schol. H. M. Q. 251. εἰ πλείνεσσι μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλείονές οἱ ἕποιντο.

The older commentators regarded it as a lengthened form of an adjective ἀτηρός from ἄτη.

ἠλεός must be referred to a root ἀλ, seen in ἄλη, ἀλᾶσθαι, ἀλύειν, ἀλιταίνειν. In Il. 15. 128 the form ἠλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλείνεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλείνεσσι is doubtless after μαχήσασθαι, if we compare (251) εἰ πλείνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πρήξαι δ' ἀργαλέον τι μετὰ πλείνεσσιν ἐόντα | ἀνδρὶ καὶ ἠβώοντι. What then is the subject of μαχήσασθαι? Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a fainting remonstrance against carrying a point by the might of superior numbers. πείνεν ἔοντα would then, practically, be equivalent to 'See what is implied in your appeal to the people of Ithaca.' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but is the sense of 'oppressive.' Your appeal to numbers is a hardship, that is an injustice to me. It is ill fighting against odds, especially when the odds are not equal; when you may be sure that one man, and one only, is a champion. The view of Eustath. [illegible] with an illustration, εἰ περ γάρ κε .. μενοινήσειε (cp. εἰ περ γάρ κ' ἐθέλοιμεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (αὐτός); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of Ἰθακήσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (καί) outnumber you. You call us the παῦροι μνηστῆρες, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but few. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαιτί compare περὶ κοινῇ μάχῃ Il. 16. 568, περὶ οἴκου μαχεσόμενοι κτείνεσσι Od. 17. 471.

249. κεχάροιτο .. ἐλθόντι. Compare Od. 14. 462 χαῖρε τῷ ἱππόσε ἐλθόντι, Il. 14. 504 οἴκαδε .. ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται. Translate, 'would have joy at his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλείνεσσι μάχοιτο. For the [illegible] restatement of the

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
ἀλλ', οἴω, καὶ δηθὰ καθήμενος ἀγγελιάων 255
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην.'
Ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.
Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260
χεῖρας νιψάμενος πολιῆς ἁλὸς, εὔχετ' Ἀθήνῃ·

257. αἰψηρήν] La Roche quotes from Apollon. Soph. 17. 20 αἰψηρὸς = ταχύς· ὅταν δὲ λέγῃ 'λῦσαν (*sic*) δ' ἀγορὴν αἰψηρήν' ὁ Ἀρίσταρχος ἀντὶ τοῦ αἰψηρῶς ἀκούει. This shows that λῦσαν was the Aristarchean reading which Kayser adopts. Schol. P. λαφηρήν. 260. ἀπάνευθε κιών] Al. ἀπάνευθεν ἰών. Nicanor says εἰ κατὰ δοτικὴν γράφεται τὸ θῖνι, βραχὺ διαστελοῦμεν ἐπὶ τὸ ἰών, καὶ τὰ ἑξῆς συνάψομεν· εἰ δὲ διὰ τὸ ᾱ, ὡς Διδυμός φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσσης διαστελοῦμεν.

protasis compare Thuc. 5. 97 καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παράσχοιτε .. εἰ μὴ περιγένοισθε (where the last three words contain a restatement of διὰ τὸ καταστ.); Plato. Apol. 20 C οὐ γὰρ δήπου σοῦ γε, οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἄγε used with the plural number, as Od. 1. 76. ἕκαστος is in apposition with ὑμεῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δεδμήμεσθα ἕκαστος, Il. 2. 775 ἵπποι πορ' ἅρμασιν οἷσιν ἕκαστος.. ἕστασαν, cp. also Od. 8. 393 τῶν ἕκαστος.. ἐνείκατε.

253. ὀτρυνέει, 'shall speed his setting out,' sc. by aiding the preparations and procuring supplies.

255. καὶ δηθά. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' πεύσεται could be used of information whether brought to Telemachus or obtained by his inquiries; but ἀγγελίαι must be restricted to news brought to him.

256. τελέει is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms τελέω and τελέσω are subjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. αἰψηρήν, proleptic epithet = 'quick to disperse at his word,' just like θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, ταχέες δ' ἵππῆες ἔγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἔνδιος Od. 4. 450, ἠματίη Od. 2. 104, ὑπηοῖοι Il. 8. 530, ἠέριος, see Buttm. Lexil. p. 41; cp. also the use of χθιζός, πάννυχος, ἑσπέριος. Here the expression is not exactly equivalent to αἶψα δ' ἔλυσ' ἀγορήν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰψηρὴς δὲ κόρος κρυεροῖο γόοιο Od. 4. 103, αἰψηρὰ δὲ γούνατ' ἐνώμα Il. 10. 358 with v. l. λαιψηρά. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitam collecta figuram.' Düntzer, with Voss, renders αἰψηρήν, 'excited.'

261. χεῖρας νιψάμενος. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, | ἔρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἁλός. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

'Κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.'
Ὣς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων, 270
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ,
οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε,
οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσὶ γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν ἃ μενοινᾷς. 275

262. κλῦθί μευ] Vulg. κλῦθι μοί.

Perhaps the latter suits the passage best. As analogous constructions compare λούεσθαι ποταμοῖο Il. 6. 508, πρῆσαι πυρός Il. 2. 415. Cp. λούειν ἐκ ποταμοῦ Od. 6. 224.

262. ὃ .. ἤλυθες, 'thou that camest yesterday in thy godhead.' θεός is drawn from its natural case of appeal, the vocative, into the nominatival construction with the relative clause. For the adverbial use of χθιζός see above 257.

263. ἠεροειδέα. See Buttm. Lexil. s. v. ἀήρ. The general meaning is 'hazy,' 'dim:' not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, Golden Legend, 'The sea in all its vague immensity.'

265. τὰ δέ, sc. my voyage.

270. οὐδ' ὄπιθεν. As thou hast not been spiritless nor witless to-day, in the assembly, so 'neither hereafter wilt thou be,' etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day's is but one essay: but (Athena continues) if thou art thy father's son, to-day is an augury of many such displays.

272. οἷος κεῖνος ἔην, 'seeing what a man he was.'

τελέσαι ἔργον τε ἔπος τε, 'to make good both word and work,' may be explained in more than one way. It may be taken as a sort of proverbial expression, meaning, to 'say all that has to be said, and to do all that has to be done.' In short, not to fall short of a hero's duties, μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων Il. 9. 443, translated by Cicero (de Orator. 3. 15) *oratorem verborum actoremque rerum.* Or again, the phrase may be considered as a true ἓν διὰ δυοῖν = 'to make good the word-foreshadowed act,' ἔργον τε ἔπος τε thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 ἅμα ἔπος τε καὶ ἔργον ἐποίεε is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε, also inf. 304. For the disjunctive form ἢ ἔπος ἢ ἔργον see Od. 3. 99 note.

274. Join closely οὐ κείνου — 'not his,' i. e. ἄλλου. Cp. Od. 12. 382 εἰ δέ μοι οὐ τίσουσι, 19. 85 εἰ .. οὐκέτι νόστιμός ἐστι. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. ἔπειτα = 'in that case.'

ἔολπα. This form of the perf. and the double ε of the aor. ἐέλπετο (Il. 12. 407, etc.) confirm the fact of the original form of the root being ϝελπ, thus showing its connection with the Lat. *volup*, εὐ'ϝελπις.

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σὺ μενοινᾷς·
τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώιός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὅπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, Analect. Hom. Neue Jahrb. 3. 468.. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχυ, like the later οὐ πάνυ = 'not at all.'

280. ἐλπωρὴ .. τελευτῆσαι, see on 171 sup.

284. ὃς .. ὀλέσθαι. Nitzsch joins σχεδόν ἐστιν ἐπ' ἤματι, 'is near them every day;' so ἐπ' ἤματι Od. 14. 105. It is better to join ἐπ' ἤμ. ὀλέσθαι, 'to perish in one day,' as Il. 10. 48 οὐ γάρ πω ἰδόμην . . . ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι, Il. 19. 228 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι, | νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis* Cic. Tusc. 3. 27, 65. In the sentence above, the gender of ὅς shows that it follows only the main word θάνατον, upon which κῆρα μέλαιναν is a poetic refinement. Cp. Il. 13. 622 ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς, | ἣν ἐμὲ λωβήσασθε. With the general expression compare Il. 17. 201 οὐδέ τί τοι θάνατος καταθύμιός ἐστιν | ὃς δή τοι σχεδόν ἐστι.

286. τοῖος. This adjective prepares us for ὅς στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. ὅς = 'as that I.' So Il. 7. 231 ἡμεῖς δ' εἰμὲν τοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν, 24. 183 τοῖος γάρ τοι πομπὸς ἅμ' ἕψεται ἀργειφόντης, | ὅς σ' ἄξει, κ.τ.λ., compare also Od. 11. 135.

πατρώιος ἑταῖρος means only 'a comrade of thy father.'

289. ἤια. Schol. παρὰ δὲ Ὁμήρῳ ἤια τὰ ἐφόδια οἰκείως ἀπὸ τοῦ ἰέναι εἴρηται. Another Schol. quoting Od. 5. 368 ἠίων θημῶνα τινάξῃ suggests that its meaning of 'chaff' comes ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ ἀίσσειν δύναμαι. οἱ γὰρ ἐσθίοντες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἄλφιτα in the next line, and so may = 'provision of bread;' flesh would be ὄψα, which word is accordingly conjoined with σῖτον καὶ οἶνον Od. 3. 480. Hesych. and Suid. give a word εἶαί. εἶοι ὀσπρίων καθάρματα, which may possibly be referable to ζειαί. See Lobeck, El. 1. 100. The quantity of the word varies; generally as here ῆϊᾶ, the ι is long; in Od. 4. 363; 12. 329 it stands as ῆϊᾰ, and at the close of a verse it becomes a dissyllable, Od. 5. 266; 9. 212, see also Od. 5. 368.

οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
αἶψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,
ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295
Ὣς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ· 300
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
ἕν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,

294. ἐπιόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i. e. 'selecting;' the shorter form ἐπόψομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβήμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of *adpellere*, or of διώκω used without an object, Il. 23. 344.

300. ἀνιεμένους. Schol. ἐκδέροντας κάτωθεν ἀρξαμένους. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνιεμένη Il. 22. 80 and Eur. Electr. 826 κάνεῖτο λαγόνας. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

εὕοντας, 'singeing.' From root *us*, connected with αὔω, αὖος. Lat. *uro*. Skt. root *ush*. See under εὕστραι (Pollux, 6. 91) οἱ βόθροι ἐν οἷς εὕονται τὰ χοιρίδια.

301. ἰθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἕν τ' ἄρα .. χειρί, 'he grasped his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφὺς τῇ χειρί, which is more correct than Bekker's way of making χειρί the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 Τηλεμάχου ἕλε χεῖρα, where ἕλε χεῖρα is but another way of saying ἐνέφυ χειρί. Compare also Od. 18. 258 δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσηύδα. See Od. 1. 381.

ἔκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. ἕν τ' ἄρα .. ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich ἔκ τ' ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. μή τί τοι .. μελέτω .. ἄλλο. With the form of the sentence compare Od. 5. 179 μή τί μοι αὐτῷ νῆμα κακὸν βουλευσέμεν ἄλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακόν. The force of ἄλλο here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ. 305
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νῆα καὶ ἐξαίτους ἑρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνοε, οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
ἦ οὐχ ἅλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμὸς, 315
πειρήσω ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,

305. μοι] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ'. 311. ἀκέοντα] οὕτως γράφει Ῥιανός· γράφεται δὲ καὶ ἀέκοντα Schol. M. See Dind. on the text of this Schol.

305. μοι = 'pri'thee.'

306. Ἀχαιοί, sc. the Ithacans. πάντα has for epexegesis the accusatives in next line.

307. ἐξαίτους. According to some, a syncopated form of ἐξαίρετος (Od. 4. 643) or derived directly from ἐξαίνυμαι. But there seems no difficulty in supposing a verbal αἰτός or αἶτος from which comes αἰτέω and αἰτία, the latter noun properly signifying a 'demand.' Then ἔξαιτος will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. ἠγαθέην. According to Buttm. from ἄγαν, θεῖος, formed like ἀγακλυτός. For change of α to η compare ἠμαθόεις, ἠνεμόεις. Others regard the word as a derivative from ἄγαμαι or a lengthened form of ἀγαθός, as ἠνορέη from ἀνήρ.

311. ἀκέοντα. Probably ἀκέων was originally an adjective, compare ἀκήν sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb (ἄκαον neut. from ἄκαος, Ionicè ἀκέων), but sometimes declined. ἀκέων is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form ἀκέουσα occurs in Od. 11. 142; Il. 1. 565, and Nauck would read ἀκέουσα for ἀέκουσα Il. 1. 348. The dual ἀκέοντε is found Od. 14. 195.

ἔκηλον, root ϝεκ, Skt. *vaç-mi* = *volo*, Lat. *in-vît-us* quasi *invictus*. The parallel form εὔκηλος stands for ἐϝκηλος. ἔκηλον then denotes here the quiet *mind*, and thus makes no tautology with ἀκέοντα.

312. ἦ οὐχ ἅλις. For the form of sentence compare Il. 17. 450 ἦ οὐχ ἅλις ὡς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὔτως;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροιθεν) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.

313. ἦα. This form seems to come from *ησμ or *ησν. See Monro, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence ἐγὼ δ' ἔτι νήπιος ἦα in the sense of ἐμοῦ ἔτι νηπίου ὄντος, or ὀθούνεκα ἐγώ, κ.τ.λ.

314. ἄλλων μῦθον. This is general, —'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings.

θυμός. The Scholl. are wrong in interpreting θυμός here by χόλος or ἀγανάκτησις. It means rather 'spirit;' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αὐξανομένῳ τῷ σώματι συναυξάνονται καὶ αἱ φρένες.

316. πειρήσω ὥς κε, i. e. 'I will try how I may.' Cp. πεῖραν ὥς κε .. ἄρξωσι

ἠὲ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
εἶμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἣν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι.' 320
Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·

321. σπάσατ'] The reading of Aristarch. Al. σπάσεν. 322.] ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός· (sc. by Aristarch.) προηθέτει δὲ καὶ Ἀριστοφάνης Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελώβευον.

Il. 4. 66, πείρα ὅπως κεν ἴκηαι Od. 4. 545.

ἐπὶ .. ἰήλω. Curtius refers ἰάλλω to root *ar*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in ἔρ-χ-ο-μαι, ἦλ-υ-θον, the initial iota being the residuum of a reduplication, as in ἰαύω, etc. Göbel regards it as equivalent to σισάλλω, i. e. σι-σαλ-ιω, and so a reduplicated form from ἅλλω, *salio*.

κῆρας Curtius connects with root κερ, seen in κείρω, κεραΐζω, etc. Nägelsbach (Hom. Theol. 147) remarks that κήρ represents the special form of death in contrast to ὁμοίη μοῖρα, or θάνατος ὁμοῖος Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by κῆρες θανάτοιο | μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι. Cp. Od. 11. 171, where Odysseus asks his mother τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο; | ἦ δολιχὴ νοῦσος ἦ Ἄρτεμις ἰοχέαιρα | οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν; When κῆρες are personified, their action is to carry off their victims as a wild beast takes its prey; cp. κῆρες ἄγον Il. 2. 834, φορέουσι Il. 8. 528, φέρουσαι Od. 14. 207. At the birth of each mortal, his special κήρ is assigned him; cp. Il. 23. 78 ἀλλ' ἐμὲ μὲν κὴρ | ἀμφέχανε στυγερή, ἥ περ λάχε γεινόμενόν περ. And thus it is the μοῖρα of a man, that his particular κήρ should find him at last, Il. 18. 117, 119 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα .. ἀλλά ἑ μοῖρα δάμασσε. The personality of the κῆρες appears only in one passage, Il. 18. 535 foll., where ὀλοὴ κήρ appears on the shield of Achilles. The Hesiodic conception of the κῆρες is quite different; they are described (Theog. 220) αἵ τ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο | πρίν γ' ἀπὸ τῷ δώσωσι κακὴν ὅπιν ὅστις ἁμάρτῃ.

317. ἐλθών implies 'and fetching aid from thence,' contrasted with αὐτοῦ = 'without going elsewhere.'

318. οὐδ' ἀλίη .. ἀγορεύω, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of εἶμι, not introducing any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 ἦ ἔμπορος εἰλήλουθας νηὸς ἐπ' ἀλλοτρίης. Nitzsch remarks that though in later Greek ἔμπορος stands generally for a 'merchant,' yet the idea of *travel* connected with it sufficiently marks it off from κάπηλος. Cp. Plato, de R. P. 371 B καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαξόντων καὶ ἐξαξόντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δέ εἰσιν ἔμποροι. ἦ γάρ; Ναί. Καὶ ἐμπόρων ἄμα δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μέν γε κατὰ θάλατταν ᾖ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.

οὐ γὰρ νηὸς ἐπήβολος .. γίγνομαι, 'for I am not to obtain;' 'I am not to become possessed of.' This is the force of γίγνομαι. An emphasis is thrown on ὔμμιν, as Telemachus implies ironically that 'of course the decision rests with you;' though you are, some of you, strangers, and I the king's son.

321. Ἦ ῥα, 'he spake.' See note on Od. 3. 327.

322. ῥεῖα. See critical note. The interpolator of the line must have meant by ῥεῖα, 'without more ado.'

323. ἐκερτόμεον. κέρτομος (h. Hom.

ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
'Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἢ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ.' 330
Ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
'τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι.'
Ὡς φάν· ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς,

Merc. 338) is generally derived from κῆρ τέμνω. It is probaby to be referred to root κερ (κείρω) only, as this root is often strengthened with an appended τ or its equivalent. So that with κέρτομος we may compare *cort-ex*, *cult-er*, Sanskrit *kart-arî* = hunting-knife.

324. εἴπεσκε. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), 'The σκ of the Iteratives in -σκο-ν is not different in nature and origin from the additional element (σκ) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in σκω). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of σκ is unknown to us.'

327. ὅ γε. Here ὅ γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 'salices humilesque genestae, | aut *illae* pecori frondem aut pastoribus umbras | sufficiunt,' Aen. 5. 457 'nunc dextra ingeminans ictus, nunc *ille* sinistra.'

ἵεται, sc. φονεύειν, 'so desperately bent on slaying us.'

328. Ἐφύρην. See on Od. 1. 259.

332. τίς δ' οἶδ', 'nay, who knows?' i. e. so far from bringing destruction on us, it may fall on himself.

334. ὀφέλλειεν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called ἀστεϊσμός.

337. θάλαμον κατεβήσετο. This store-room was at the back of the house; but we must not suppose that ὑψόροφος means 'vaulted,' and that the room was underground: rather, as Eustath. ὑψορόφου μὲν ὄντος διὰ τὸ ἴσως ὑπερῷον καὶ οὕτω ἀνεπιβούλευτον. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these 'Treasuries' were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in κατεβήσετο. Some commentators understand the meaning of a step down from the threshold; cp. οὐδὸν δρύινον προσεβήσετο Od. 21. 43; but even this explanation is needless, for κατά can signify merely 'advance;' 'further' into the room is conceived of as 'lower.' Thus we may render κατεβήσετο 'reached.' Compare κατὰ σπείους τέτατο Od. 9. 330; so of fluid introduced into the

εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἅλις τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340
ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κλησταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ 345
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο.

338. ὅθι νητός] Ἀριστοφάνης δθιννητός γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάροισι (sup. 94)· Ἀρίσταρχος δὲ δι' ἑνός. 'Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non.' Porson, ad loc.

nostrils, στάξε κατὰ ῥινῶν Il. 19. 39. See also Od. 24. 115 ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητὸς . . ἔκειτο.

339. χηλοῖσιν, 'coffers.' Etym. χανδάνω. The χηλοί were for the ἐσθῆς alone. Cp. Il. 16. 221 foll.

340. πίθοι = *dolia:* from these the ἀμφιφορεῖς (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοῖχον is closely connected with ἕστασαν, and ἐξείης with ἀρηρότες. The πίθοι *stood* along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἕστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of ἐοίκεσαν, and there the κ is part of the root, and not like the κ in ἕστηκα.

343. καί in the same sense as the later καίπερ.

344. σανίδες. The room closed with folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοί and other heavy things. Compare κολληταὶ θύραι Od. 23. 194. ἔπεσαν 'were fixed thereto.'

345. ἐν δέ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχ' [i.e. ἔσκε = ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἦμαρ is hyperbolical, as in Il. 24. 72 ἦ γάρ οἱ αἰεὶ | μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυϊδρείῃσι see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφός or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·
'Μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις, 350
κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν·
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355
αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω.' 360
Ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἕπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν

350. ὃν] Al. ὧν. A v. l. arising probably from the confusion between O and Ω.

348. **θάλαμόνδε καλέσσας.** The difficulties which some interpreters find in this, disappear with the rendering of ἐν δὲ ἔσκε given above.

349. **Μαῖα.** Probably a diminutive from root *μα*, as in *μήτηρ*. **Μα-ῖα** is thus analogous to *παιδ-ίο-ν*.

ἄφυσσον. Cp. Od. 23. 305 *πίθων ἠφύσσετο.*

350. **λαρώτατος μετὰ τὸν ὃν,** 'choicest, next to that which.' Another instance of an adjective with long penult, forming its comparative and superlative with ω instead of *ο*, is *οἰζυρός* Il. 17. 446; Od. 5. 105.

351. **κάμμορον,** 'ill-fated,' as it were 'fate-ridden.' For the assimilation compare *καμμονίη* for *καταμονίη*, Il. 22. 257. Similar combinations are *κατάκορος, κατάπονος.* **ὀιομένη** according to the Schol. = *ἐν οἰήσει ἔχουσα καὶ δοξάζουσα ἐλεύσεσθαι τὸν δυστυχῆ.* Cp. Od. 10. 248 *γόον δ' ὠίετο θυμός.*

355. **μυληφάτου,** 'mill-crushed' (*φέω*). Plutarch, Quaest. Rom. 109 (asking why the Flamen Dialis may not touch meal or yeast), after suggesting that grinding destroys the nature of the grain, which thereby becomes *ἀτελής*, &c., goes on—*Διὸ καὶ μυλήφατον ὁ ποιητὴς ἄλφιτον ἐκ μεταφορᾶς ὠνόμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῆ, καὶ φθείρει τὸ φύραμα μιγνύμενον.* **ἀκτή** is generally rendered, proleptically, 'meal,' i. e. the coarsely-*broken* grain, from *ἄγνυμι*. But in Hesiod, Opp. et D. 466 **ἀκτή** is used for standing crops, *εὔχεσθαι δὲ Διὶ χθονίῳ Δημήτερί θ' ἁγνῇ | ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν.* It may then be better to refer **ἀκτή** to the root *ἀκ*, as in *ἀκή*, with general allusion to the *spiky* ears of wheat. **μυληφάτου ἀλφίτου** is genitive after *ἀκτῆς*.

356. **αὐτὴ δ',** 'be thou thyself the only one to know it.' **ἀθρόα τετύχθω,** 'let them all be got together.'

363. **φίλε τέκνον.** This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct *φίλον τέκνον*, Od. 23. 26.

364. **ἕπλετο,** 'How came it into thine heart?' Compare the same use

μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
διογενὴς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,

368. φθίῃς] Al. φθείῃς. Perhaps the real reading is φθίῃς, an optat. formed like δύῃ Od. 18. 348. 370. ἀλάλησθαι] So Herodian (as against ἀλαλῆσθαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προπαρώξυναν ὡς Αἰολικὸν ἐν παρατατικῇ σημασίᾳ. Cp. ἀκάχησθαι Od. 4. 806; Il. 19. 335, where the same variation of accent is found. 373. μυθήσασθαι] γρ. διὰ τοῦ ε μυθήσεσθαι Schol. H. See note on sup. 171. 374. ὅτ' ἂν] instead of ὅταν. So Herodian on Il. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. πολλὴν ἐπὶ γαῖαν, 'over the wide world.' πῇ = 'how?'

365. μοῦνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρην γενεὴν μούνωσε Κρονίων, | μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε, | μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς | μοῦνον ἐμ' ἐν μεγάροισι τεκὼν λίπεν.

367. οἱ δέ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δάσσονται. Notice the change of construction. The force of ὥς κε is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 μή πώς με .. κῦμα βάλῃ .. μελέῃ δέ μοι ἔσσεται ὁρμή.

369. ἀλλὰ μέν' αὖθι .. καθήμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form the epexegesis to αὖθι. Cp. Od. 20. 220 αὖθι μένοντα | βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον.

370. πόντον ἐπ'. The important verb in the sentence being ἀλάλησθαι accounts for this use of ἐπί and the accusative, as if the sentence ran κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.

372. ἄνευ θεοῦ. Cp. Virg. Aen. 2. 777 'non haec sine numine divum | eveniunt.'

374. πρίν γ' ὅτ' ἂν .. γένηται .. ποθέσαι. For the change of construction from aorist subjunctive to infinitive cp. Il. 17. 502 foll. οὐ γὰρ ἐγώ γε | Ἕκτορα Πριαμίδην μένεος σχήσεσθαι ὀίω | πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω, | νῶι καταστείψαντα, φοβῆσαί τε στίχας ἀνδρῶν | Ἀργείων, ἤ κ' αὐτὸς ἐνὶ πρώτοισιν ἁλοίη.

In the combination ἑνδεκάτη τε δυωδεκάτη τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε .. τε introducing a similar alternative cp. Eurip. Heracl. 153 φέρ', (ἀντίθες γὰρ τούσδε τ' εἰς γαῖαν παρεὶς, | ἡμᾶς τ' ἐίσας ἐξάγειν. τί κερδανεῖς; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp.

ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ.'
Ὡς ἄρ' ἔφη, γρηὺς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ,
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦεν ἐυρραφέεσσι δοροῖσι· 380
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ᾤχετο πάντῃ,

383. Τηλεμάχῳ ἐικυῖα] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἤδη δεκάτη ἢ ἐνδεκάτη πέλεν ἠώς, Od. 3. 391 οἶνον . . τὸν ἐνδεκάτῳ ἐνιαυτῷ | ὤιξεν ταμίη, Il. 21. 156 ἤδε δέ μοι νῦν | ἠὼς ἐνδεκάτη, Il. 1. 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται. For δεκάτη used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφορμηθέντος ἀκοῦσαι cp. such constructions as τοῦ κασιγνήτου τί φῄς; or ἃ τοῦδ' ἐχρήσθη σώματος.

376. ἰάπτῃ. The etymological connections of this word are very uncertain. Monro, H.G. § 46, referring to Thematic Presents with the suffix -τε or -το, notes that in ἰ-άπ-τω this suffix is combined with Reduplication, i.e. *yi-yáp-tw*, cp. Lat. *jac-io*. κατά is the adverbial adjunct to ἰάπτῃ, giving it the sense of καταβάλλειν, properly 'to upset;' then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι νῦν χρόα καλὸν ἐναίρεο.

377. θεῶν μέγαν ὅρκον, 'a mighty oath by the Gods;' ὅρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but θεῶν ὅρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἴστω γὰρ θεῶν ὅρκος, ἀμείλικτον Στυγὸς ὕδωρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι . . πολυώνυμον ὕδωρ. Ameis prefers to render ἀπ-ώμνυ in the sense of 'sware unreservedly,' as ἀποειπεῖν Il. 9. 431, ἀποθαυμάσαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἢ μὴν ἀποδώσειν ὕστερον τὴν καταδίκην, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν ὅρκον. So ὄμοσεν will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεί τ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. τὸν ὅρκον, 'that oath of hers.'

383. Τηλεμάχῳ ἐικυῖα. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as ἐιδυῖα Il. 17. 5. The δ' commonly found before ἐικυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial ϝ is very constant with this word (ϝείκυῖα). Another reason for omitting δέ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in asyndeton or with only a connecting particle, and least of all with an adversative particle as δέ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἰέναι is changed to βῆ ῥ' ἰέναι.

καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ᾗτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσι· 390
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ ῥ' ἴμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδείᾳ τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγερίσθαι. Cp. ἔγρεσθαι Od. 13. 124. 394. βῆ ῥ'] instead of βῆ δ'. See note on sup. 383.

384. ἑκάστῳ, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *catus*) *Prudentii filius*. Compare Φρόντις Ὀνητορίδης Od. 3. 282.

388. δύσετο .. σκιόωντο. With sunset darkness begins at once, with little or no interval of twilight. This picturesquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey θοὴ νύξ. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 296, 471. The simultaneous effect is brought out by the double τε.

389. εἴρυσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν | ἰψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐρούς τ ἐξεκάθαιρον, used of the departing Greeks, Il. 2. 153.

390. ὅπλα, from root ἑπ as in ἕπομαι, ἐφ-έπω. Thus ὅπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so far as they are the ordinary appliances of a fighting man. Thus ὅπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781–783; 6. 268; 12. 410. τεύχεα, 'arms,' were not included, although we have them mentioned in connection with ὅπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ, and Od. 16. 326, 474 βεβρίθει δὲ [νηὺς] σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισιν.

391. στῆσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἠγερέθοντο (compare ἠγερέθονται Il. 3. 231; ἠγερέθεσθαι Il. 10. 127) is related to ἀγείροντο as ἠερέθονται to ἀείρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίνω and φθινύθω, φλέγω and φλεγέθω, νέμω and νεμέθω. The same element appears in the -αθ of διωκ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-ϳ-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἠνεμόεις.

396. πλάζε, 'dazed them as they drank.'

οἱ δ' εὕδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἵατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιετάοντων, 400
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
'Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι
εἵατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη 405
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἷς Τηλεμάχοιο·

400. εὖ ναιεταόντων] See note below.

397. εὕδειν ὤρνυντο, *exsurgebant ut cubitum irent per urbem.* Compare ὄρσεο ἴμεν Od. 6. 255, ὦρτο πόλινδ' ἴμεν 7. 14.

398. εἵατ' [ο] (as inf. 403 εἵατ [αι]). Epic form of ἧντο (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The -αται, -ατο, instead of -νται, -ντο, are found in Homer always after consonants and ι, sometimes after υ and long hard vowels, but never after short hard vowels, whether radical or thematic. Ἕαται Il. 3. 134, and ἕατο 7. 414, are written εἵαται and εἵατο, where the metre needs a long syllable. Ἕαται, identical with Sanskr. *ās atē*, was originally ἧσ-αται, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εἵαται, instead of ἧται, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὖ ναιεταόντων. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write εὐναιόμενος, εὐναιετάων or εὖ ναιόμενος, εὖ ναιετάων, and similarly εὐκτίμενος, εὐρυρέων, εὐρυκρείων, καρηκομόων, πασιμέλουσα, etc., etc., turns upon the applicability to each case of Scaliger's *regium praeceptum*, as Lobeck, Phryn. 226 calls it, 'Nemo hellenismi paullo peritior concedet εὐαγγέλλω Graecum esse. Nam τὸ εὖ καὶ τὰ στερητικὰ μόρια [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εὐάγγελος recte dicitur, unde verbum εὐαγγελέω, non εὐαγγέλλω quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With εὖ ναιετάοντα there is no uncertainty, as we have εὖ μάλα ναιετάοντα Od. 4. 96; with εὐφρονέων the doubt does not arise, as we have the adjective εὔφρων from which to form εὐφρονέω. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σήν. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. Il. 10. 123.

404. ὁδοῖο, 'from their voyage;' ablatival gen. as with κωλύειν, βλάπτειν, etc.

409. ἱερή is referred by Curtius to

'Δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἤδη 410
ἀθρόο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμὴ οὔ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν.'
Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἕζετο. ἄγχι δ' ἄρ' αὐτῆς
ἕζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
τοῖσιν δ' ἵκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη, 420

410. ἦια φερώμεθα] Callistratus wrote ὄφρ' ἦα φερώμεθα Schol. H. M. Q.
411. ἐμή] Vulg. ἐμοί, an error of iotacism.
419. ἐπί] Some MSS. and Etym. Mag. give ἐνί, which cannot stand with κληῖσι.

Skt. root *ish*; *ish-ira-s*, meaning 'powerful,' 'active.' The transition from this sense to the secondary one 'holy,' will then be analogous to μάκαρ, which originally signifies 'great,' from the same root as μακρός.

410. δεῦτε, followed by conjunctive, as in Od. 8. 133.

411. ἄλλαι δμωαί, 'nor the house-maidens *either*,' see on Od. 1. 133.

416. ἂν .. νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins ἀνά with νηός, and makes it mean (as distinguished from ἐπὶ νηός) the *ascent* necessary in stepping on board. But ἀνά is never found with the genitive. Rost joins the preposition with the verb, leaving νηός, to stand as a genitive of locality. And since elsewhere ἀναβαίνειν is construed with an accusative (Il. 1. 407; Od. 3. 481; 13. 143, etc.), 'this is the better way,' 'he went up aboard the ship.'

ἦρχε – 'led the way.'

417. πρύμνη appears here with its original force of an adjective, though we find it already as a substantive in Il. 10. 124. That πρύμνος is connected with πρόμος is easy to see, but whether it may ultimately be referred to πρό with the Aeolic change to υ, and thus signify a 'πρωιμνός,' though not necessarily 'forward' part of the ship, is open to more doubt. Pedagogic the πρυμνοφόρος [illegible] according to *supremus*, ὕπατος, νειάτατος, etc., may suggest a way of connecting πρυμνός with πρό.

419. κληῖσι. The rendering 'thwarts' or 'rowing benches' seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that κληίς is also the 'collar-bone,' and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship's ribs. Others prefer to render ἐπί not 'on,' but 'at,' and to understand by κληῖδες the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

420. ἵκμενον, always used in connection with οὖρος. It was originally a participle, related to ἵκομαι as ἐπι-ἑλμενος to ἑλίσσω. The meaning then will be equivalent to '*secundus*;' a 'favouring,' that is, an 'accompanying' or 'following' wind. Compare the common phrase at sea, 'we took the wind with us.' This suits with one of the interpretations of the Schol. τὸν ἐπιτήδειον εἰς τὸ πλεῖν. The adjective ἵκμενος has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. τὸν ἄνεμον καὶ ἀναλόν, ἀπὸ τοῦ ἥκειν, but he rejects the quotation ἄνεμον κάτω τρωπὼ ἄκμενον (Od. 5. 478)

ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
ἕλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν 430

421. ἀκραῆ] A few MSS. read εὐκραῆ.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. ἀκραῆ. Various interpretations were given of this word. Eustath. renders it ἄκρως ἀέντα, with the appended explanation, τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ ζέφυρον. Hesych. gives it as τὸν ἄκρως πνέοντα (al. προϊόντα) οὔτε σφοδρῶς οὔτε ἐλλειπτικῶς, which is like another rendering of the Schol.—αὐτάρκως πρὸς τὴν χρείαν οὐ πλέον οὐκ ἔλαττον. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter,' 'steady.' This sense both corresponds better with the meaning of ἄκρος, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέι καλῷ | ῥηιδίως ὠσεί τε κατὰ ῥόον, and so ib. 299.

κελάδοντα, 'piping.' Cp. Il. 23. 208 Ζέφυρον κελαδεινόν.

422. ἑτάροισιν stands in closest connection with ἐκέλευσε, as ἐποτρύνειν is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. κοίλης μεσόδμης, 'the hollow mast-box.' For the description of μεσόδμη see Appendix on Homeric ship. That this is the proper rendering of μεσόδμη is corroborated by the Homeric use of κοῖλος, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is τρητός, cp. διὰ τρητοῖο λίθοιο Od. 13. 77; whereas κοῖλος is the regular epithet of things which enclose a space, and so is used of νῆες (passim), χαράδρη, ὀδός, αἰγιαλός, λιμήν, πέτρη, σπέος, δόρυ, λόχος.

425. ἀείραντες, 'raising it;' for when not in use the mast lay horizontally, resting in the ἱστοδόκη, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (πρότονοι).

426. ἕλκον ἱστία, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, ἱστός.

βοεῦσιν from βοεύς = 'ropes of hide.'

428. στείρῃ is not the keel proper (the name for which is τρόπις), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel; accurately, 'the fore-foot.' So Hesych. τρόπις· τὸ κατώτατον τῆς νεώς. στεῖρα· τὸ ἐξέχον τῆς πρώρας ξύλον. For the collocation ἀμφὶ δὲ κῦμα στείρῃ see on supra 80.

πορφύρεον is regarded by Curtius as a reduplicated adjective from root φρυ, and connected with φρέ-αρ, and perhaps Latin *ferv-eo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with φύρω, 'to darken,' and compare its usage here with the Virgilian 'inhorruit unda tenebris.'

430. δησάμενοι . . μέλαιναν, 'having made fast all the tackling throughout the dark ship.' That is, having finished

στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον.

what is described at length, 424–426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (ὑπέραι), and also to fix the sheets (πόδες), as no tacking would be required.

431. στήσαντο, 'set' before themselves. Virgil interprets this rightly in his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. 1. 724) truly represents ἐπιστεφέας οἴνοιο. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,

2. φαείνοι] So Bekk. with one MS, the other MSS. give φαείνῃ. Wolf, φανείη, but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο ibid. 300), λίμνη has also in Homer the meaning of 'bay' or 'strait;' Il. 13. 32 ἐστὶ δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης | μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης, Il. 24. 78 μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης | ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη.. εὖρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν. Eurip. Hec. 446 has ἁδμὰ λίμνας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέραυνόν τε παρ' Ὠκεανῷ | λίμναν παντοτρόφον Αἰθιόπων, | ἵν' ὁ παντόπτας Ἥλιος ἀεὶ | χρῶτ' ἀθάνατον κάματόν θ' ἵππων | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαύει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λειμών. The farther margin of the ocean-stream is here meant, *beyond* which the sun sets (cp. Od. 24. 11 πὰρ δ' ἴσαν Ὠκεανοῖο ῥοὰς καὶ Λευκάδα πέτρην | ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον ὀνείρων | ἦισαν), and *beside* which he rises, cp. Od. 23. 243 Ἠῶ δ' αὖτε | ῥύσατ' ἐπ' Ὠκεανῷ χρυσόθρονον οὐδ' ἔα ἵππους | ζεύγνυσθ' ὠκύποδας. See also Il. 7. 422 ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο | οὐρανὸν εἰσανιών. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἕδος μένει οὐρανός, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στερέωμα. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e.g. Διὸς χαλκοβατὲς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. Πύλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

ἷξον τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύροις παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ. 5

[illegible] 1099 tells us, Cleon's oracle ἔστι Πύλος πρὸ Πύλοιο, with the hemistich Πύλος γε μὲν ἔστι καὶ ἄλλη. Compare Cellarius, notit. orbis ant. 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 9. 541; 11. 711) ad utramque ripam Alpheï disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Elean Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by οἱ πεώτεροι ποιηταί. His first argument is based on Il. 5. 548 Ἀλφειοῦ δ' ἵκανε καὶ εἰς Πύλον δῖα γυναῖκας, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleïd Kingdom, as Strabo himself acknowledges, Ὅμηρος δὲ ἑκατέρᾳ δυνατὸν τὴν χώραν μέχρι Μεσσήνης καὶ Ἠλείων ὀνομάζων τὴν πόλιν. His second argument is more elaborate, from an examination of Nestor's description of the lands and tetrapolis between himself and the Epeians, Il. 11. [illegible] 690 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the long distances which the Messenian Pylos would necessitate. And here he [illegible] Agamemnon [illegible] Nestor's Pylos would [illegible] the Messenian [illegible] Nestor was [illegible]

γέρων, and the Schol. on the present passage, as well as Eustath., declare for the same. The epithet ἠμαθόεις suits well with the Messenian Pylos, situated on the promontory of Corypha-ium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet ἠμαθόεις, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s. v. Ἄμαθος). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; λειπέτην δὲ Πύλον αἰπὺ πτολίεθρον, οἱ δὲ παννύχιοι εἴσω ἴππους . . δύσετό τ' ἠέλιος . . ἐς Φηρὰς δ' ἱκόντο (Od. 3. 485 foll.); and the next evening ἷξον κοίλην Λακεδαίμονα [illegible] (Od. 4. 1). Now the Messenian Pylos, Pherae at the head of the Sinus Messeniacus, and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

[illegible] ταύροις παμμέλανας. A title or [illegible] Poseidon was [illegible] which probably [illegible] victims [illegible] of the powers of [illegible] to [illegible] Here [illegible] as [illegible] the [illegible]

ἐννέα δ' ἕδραι ἔσαν, πεντακόσιοι δ' ἐν ἑκάστῃ
εἵατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἱστία νηὸς ἐίσης 10
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·

7. πεντακόσιοι] So Aristarch. and Herodian. Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοντα, which Nitzsch prefers as a more likely number. The Vulgate is πεντηκόσιοι. See Dind. on Schol. 8. προὔχοντο] So Aristarch. Schol. E. προὔθεντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἐδάσαντο Schol. H. E. M. Q. 10. κατάγοντο] Ἀρίσταρχος κάταγον, εἶτα τοὶ δ' ἱστία· ὁ δὲ Ἡρωδιανὸς κατάγοντο· τὸ ὅμοιον καὶ ἐπὶ τοῦ 'νίζον καὶ προτίθεντο ἰδὲ κρία πολλὰ δατεῦντο' (Il. 1. 112.) Schol. H. M. 11. στεῖλαν] σεῖσαν Zenodot.

Nestor and Poseidon see Od. 11. 235 foll.

κυανοχαίτῃ probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of Ἀίδης h. Hom. Cer. 348; and of ἵππος Il. 20. 224.

7. ἕδραι = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say ἐννέα πόλεων ἦρχεν ὁ Νέστωρ, and Schol. E. P. S. διὰ τὸ ἐννεάπολιν εἶναι τὴν Πύλον.

8. προὔχοντο. Eustath. renders πρὸ ἑαυτῶν εἶχον ὥστε σφάξαι. Cp. Il. 17. 355 πρὸ δὲ δούρατ' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. εὖτε. When this conjunction introduces a sentence it always forms an asyndeton. The relation of εὖτε to ὅτε is explained by Curtius, G. E. p. 537, showing that ὅτε, with the initial Jod, becomes *jοτε*, i.e. ἐοτε, which passes into εὖτε by the Ionic contraction, as ἐμέο to ἐμεῦ. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχνα, μηρία. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

ἐίσης. This epithet is used of ναῦς, δαίς, and φρένες, and of a shield in the phrase ἀσπὶς πάντοσ' ἐίση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Coleridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by ἰσόπλευρος, which comes nearer to ἀσπὶς πάντοσ' ἐίση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is *ϝισϝος*, Skt. *vishu*, 'equally.' The prosthetic ε is thus a representative of the lost initial digamma. Ahrens prefers to connect ἐίση in all its usages with the stem εικ, and assign to it the meaning of 'suitable' or 'good.' The form ἐίση, on this theory, will be referred to the feminine, from a possible masculine ἐίξ, analogous to ἀμφιέλισσα, which is referred to a form ἀμφιέλιξ. The feminine form, however, should properly be ἔισσᾰ and not ἐίση.

11. στεῖλαν ἀείραντες. The further description of a landing is given in Il. 1. 433 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ, | ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. | ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν· | ἐκ δὲ καὶ αὐτοὶ βοῖνον ἐπὶ ῥηγμῖνι θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed

ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἠβαιόν·
τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι 15
πατρὸς, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἴδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·

14. ἠβαιόν] On the uncertainty between βαιόν and ἠβαιόν see Ameis, Anhang on Od. 9. 462 ἄδηλον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ ῆ, ἢ τοῦ ἠβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαιόν φασιν. Schol. H. M. Q. 17. ἱπποδάμοιο] For this Schol. H. gives ὄφρα τάχιστα, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. αὐτός] The reading of Aristarch. MSS. αὐτόν. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the ἐπίκριον, as the addition of the participle shows, στείλαν δείραντες, that is, 'they furled the sail by *brailing it up*:' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. τότε δὲ σείουσιν ὅτε θέλουσι γαλάσαι τὸ ἄρμενον. This may allude to σείσαν, the reading ascribed to Zenodot.

14. χρή. See on Od. 1. 124.

αἰδοῦς, 'shyness.' οὐδ' ἠβαιόν, 'not one whit.'

15. ἐπέπλως. We find this form, which is a simple non-thematic aorist, parallel with later forms such as ἐπέπλουν Il. 3. 47; πλάον Il. 21. 302, which point to a present in -ω. Κυέπλως may be one of the so-called Denominative verbs, 'formed from nouns by means of a suffix which has amalgamated with the final vowel of the noun Thomas' Morris H. G. § 19. See Curt. Verb 131. This direct derivation from πλόος would account for the quantity of the vowel. Καὶ here gives not the same emphasis, as in καὶ ὅν τινα πότμον ἐπέσπεν, cap. 6 infra.

πύθηαι. For the use of the sub. junctive after an aorist cp. Od. 8. 1[illegible]; 8. 280; 11. 98; 13. 303; 14. 325; 15. 414; 24. 396; Il. 2. 1[illegible]; 9. 68. The construction may be explained in two ways either that the governing aorist has a present or strong perfect sense, or more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. κύθε γαῖα. Nitzsch rightly takes this of 'burial;' arguing from πότμον ἐπέσπεν, which must refer to *death*. The word κεύθω does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus κύθε γαῖα forms a kind of prothysteron with πότμον ἐπέσπεν, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, '*if* he be dead' being understood, as infra 93, and as in Od. 1. 396 ἐπεὶ θάνε δῖος Ὀδυσσεύς (said by Telemachus), ἔπεσσεν (aor. ἐφέπω) *obiit*, 'encountered.'

17. ἱπποδάμοιο. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomede; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For ἴδοις with genitive see Od. 1. 119.

18. εἴδομεν. This subjunctive has the force of [illegible] or *incitation*; 'we mean to know' = 'let us learn.' Cp. Il. 6. 340 ἀλλ' ἄγε τόν ἐπίμεσσον ἀρήμα [illegible] θεοῖσι. Il. 22. 418 καί μ' οἶον ἐόντα [illegible] ἐπὶ νῆας Ἀχαιῶν. λίσσεσθαι δ' ἄρα τοῦτον, [illegible] ἔπεσθαι. [illegible] Il. 23. 71 θάπτε με [illegible] πύλας Ἀΐδαο περήσω.

τὸν αὐτόν, emphatic. You must act

ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.' 20
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25
'Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.'
Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο. 30
ἷξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας,
ἔνθ' ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι
δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.

24. νέον ἄνδρα] Rhianus read νέῳ ἀνδρί. Schol. H. M. 33. κρέα τ' ὤπτων] κρέα ὤπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δέ instead of ἄλλα τε.

for *yourself* now, and not depend upon me.

20. πεπνυμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytaemnestra's fall is long delayed φρεσὶ γὰρ κέχρητ' ἀγαθῇσι, inf. 52.

23. πεπείρημαι μύθοισι, 'I have not practised myself in wisely-worded address. The Schol. renders loosely, ἔμπειρός εἰμι, which is rather a translation of πειρᾶσθαι with genitive, as Od. 8. 23, etc.

24. αἰδὼς .. νέον ἄνδρα .. ἐξερέεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προτοῦ μὲν αἰδὼς ἦν ἐμοὶ λέγειν τάδε with ib. 948 πολλὴ γὰρ αἰδὼς δωματοφθορεῖν ποσὶν | φθείροντα πλοῦτον.

27. οὔ .. οὔ. See supra 14, Od. 8. 159; Il. 17. 641 οὔ μιν ὀίομαι οὐδὲ πεπύσθαι. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὔ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as οὔ *solitarium* and punctuate, οὐ γὰρ ὀίω, οὔ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε, with the commentary ad loc. of Eustath. ἐστὶ δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ ῥηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου, meaning that the first οὐδέ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. This is probably the aor. act. of τρέφω, with intransitive signification. For the form cp. φαγέμεν 10. 386; ἐλθέμεν Il. 4. 247; and for the intransitive use Τληπόλεμος δ' ἐπεὶ οὖν τράφ' (*adolevit*) ἐνὶ μεγάρῳ Il. 2. 661; λέοντε ἐτραφέτην Il. 5. 555. Herodian takes it as another form of τραφῆναι.

31. ἄγυριν, distinct from ἀγορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αἰολίζουσα οὐ μόνον τῇ τροπῇ τοῦ ὁ εἰς ῡ ἀλλὰ καὶ τῷ τόνῳ. The relation of *coetus* to *contio* is the same as that of ἄγυρις to ἀγορή.

33. κρέα τ' ὤπτων .. ἔπειρον. The word ἄλλα must be retracted from the

οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἁλίῃσι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ' Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·
'Εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ἣ θέμις ἐστί, 45

41. χρυσείῳ δέπαϊ] Al. χρυσέῳ ἐν. See Schol. K. M. χωρὶς τοῦ ἐν αἱ Ἀριστάρχου, καὶ σχεδὸν ἅπασαι. 45. ἣ] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in Iliad) writes ἡ. The common reading is ἦ. See note below, and La Roche, Textkrit. 273.

second clause, so as to be used with both; as if the whole sentence had run τῶν κρεάτων ἄλλα μὲν ὤπτων ἄλλα δὲ ἔπειρον. Compare κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ Eur. Hec. 28. 'Some meats there were roasting, and others they were piercing with the spit' Il. 1. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; Il. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. Il. 9. 81.

41. δέπαϊ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπ-ας is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπ-τω, δαπ-άνη, *daf-s*, etc., which have the sense of distribution.

δειδισκόμενος. The form δει-δίσκ-ομαι is strengthened by a sort of reduplication from the root δικ, seen in δείκνυμι. So we find (Il. 9. 196) δεικνύμενος used of 'pledging,' from the sense of holding out the full cup; so also δειδέχατο δεπάεσσι Il. 4. 4, δεικανόωντο δέπασσι Il. 15. 86, and δεικανόωντ' ἐπέεσσι Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γὰρ . . ἠντήσατε, 'for his feast it is that ye have lighted on.'

45. εὔξεαι is aor. subjunctive.

ἣ θέμις ἐστί. The old grammarians regarded ἤ as an adverb, and gave it the acute accent to distinguish it from ἦ = 'where.' They took it as equivalent to ὡς, and parallel in form to δή, νή, πή, and perhaps φή. Cp. Herodian on Il. 2. 73 ἡ θέμις ἐστί· τὸ ἤ δασυντέον· οὐ γάρ ἐστι σύνδεσμος, ἀλλ' ἰσοδυναμοῦν τῷ ὡς ἐπίρρημα. The passages in which it occurs are Il. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in Il. 2. 73) ἡ without accent; Eustath. always ἦ, which must have represented the κοινή. But there can be no doubt that ἤ is the relative pronoun, assimilated in gender to its noun, as in the line ἡμορτον εἰ καὶ τήνδ' ἁμαρτίαν νέμεις Soph. Trach. 483. A different assimilation shows itself in Il. 11. 779 ξείνιά τ' εὖ παρέθηκεν ἃ τε ξείνοις θέμις ἐστί. In Od. 24. 286 ἤ appears in the same phrase, not as the relative but as the demonstrative, ἣ [? ἤ] γὰρ θέμις ὅς τις ὀνάρῃ.

δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίη δ' ἐμοὶ αὐτῷ·
τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.' 50
Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.
'Κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς 55
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν

50. τοὔνεκα σοί] ἐχρῆν ὀρθοτονεῖν τὴν σοί Schol. H. M. Q. Al. τοὔνεκά σοι, Zenodot. τοὔνεκά τοι. 51. χειρί] So La Roche for χερσί, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. 1. 585), Textkrit. p. 378.

48. εὔχεσθαι, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 πάντη δὲ Διὸς κεχρήμεθα πάντες.

49. ὁμηλικίη δ' ἐμοὶ αὐτῷ, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo;* but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of ὁμηλικίη is for the concrete ὁμῆλιξ. Compare δῆμον ἐόντα = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. 1. 1. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 ἐπωνυμία seems = τῷ ἐπωνύμῳ.

50. ἄλεισον. Commentators give as the etymology, either ἀ privative and λεῖος, so that the cup is rough with embossed work, or else ἀ and λεῖος in the sense of uniformly smooth. Benfey suggests a connection with ἅλως, expressive of a cup as *round* or *bowl-shaped*.

51. τίθει, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so ἴει, ἄει (v. l. ἄῃ) κίχεις.

52. δικαίῳ, 'proper.' As δίκη represents the common custom or usage obtaining among men, δίκαιος is one who observes this ὃς περίοιδε δίκας ἰδὲ φρόνιν ἄλλων infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα, | ἐσθλά τε καὶ τὰ χέρεια. Here again the connection is closely drawn between knowledge and propriety by the expression πεπνυμένῳ ἀνδρὶ δικαίῳ, with which we may compare the complaint against the suitors, Od. 2. 282, that they are οὔ τι νοήμονες οὐδὲ δίκαιοι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψεῦδος δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένος ἐστί, supra 20.

55. μεγήρῃς. See Buttm. Lexil. s. v. μεγαίρειν, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) μεγαίρειν τί τινι Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from ὄπαζε, δίδου, the effect of which was to be abiding, and δός referring to one special act.

58. Join ἀμοιβὴν ἑκατόμβης. Here

σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.'
Ὡς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὡς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 65
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

there was not accurately a 'hecatomb;' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in 1. 25, or even where there are no oxen at all, Il. 23. 146.

61. οὕνεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τοῦτο οὗ ἕνεκα. Cp. Od. 21. 155 ἁμαρτεῖν οὗ θ' ἕνεκ' αἰεὶ | ἐνθάδ' ὁμιλέομεν.

62. ἔπειτα, 'then;' resuming and restating the act already described. So Il. 5. 432 Αἰνείᾳ δ' ἐπόρουσε, and 436 τρὶς μὲν ἔπειτ' ἐπόρουσε. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 ὡς ὁ μὲν ἔνθ' ἠρᾶτο. Cp. Il. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, ὡς ἄρ' ἐπεί τ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα, comparing εἴπερ γάρ τε χόλον καὶ αὐτῆμαρ κατατρέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον Il. 1. 81: cp. Il. 4. 160, 261. He remarks that the use of the τε and καί forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. Il. 18. 328 ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ.

63. ἀμφικύπελλον. Buttm. Lexil. s. v., seems to establish the rendering a 'double cup;' i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the ἀμφιφορεύς, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric δέπας ἀμφικύπελλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the κρητήρ (but this was generally done with the προχόος); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup;' Helbig looks on the υ as Aeolic, and prefers to connect with κάπη, cap-io, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double cup' and the arrangement of the cells of the honey-bee: αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων ἀμφίστομοι· περὶ γὰρ μίαν βάσιν δύο θυρίδες εἰσίν, ὥσπερ ἡ τῶν ἀμφικυπέλλων, ἡ μὲν ἐντὸς ἡ δ' ἐκτός.

64. ὡς δ' αὔτως, equivalent to the collocation in later Greek, ὡσαύτως δέ, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. Il. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates ὡς δ' αὔτως.

65. κρέ' ὑπέρτερα. The flesh κρέα the carcase, as opposed to ἔγκατα, ἔντερα, σπλάγχνα.

ἐρύσαντο, 'drew them for themselves' off the spits.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ. /19
'Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,
οἷά τε λῃστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα 75
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]·
'Ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,

69. ἐρέσθαι] See on Od. 1. 405. The Etym. Mag. 304. 33 admits that it was commonly written ἔρεσθαι, with the accentuation of the present tense, τὸ ἀπαρέμφατον (infinitive) ἔρεσθαι, καὶ ὤφειλεν εἶναι ἐρέσθαι, ἀλλ' ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71–74.] 'Eadem quaerit Polyphemus (Od. 9. 252–255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrerent a personis Telemachi et Cyclopis, cum moribus istius aevi conveniant, nec vel seriore tempore rapinis latrociniisque et terra et mari abstinuerint Graeci.' Bothe, ad loc. 72. ἦ . . . ἦ] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. 1. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of ἵνα. The Scholl. do not notice it.

68. **Γερήνιος.** The name of the town, from which this epithet is derived, is variously given as Γερηνία, Γέρηνον or -νος Hes. Frag. 22, Eustath.; Γερήνη Schol. on Il. 2. 336; or, lastly, Γέρηνα (τά) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric Ἐνόπη Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by ἔντιμος, which implies a connection with γέρας, or γέρων.

69. **κάλλιον,** 'proper.' The comparative implies '*more* proper' than it would have been to question them before they had refreshed themselves.

72. **κατὰ πρῆξιν,** 'on some business,' 'trading enterprise.' Cp. inf. 106 κατὰ λῃΐδα, and Od. 11. 479 κατὰ χρέος. For πρῆξις in this sense, with a particular reference to trading, cp. πρηκτῆρες Od. 8. 162.

73. **οἷά τε λῃστῆρες** refers to μαψιδίως ἀλάλησθε ('idly rove'), on which κατὰ πρῆξιν depends also, but by a sort of zeugma, as 'roving' cannot properly be applied to a voyage 'on business.' Cp. Thuc. 1. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λῃσταί εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote's Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, 'latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.'

76. **θαρσήσας,** 'having plucked up courage;' notice the tense.

79. **Νηληιάδη.** The form Νηλείδης occurs in Il. 23. 652. Similarly we find both Πηλείδης and Πηληιάδης. The two patronymic endings are -ίδης and

εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80
ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·
πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασι
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
οὐ γάρ τις δύναται σάφα εἰπέμεν ὁππόθ' ὄλωλεν,
εἴθ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δήμιος] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M. 87. ἦχι] Schol. H. M. and Schol. A. on Il. 1. 607 say Ἀρίσταρχος τὸ ἦχι χωρὶς τοῦ ῑ γράφει, καὶ Διονύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ἦχι with Venetus A. and Eustath.

-ιάδης, and the stem has a doubtful vowel, as Νηλῆ-ος and Νηλέ-ος, Πηλῆ-ος and Πηλέ-ος, which accounts for the double form.

κῦδος Ἀχαιῶν means, 'of whom the Achaeans are proud;' used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. ὑπονηίου. Cp. Od. 1. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares Θήβη ὑποπλακίη Il. 6. 397. The epithet here applies to the town and not to the whole island.

εἰλήλουθμεν. Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending: cp. ἄωρτο, ἐγρήγορθε.

82. ἰδίη. Curtius gives the different steps in the formation of this adjective from the pronominal stem ἐ, ϝε (for σϝε) as follows; σϝε-jος, σϝεδjος, σϝεδιος, ϝεδιος and lastly ἴδιος.

83. πατρός, 'I am in quest of news, if I can anywhere hear it, of my father.' With κλέος πατρός compare σὸν κλέος Od. 13. 415. With εὐρύ, 'far-spread,' cp. Od. 1. 344; 3. 204; 19. 333; 23. 137.

87. πευθόμεθα, in our idiom = 'we have heard,' is put in Greek in the present tense, as if the action were still continued. But compare πεύθετο Od. 19. 411. Similarly the present ἀκούω is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

ἦχι, 'where;' as ὁππόθι 89.

ὀλέθρῳ, as in Od. 4. 489; 15. 268 [ῑ], elsewhere with cognate accusative ὄλεθρον (Od. 1. 166; 9. 303), which La Roche would read here.

88. καὶ ὄλεθρον, 'even his *death* hath Zeus put out of the reach of all enquiry;' to say nothing of the various trials that have befallen him.

89. ὄλωλεν. There is a touch of pathos in this tense, as though Telemachus accepted his death as a fact.

91. μετὰ κύμασιν, 'in the midst of the waves;' cp. Il. 15. 118 μεθ' αἵματι καὶ κονίῃσι . . κεῖσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amfractua*, as a graphic description of coastline; by others it is connected with τρίω, τρίζω, as referring to the sea that *moans* round the shores; we may certainly compare the words Τρίτων and Τριτογένεια with Ἀμφιτρίτη, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rath-

τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀιζυρὸν τέκε μήτηρ. 95
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί· 100
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'ὦ φίλ', ἐπεί μ' ἔμνησας ὀιζύος, ἣν ἐν ἐκείνῳ

95. περί] See Herodian on Il. 4. 46 τὸ περὶ φυλάσσει τὸν τόνον ὅτε σημαίνει τὸ περισσῶς, ὁμοίως τῷ 'ὃς περὶ μὲν νόον ἐστὶ βροτῶν.' See inf. 112. 101. ἐνίσπες] Most MSS. ἔνισπε. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea vulgo ipsius maris personam gerens, unde κύματα Ἀ. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dictur κῆτεα maris alere, quod non tribuitur Ποσειδάωνι.'

95. πλαζομένου, as shown by γάρ which follows, is not in agreement with ἄλλου, but refers to Odysseus, and is to be closely taken with μῦθον 'didst hear from some one else the story of him on his wanderings, for' etc. περί, 'exceedingly,' is joined closely with ὀιζυρόν.

96. με is governed by both the participles.

μειλίσσεο, 'soften thy words.'

97. ὅπως . . ὀπωπῆς, 'how thou didst get sight of him.' For ἀντᾶν see sup. 44.

98. εἴ ποτέ τοί τι. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. ὑποστάς, Schol. ὑποσχόμενος, 'having given his promise.' For ἔπος joined with ἔργον see on Od. 2. 272.

ἢ ἔπος ἠέ τι ἔργον. Cp. Od. 4. 163 ὄφρα οἱ ἢ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον. See note on Od. 2. 272, where one explanation suggested for the kindred expression ἔργον τε ἔπος τε, was to take it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἔπος τέ τι, the hendiadys is more strikingly brought out by the use of ἤ, ἠέ, than if the phrase had run ἔργον καὶ ἔπος τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. τῶν . . μνῆσαι. The phrase εἴ ποτε, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

ἐνίσπες. The Schol. on the passage says ἐνίσπες [ὡς] ἐπίσχες· εἰπέ. This form of the imperative is shortened from ἐνίσπεθι, and must be distinguished from the indicative ἔνισπες Il. 24. 388. ἐνίσπες is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. ἔνισπε as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. ἐπεί. The Schol. remarks οὐκ ἀποδίδωσι τὸ ἐπεί. καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες' (Od. 4. 204). Ὁμηρικὸν δὲ τὸ ἔθος. Eustath. suggests that the apodosis may be found either

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πλαζόμενοι κατὰ ληίδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
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ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
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ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα
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ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·
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ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι. 125
ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135
ἥ τ' ἔριν Ἀτρείδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιοὺς,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. *ὀβριμοπάτρης*] Bekk. gives generally *ὀμβριμοπάτρη* on analogy of *ἄμβροτος*, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in *νεώτερον ἄνδρα*, thus—'Thy manner of speech is like his;'—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his *elder*, unless the two were *father and son*.'

126. εἶως, 'all that while.' This demonstratival use of the adverb is commonly expressed by *τέως*, while *ἕως* is generally appropriated to the relatival. But compare for a similar use *ὅτε μέν, ὅς μέν*, etc. and Od. 2. 148.

127. ἀγορῇ . . βουλῇ. See on Od. 2. 7. With δίχ' ἐβάζομεν Nitzsch compares Hdt. 6. 109 *τοῖσι στρατηγοῖσι ἐγίνοντο δίχα αἱ γνῶμαι*.

128. ἐπίφρονι, the exact opposite of *ἄφρων*. Cp. Od. 23. 12 *ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μιλ' ἐόντα*.

129. φραζόμεθα, (imperf., as *ῥάπτομεν*, sup.), 'devised how the very best success might attend the Argives.' Cp. Od. 9. 420. With the neuter plural *ἄριστα*, used as an abstract substantive, Ameis compares *ἶσα* Od. 2. 203, *χαλεπά* 3. 151, *χαρίεντα* 8. 167, *φυκτά* ibid. 299, *ἐσθλά* 10. 523, *πιστά* 11. 456, *ἀεικέα* 16. 199, *ἀληθέα* 17. 15, *ἀνεκτά* 20. 223.

131. βῆμεν δ' ἐν νήεσσι. Notice this use of preposition implying rest with verbs of motion.

132. καὶ τότε. Here begins the apodosis.

134. οἶτον, connected, like *οἴμη*, with root *ἰ*, as in *ἰ-έναι*. Here τῷ = 'wherefore.'

135. μήνιος. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρείδῃσι, 'between the sons of Atreus.'

137. ἀγορὴν ἐς. With this compare *μάχην ἐς* Il. 15. 59, *αὔριον ἐς* Od. 7. 318.

138. μὰψ, ἀτὰρ οὐ. The unseemliness did not consist in summoning the as-

οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἑκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145
νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν
ἕστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή. 150
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες

151. ἀέσαμεν] ἐν ταῖς χαριεστέραις γέγραπται ἐλάσαμεν, ὅπερ ἐστὶν ἄπρακτον

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in οἱ δ' ἦλθον οἴνῳ βεβαρηότες, is touched on by Aeschylus (Agam. 330) τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος | νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις τάσσει. The line οἱ δ' .. Ἀχαιῶν is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρηότες from βαρέω, is used intransitively. In Plato (Symp. 203 B) we find βεβαρημένος.

140. μῦθον μυθείσθην. This was called by grammarians the σχῆμα ἐτυμολογικόν: cf. βουλὰς βουλεύειν 6. 61, and note there.

142. Join νόστου ἐπ' εὐρέα νῶτα and compare νόστου γαίης Φαιήκων Od. 5. 344, νόστου μνῆσαι νῆας ἐπὶ γλαφυρὰς Il. 10. 509.

143. οὐ πάμπαν ἐήνδανε, 'did not at all please,' 'utterly failed to please.' πάμπαν, which is merely the reduplication of the neuter πᾶν, with the necessary assimilation, is used twenty-seven times in Homer with a direct negative. Compare the use, in Plato especially, of οὐ πάνυ.

146. ὃ οὐ πείσεσθαι ἔμελλεν, 'that she had no thought of complying.' Cp. ἅ τιν' οὐ πείσεσθαι ὀίω Il. 1. 289.

150. θεσπεσίῃ. This epithet is more often applied to ἠχή than to any other word in Homer; analogous to this is its usage with ἰαχή, βοή, ἀλαλητός, ὄμαδος, with which it perhaps retains some colour of its etymology, viz. θεός and root σεπ (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of θεσπεσίῃ absolutely, = 'by the will of heaven.' In the word θέσ-φατος, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form ἀθέσφατος, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. ἀθέσφατος οἶνος, γαῖα, ὄμβρος, etc. Similarly θεσπέσιος is used merely to express excellence, greatness, or completeness, as with λαῖλαψ, ὀδμή, ἀχλύς, νέφος, πλοῦτος, χάρις, ἄωτος, χαλκός, ἀοιδή, φόβος, φύζα. As an epithet of ἄντρον, βηλός, and possibly of Σείρηνες (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. ἀέσαμεν. This aorist form

ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
αὖθι παρ' Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον, 160
σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνέσταλται τὸ ᾱ· ἀλλαχοῦ δὲ, νύκτα μὲν δέσαμεν Schol. H. Q. 153. εἰς ἅλα δῖαν] γρ. ἀμφιελίσσας Schol. H.

(generally with ᾱ, but inf. 490 and in Od. 15. 40, 188 with ᾰ) may be referred to ἄημι. From same root ἀϝ, we get, by reduplication, ἰαύω (ἰαϝω), the aorist from which (without retaining reduplication) may be ἄεσα. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ δέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [al. ἀνεπνεύσαμεν]. λέγει δὲ καὶ ἀνάπνευσιν τὴν μικρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. πῆμα κακοῖο. So πῆμα δύης Od. 14. 338, πῆμα τῆς ἄτης Soph. Aj. 363.

153. οἱ μέν, 'some of us,' as opposed to ἡμίσεες δέ.

154. βαθυζώνους. The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἰξυῖ), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζωνος express the same fact, only as Damm says (Lex. Hom. s. v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that βαθυζώνος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθυζώνου Ἀφάης, Isth. 5. (6) 74 βαθύζωνοι κόραι Μνημοσύνης, Pyth. 9. 2 βαθυζώνοις Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban princesses) ἐρατῶν βαθυκόλπων στηθέων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἑλκεσίπεπλοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὦκα.

158. μεγακήτεα, 'gulfy;' i. e. full of deep hollows (from κῆτος for κοϝτος, root κυ). It is used also as epithet of a ship, Il. 8. 222. See note on κητάνειν, Od. 4. 1.

159. ἐς Τένεδον. The first day's journey from Troy.

160. οἴκαδε ἱέμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχεῖν, according to Schol., who interprets by ὁ κατέχων ἐπίπολυ τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἔπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἔπι is adverbial to ὦρσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεύτερον αὖτις occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. οἱ μέν, 'then some of them turned back their ships and went their

ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
αὖτις ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο, 165
φεῦγον, ἐπεὶ γίγνωσκον δ δὴ κακὰ μήδετο δαίμων.
φεῦγε δὲ Τυδέος υἱὸς ἀρήιος, ὦρσε δ' ἑταίρους.
ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας,

way, the company of Odysseus.' For this absolute use of βαίνω see Od. 24. 301 οἱ δ' ἐκβήσαντες ἔβησαν. With the phrase ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δ' ἀμφ' Ὀδυσῆα. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιελίσσας. As Κίλιξ gives a feminine form Κίλισσα, we may refer ἀμφιέλισσα to an ideal form ἀμφιέλιξ, signifying 'curved on both sides,' i. e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπ' .. ἦρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and ἦρα without ἐπί in Il. 14. 132. To suppose a tmesis of a compound adjective ἐπίηρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, Ἀρίσταρχος ὑφ' ἓν κατ' ὀρθὴν σημασίαν τὸ ἐπίηρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον οὐκ ἔχουσα. The question that remains is whether we are to suppose ἐπί to stand in composition with a previously consolidated phrase or quasi-compound ἦρα-φέρειν, or with φέρειν simply, ἦρα being subjoined. Buttm. remarks that the word ἐπιφέρειν exists in Homer, in tmesis, Il. 8. 516 Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἦρα φέρειν, and as we do find both ἦρα φέρειν, and ἐπὶ ἦρα φέρειν, we may conclude with Buttm. that ἐπί is compounded with the previously consolidated phrase ἦρα-φέρειν. Buttm. agrees with Herodian in regarding ἦρα as the accusative from a supposed nominative ἦρ = χάρις, while Aristarch. took it as accusative plural from an adjective ἦρος. The connection of ἦρα with root ἀρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from *sarv*, ἐρϝ, and connects it with the Latin *servire*, quoting such phrases as '*in animo servire*,' '*amicis servire*.' Fick connects with Skt. *vāram* = 'good.'

165. ἀολλέσιν, root ϝελ, from which come εἵλω and εἰλέω (cp. ἐόλητο) to 'squeeze,' or 'press.' The α may either be merely prosthetic, or softened from ἁ in the sense of 'together.' At any rate ἀολλής means 'crowded together.'

168. ὀψέ = not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704–706 it is contrasted with δήν. δὴν δέ μιν ἀμφασίη ἐπέων λάβε .. ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε.

μετὰ νῶι, 'to join us,' sc. Diomede and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἦμαρ ἔην. The δολιχὸς πλόος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὔβοιαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλόεσσης, 170
νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
ἠτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἡμῖν
δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν
τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

175. ὑπέκ] La Roche (Hom. Text. 200) writes ὑπ' ἐκ and similarly ἀπὸ πρό, διὰ πρό, περὶ πρό, leaving παρέξ as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης may be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκου, for this force of ἐπί with the gen., though rare, is found in Homer, as Il. 3. 5 πέτονται ἐπ' Ὠκεανοῖο ῥοάων. But it seems better to translate 'close by the island of Psyria, having the island itself on our left;' the word αὐτήν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτήν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρίη to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ζεφυρίη for ζέφυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νῆσος ἀπὸ πεντήκοντα σταδίων τῆς ἄκρας (sc. Μελαίνης in Chios), ὑψηλὴ, πόλιν ὁμώνυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα στάδιοι. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Συρίη (Od. 15. 403) to Σύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. It present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference to the situation of Troy, we read ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει, | καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατύπερθε (sc. τῆς Σκυθικῆς) πρὸς βορέην λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρης οὐκ οἷά τε εἶναι ἔτι προσωτέρω ὁρᾶν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἄνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἠῶ οὔτε τὰ πρὸς τὴν ἑσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλόεσσης. This adjective is connected with πάλλω, a reduplicated form of which is παι-πάλλω (cp. δαι-δάλλω, from root δαλ, and μαι-μάω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παίπαλον. Others refer παιπαλόεις to a root παλ, 'to rub;' cp. *pal-ea*, παιπάλη.

177. ἰχθυόεντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἄγρην ἐφέπεσκον ἀνάγκῃ | ἰχθῦς . . γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμησταί, Aj. 1297 ἐφῆκεν ἄλλοις ἰχθύσιν διαφθορᾶν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας ἐίσας 180
Τυδείδεω ἕταροι Διομήδεος ἱπποδάμοιο
ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
οὖρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὣς ἦλθον, φίλε τέκνον, ἀπευθὴς, οὐδέ τι οἶδα
κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν οἵ τ' ἀπόλοντο. 185
ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
πεύθομαι, ἣ θέμις ἐστὶ, δαήσεαι, οὐδέ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,

178. ἐννύχιαι] ἐννύχιοι Rhianus, Schol. H. 182. ἵστασαν] So Cod. Hamb. for the ordinary ἕστασαν, which is generally regarded as equivalent to ἔστησαν (from ἔστησα). Three MSS. give ἔστασαν. Bekker retains ἕστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἵστασαν.

of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθῦς | ἐξ εὐηγεσίης.

178. ἐννύχιαι. Not as Eustath. διὰ μᾶς νυκτός, but 'in the night,' as ἔνδιος = 'in the full day.'

179. Join ἐπὶ . . ἔθεμεν = 'laid on his altar.'

With πέλαγος μετρήσαντες compare Virg. Georg. 4. 388 'magnum curru aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπισημότατον τῶν ταύτῃ καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. ἔχον, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the *progress* of a voyage is the same with which we are familiar in σχεῖν as expressing the *end* of it.

183. ἐπειδή = *ex quo*.

184. ἀπευθής, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. κείνων refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

κείνων may follow directly upon οἶδα, as 2. 375; but more likely it depends upon οἵ τε, οἵ τε, which words are used here disjunctively; as τε . . καί are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάασθαι . . αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλιτεῖς εἰσί, 17. 487 ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες, 18. 228 ἕκαστα, ἐσθλά τε καὶ τὰ χέρεια, Aesch. Ag. 807 γνώσει τόν τε δικαίως καὶ τὸν ἀκαίρως κ.τ.λ.

187. πεύθομαι. See on sup. 87.

ἣ θέμις, sup. 45. κεύσω means 'keep in the dark.'

188. ἐγχεσιμώρους. The etymological connection of the second element in this word has always been matter of doubt. Compare with it ἰόμωρος Il. 4. 242, ὑλακόμωρος Od. 14. 29, and σινάμωρος Hdt. 5. 92. Eustath. offers two suggestions, οἱ περὶ ἔγχη μεμορημένοι, ὅ ἐστι κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὡς ὥραν ἔχοντες τῶν ἐγχέων, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μωρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἄρηος Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαι-μά-ω, etc. and with the *form* he compares θεωρός from θεάομαι. Göbel, whom Ameis follows, connects it with root μαρ (compare μαρμαίρω),

οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς,
εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190
πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα.
Ἀτρείδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες,
ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν· 195
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρὸς, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
[καὶ σὺ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.]' 200
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καί οἱ Ἀχαιοὶ

198. ὅ οἱ] See on Od. 1. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προηθετοῦντο οὗτοι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς (Od. 1. 301) μετηνέχθησαν ἐνθάδε Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root μερ, as in μερμερίζω, the sense being parallel to that of the derivatives of φρήν, e.g. μελίφρων, δαΐφρων. For the change from ε to ω we may compare φώρ from φερ, δῶμα from δεμ.

189. υἱός, sc. Neoptolemus.

190. Ποιάντιον, 'of Poeas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -ειδης et -ιων cadentia aliena fere sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ιος terminatis, sicut Romani in nominibus gentiliciis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine υἱός coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος υἱός Od. 3. 190; Τελαμώνιος Αἴας Il. 2. 528; Σθένελος Καπανήιος υἱός Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also γαιήιον υἱόν Od. 7. 324, Νηληΐῳ υἱ Il. 2. 20, and, as not unlike, *Aeneia nutrix* in Virgil.

193. καὶ αὐτοί, 'even ye yourselves;' to which is appended the concessive participial clause, νόσφιν ἐόντες, 'though living far away.' Others join καί directly with ἐόντες, or at least, as Nitzsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὥς τ' . . ὥς τ'. This use of the double τε expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο.

195. ἐπισμυγερῶς seems to be related to μογερός as σμικρός to μικρός, with the Aeolic interchange of ο and υ compare ὄνομα and ὄνυμα, ἀγορή and ἄγυρις.

196. ὡς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent ὥς. λιπέσθαι, 'should remain behind,' in neuter sense, as Il. 5. 154 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Bothe gives the force of καὶ παῖδα by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed *etiam filium*, qui illas tueatur et perniciem avertat.'

197. κεῖνος = Orestes, as in l. 203.

203. Notice that οἱ after καί is the enclitic dative, and not the article with Ἀχαιοί.

οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.
αἴ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης.'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 210
'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

204. ἐσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἐσσομένοισιν ἀοιδήν. See note below. 205. περιθεῖεν] So Baümlein from Schol. Harl. for the common παραθεῖεν. 209.] περιττόν· ἀρκεῖ γὰρ ὁ πρὸ αὐτοῦ Schol. H.

204. Join οἴσουσι εὐρύ, 'shall spread far and wide.'

ἐσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἐσσομένοισιν ἀοιδήν, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσθαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσθαι, he remarks, refers to the whole sentence, and ἀοιδήν must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and ἀοιδή the praise of posterity.

205. αἴ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [? three] last lines of his speech, 196–200 [? —198].

τοσσήνδε and not τοσαύτην is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 φαιδροῖσι τοισίδ' ὄμμασι, 'with eyes now as bright;' ib. 1396 τάδ' ἂν δικαίως ἦν, 'libation by me would have been fitting.' The correlative clause to τοσσήνδε would be ὅσην Ὀρέστης εἶχε, and not τίσασθαι κ.τ.λ. which is epexegetic of δύναμιν, sc. 'power, so as to avenge.'

περιθεῖεν. For the metaphor, Ameis compares ἐπιειμένος ἀλκήν Od. 9. 214, δύσεαι ἀλκήν Il. 9. 231, μένος ἀμφιβαλόντες Il. 17. 742, περιέθηκε τὸ κράτος Hdt. 1. 129. Cp. also Thuc. 6. 89 ἐμοὶ δὲ ἀτιμίαν περιέθετε. Translate, 'invest me with power as great as his.'

206. τίσασθαι μνηστῆρας ὑπερβασίης. This construction with τίσασθαι occurs again only in Il. 3. 366; (compare τῶν μ' ἀποτινύμενοι Od. 2. 73). The common constructions are τίσασθαί τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; Il. 2. 356, and τίσασθαί τινά τι only in Il. 15. 116.

208. ἀλλ' οὔ μοι .. ἐμοί. See Aulin, de usu epexegesis apud Hom. (Upsaliae. 1858) p. 10 'ubi epexegesis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est μὲν οὖν multo in usu apud Atticos est: ut Aesch. Eum. 38 δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 οὔ μοι .. πατρί τ' ἐμῷ καὶ ἐμοί, Od. 11. 601 εἰσενόησα βίην Ἡρακληείην, εἴδωλον.' It seems however much more simple to take the first μοι as a purely ethical dative = 'I would have you know,' or some such phrase.

εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215

214. εἰπέ μοι . . ὀμφῇ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be oppressed:' see on Od. 2. 33. The two conditions contrasted by ἠέ . . ἦ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ ὀμφῇ no explicit divine communication by oracle or sign is meant, any more than by ὅσσαν ἀκούσῃς ἐκ Διός Od. 1. 282. Nitzsch however, who takes ὅσσαν ἐκ Διός in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ). Mark that the aorist ἐπισπόμενοι shows that obedience has been *already given* to the θεοῦ ὀμφή, whatever that may mean. As then ὅσσα ἐκ Διός is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ ὀμφή in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆι | παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμοῦ | δευέσθω, she presently alludes to this secret inspiration of courage in the words (129) εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς. Again in Il. 2. 41 θείη δέ μιν ἀμφέχυτ' ὀμφή is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ἤ τι διοσάμενος ἢ καὶ θεὸς ὧς ἐκέλευσε — 'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—*means*, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 σὺ δ' ἄκουσον | ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μνήσει σε θεὸς αὐτός. And once more, when Eumaeus says of the suitors, Od. 14. 89, οἶδε δὲ καί τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδήν, | κείνου λυγρὸν ὄλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὀμφῇ, from root ϝεπ, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare ἔγχος from root ἀκ.

τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,
ἢ ὅ γε μοῦνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὡς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 225
'ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὡς ἐθέλοιεν.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230
ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

/20

216. ἀποτίσεται] Ζηνόδοτος γράφει 'ἀποτίσεαι,' καὶ τὸ ἑξῆς 'ἢ σύ γε μοῦνος' Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε] A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, 'Τηλέμαχ' ἰφαγόρη, μέγα νήπιε, ποῖον ἔειπες;' but there is abundant authority for the lengthening of the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42; 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some edd. read θεός κ', but the simple potential optative is quite appropriate. Cp. inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. σφι, 'on them,' sc. μνηστῆρσι.

βίας, accusative plural = 'violence;' the singular βίη = 'might,' thus reversing the signification of *vis, vires* in Latin.

217. ὅ γε, here used with its characteristic force, resuming the original subject of the sentence. Cp. Il. 6. 192 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν, Il. 5. 672 μερμήριζε δ' ἔπειτα .. ἢ προτέρω Διὸς υἱὸν .. διώκοι, | ἢ ὅ γε τῶν πλέονων Λυκίων ἀπὸ θυμὸν ἕλοιτο. Cp. Il. 1. 485; Od. 4. 821; Hdt. 2. 173 οὕτω δὴ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παιγνίην τὸ μέρος ἑωυτὸν ἀνιέναι, λάθοι ἂν ἤτοι μανεὶς, ἢ ὅγε ἀπόπληκτος γενόμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by this protasis is resumed at 224 inf. in the words εἴ σ' οὕτως foll.

222. ὡς κείνῳ .. Ἀθήνη. More at length in Il. 23. 782 θεὰ .. ἢ τὸ πάρος περ | μήτηρ ὡς Ὀδυσῆι παρίσταται ἠδ' ἐπαρήγει.

224. τις = 'many an one.'

καὶ ἐκλελάθοιτο, i.e. not merely repent of or foreclose his wooing, but 'actually forget' it, sc. in death, 'where all things are forgotten.'

227. λίην .. ἐθέλοιεν, 'for thou hast spoken of a very hard thing: I am all amaze at it. Never within *my* hopes could this be done, not even if the gods determined it so.' οὐκ .. γένοιτο, literally, 'not to me at least hoping it;' so ἐμοὶ δέ κεν ἀσμένῳ εἴη Il. 14. 108. For μέγα see on infra 261.

231. ῥεῖα .. σαώσαι. Nitzsch shows that τηλόθεν cannot be referred to θεός, in the sense of Aesch. Eum. 297 κλύει δὲ καὶ πρόσωθεν ἂν θεός, or of Il. 16. 514 κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίονι

βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235
ἀλλ' ἤ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ· 240
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

232–238.] ἀθετοῦνται Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing οὐκ ἀκολούθως τοῖς προκειμένοις, the latter three because they seem to contradict the words ῥεῖα σαώσαι. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] ὀβελίζονται δύο Schol. H. M. Q. R.

δήμῳ | εἷς, ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν | ἀνέρι κηδομένῳ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόστιμον ἦμαρ ἴδηαι | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, and 7. 193 ἣν πατρίδα γαῖαν ἵκηται | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, thus joining τηλόθεν with ἄνδρα in the sense, 'if he is far from home.' In this case τηλόθεν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἅμα = '*going* with him;' 2. 367 κακὰ ὀπίσσω, 'evil *to be wrought* presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even *from* a great distance;' joining, in fact, τηλόθεν with σαώσαι, as in Od. 21. 309 ἔνθεν δ' οὔ τι σαώσεαι. Cp. Od. 5. 452 τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς, Il. 5. 224 νῦν πόλινδε σαώσετον, and Eur. Hel. 778 σωθεὶς δ' ἐκεῖθεν.

232. βουλοίμην. The emphasis is on ἄλγεα πολλὰ μογήσας. I would rather go through my portion of misery before reaching home, than get home at once (ἐλθών), and be thereupon murdered. For βούλεσθαι followed by ἤ cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. ὑπ' Αἰγίσθοιο. The preposition governs both the genitives, δόλῳ being added as a circumstantial dative.

236. ὁμοίιον, 'common to all;' so used Il. 4. 315 of γῆρας, ib. 444 of νεῖκος, 9. 440, etc. of πόλεμος.

240. κηδόμενοί περ, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

242. φράσσαντο. Notice force of aorist = *constituerunt*.

Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245
ὥς τέ μοι ἀθάνατος ἐνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250
ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλῃ

244-246.] ἀθετοῦνται οἱ στίχοι οὗτοι ὡς περιττοί Schol. H. M. 246. ἀθανάτοις] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εὐρὺ κρείων] Not. εὐρυκρείων. See on Od. 2. 400. εὐρυκρείων is however read in Venet. A. 251. ἦ οὐκ Ἄργεος] τινες δὲ ἦ οὐκ Ἄργει ἔφν ἐν Ἀχαιικῷ Schol. H. Q.

244. δίκας. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; Il. 16. 542 and Od. 11. 571 in a somewhat different sense. Join περίοιδε ἄλλων, 'he knows better than any other men': cp. Il. 10. 247 περίοιδε νόησαι. Od. 19. 285 ὡς περ. κερδεσι πολλὸς καταβήσεται ἀνθρώπων ἄλλ' Ὀδυσεύς. Others join ἀνθρώπων ἄλλων = what other men think, comparing Od. 1. 3 πολλῶν ἀνθρώπων νόον ἔγνω.

245. ἀνάξασθαι . . ἀνδρῶν. This is the only use of a middle voice of ἀνάσσειν. Nauck conjectures ἀνασσεμεναι, but adds see grammar [illegible]. The common construction with this verb is with a personal dative, Il. 1. 180, 231, 288; Od. 2. 234 etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, Il. 1. 38; 10. 33; Od. 11. 274; or accompanied by the preposition ἐπί or μετά. If this line is genuine we must interpret it by taking γένε as the accusative of duration of time and rendering 'hath been king three during generations of men': here however τρὶς is equivalent to τρεῖς, and the sentence will run 'hath been king during three generations of men'. But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor Il. 1. 250 sqq. τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων ἐφθίατο οἵ οἱ ἔπι πρόσθεν ἄμα τράφεν ἠδ' ἐγένοντο, ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν. Nestor was called in later times τριγέρων and tricaedisenex. In Horace, C. 2. 9. 14, the phrase ter aevi functus, used of Nestor, may remind us of the use of τρὶς in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vix. annos bis centum: nunc terna vivitur aetas:' with the Greeks the γενεά was something over thirty: cp. Hes. 2. 142 γενεαὶ γὰρ τρεῖς ἀνθρώπων ἕκατον ἔτεα ἐστί. Perhaps the line is an interpolation, by way of giving an interpretation of the next words ἀθάνατος ἐνδάλλεται, which only referred in the mode intended but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὥς τί μοι. See on Od. 1. 127. He seems to me as it were an immortal to look.

247. πῶς ἔθαν'. 'How was it that he died?' Telemachus knew the fact of his death and something of the circumstances (cp. 195-203) but he wishes for a full account. So Plat. Phaedr. 57 A τ. οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνήρ, τοῦ θανάτου καὶ τῶν ἐτελεύτα . . καὶ γὰρ . . οὐδεὶς . . σαφὲς τ. ἀγγέλλει. οἷο – ἦ περ. τοῦτον πλὴν γε δὴ ὅτι φαρμακοῦ πιὼν ἀποθανοῦ. But it is simpler to take πῶς here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἄργεος. With this line begin

πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
('τοιγὰρ) ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
(ἦ τοι) μὲν τάδε καὐτὸς ὀίεαι, ὥς κεν ἐτύχθη, 255
εἰ ζώοντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρείδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς ἄστεος, οὐδέ κέ τίς μιν 260
κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους

255. ὥς κεν] The Harl. has ὥς περ, which Wolf approved, and Fäsi adopts. 256. ζώοντ'] The common reading ζωόν γ' seems to suggest an unreal emphasis; many good MSS. give ζώοντ'. 260. ἄστεος] So Eustath. Cod. Harl. etc. The majority of MSS. and Schol. H. give Ἄργεος: see note.

tive cp. Od. 14. 97 οὔτ' ἠπείροιο μελαίνης, | οὔτ' αὐτῆς Ἰθάκης, 21. 108 οὔτε Πύλου ἱερῆς κ.τ.λ. It gives a less definite localisation than the use of the dative. The epithet Ἀχαικόν is appropriated to Ἄργος as the chief place in the Peloponnese, or serves to distinguish it from Ἄργος Πελασγικόν in Thessaly, Il. 2. 681.

252. ὁ δὲ . . κατέπεφνε, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

255. ἦ τοι . . ἐτύχθη, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to ἐτύχθη, in keeping with such phrases as Τρωσὶ μὲν εὐκτά γένηται Il. 14. 98, οἴω λοίγι' ἔσεσθαι 21. 533, ἶσα ἔσσεται Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial. If we adopt (as Ameis in later edd.) ὥς περ ἐτύχθη, as referring to what *did* happen, we shall have to put a colon after these words, and take the next line as abruptly stating the hypothetical case of what would have happened afterwards. We should render then, 'Yea, verily, of thine ownself thou imaginest rightly how it all befell.' For Telemachus had indeed suggested the cause of this unexpected boldness on the part of Aegisthus. So far all is satisfactory: but the abruptness with which the next line is introduced goes far to discredit this reading.

259. κατέδαψαν requires the repetition of κε from τῷ κε (258).

260. ἑκὰς ἄστεος, i.e. Mycenae. The difficulty in this reading lies in the fact that ἄστυ generally takes the initial ϝ; but to this rule there are exceptions; as e.g. Il. 24. 320 ὑπὲρ ἄστεος. The reading Ἄργεος introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the whole kingdom of Agamemnon, it will not suit the circumstances of the text.

261. μέγα ἔργον. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 438; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

γάρ here, as often, gives the reason of what follows: *because* we were kept at Troy, *therefore* Aegisthus was left to his own devices.

262. κεῖθι, sc. at Troy.

ἤμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' (ἦ τοι) τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρείδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

Kai Aegisthus

263. μυχῷ Ἄργεος ἱπποβότοιο. If Ἄργος be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 μυχῷ Ἑλλάδος simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeon lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρῃ μυχῷ Ἄργεος, where we must either follow the Schol. in denying the identity of Ephyra with Corinth, or consider μυχῷ Ἄργεος as meaning little more than 'in Argos;' for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet ἱπποβότοιο, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet πολυδίψιον Il. 4. 171.

266. δῖα, 'queenly;' referring only to position or birth. So διογενής and ποιμένα λαῶν are ordinary epithets for kings.

266. φρεσὶ ἀγαθῇσι. See on Od. 2. 117; and cp. 14. 421; 16. 398; 24. 194.

267. ἀοιδὸς ἀνήρ. Eustath. quotes from Athenaeus (1. 14 B), who describes the minstrel as φύλακα καὶ παραστάτην τινα, ὃς πρῶτον μὲν ἀρετὰς γυναικῶν διερχόμενος ἐνέβαλέ τινα φιλοτιμίαν ἐς πολυανδρίαν, εἶτα δὲ διατριβὴν παρέχων ᾠδαῖς ἀπεκλίνα τὴν διάνοιαν φαύλων ἐπιτηδευμάτων. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, ὃν ἀκολουθῆσαί φησι τῇ Πηνελόπῃ εἰς Ἰθάκην φίλαυτος. But, as Dr. Hayman remarks, Odysseus appointed no one to *watch* (εἴρυσθαι) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of εἴρυσθαι cp. Od. 16. 463; 23. 229.

269. μοῖρα . . δαμῆναι. Eustath. ad loc. (1) ἢ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν ἀοιδόν ἢ ὅτε (2) ἐχρῆν ἀποθανεῖν τὸν Αἴγισθον· ἢ ὅτε (3) μοῖρα ἦν τὴν Κλυταιμνήστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, ὃ καὶ κρεῖττον· to which the Schol. adds (4) the impossible view ἢ τὸν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μιν to ἀοιδός, in spite of the words τὸν μὲν ἀοιδόν that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἰδὼς αἰνὸν ὄλεθρον, etc. Besides which it is more likely that Αἴγισθον is the subject to δαμῆναι, because ἄγων and κάλλιπεν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell ὑπὲρ μόρον, which is somewhat inconsistent with μοῖρα θεῶν ἐπέδησε. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ὅτε δή μιν stand in close relation to τὸ πρὶν μέν (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find θεᾶς ἔρος . . θυμὸν ἐδάμασσεν, and φιλότητι δαμείς. Nor is this view inconsistent with ἐθέλουσαν ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι. for Aegisthus was so surprised at his own success that he sacrificed drink-offerings. ἐκτελέσας μέγα ἔργον ὃ οὔ ποτε ἔλπετο θυμῷ.

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ. 275
ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
Ἀτρείδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,

276. ἅμα πλέομεν] Ζηνόδοτος ἀναπλέομεν. κακῶς Schol. M.

274. ἀγάλματα, 'fair offerings;' namely ὑφάσματά τε χρυσόν τε. For a similar epexegesis cp. Od. 8. 134 φυήν γε μὲν οὔ κακός ἐστι | μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν | αὐχένα τε στιβαρόν, 9. 184 μῆλ', διές τε καὶ αἶγες, Il. 23. 259 ἄεθλα, . . λέβητάς τε τρίποδάς τε, Od. 19. 317, κάτθετε δ' εὐνήν, | δέμνια καὶ χλαίνας καὶ ῥήγεα. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα.

276. ἡμεῖς μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φίλα εἰδότες, 'with kindly feeling;' see Od. 9. 189.

278. Σούνιον ('linquitur Eois longe speculabile proris Sunion' Stat. Theb. 12. 624) is now called Cape Colonna (κάβω Κολόνναις), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet ἱρόν. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 ὦ χρυσοτρίαιν', ὦ δελφίναν μεδέων Σουνιάρατε. Damm, Hom. Lex., interprets it 'quia ibi colebatur Ζεὺς Σουνιεύς.'

280. οἷς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 εἴθε μοι ὧς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνή. In Od. 11. 172 it is contrasted with δολιχὴ νοῦσος, and, in 15. 407–411, with any form of νοῦσος. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, ἐρσήεις καὶ πρόσφατος Il. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, Il. 6. 428. The inhabitants in Συρίη νῆσος (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of ἀγανὰ βέλη suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sunstroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χερσί. This corroborates

Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπέρχοιεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
ἀλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦε
κύματά τε τροφόεντα πελώρια, ἶσα ὄρεσσιν. 290
ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading σπερχοίατ'. Ameis and Nauck adopt σπέρχοιεν. 289. λιγέων δ'] διχῶς Ἀρίσταρχος· λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόεντα] Ἀρίσταρχος γράφει τροφόεντο ἀντὶ τοῦ ηὐξάνοντο Schol. H. τροφόοντο, ηὐξάνοντο Schol. M. V. τροφόεντο is of course a *vox nihili*. La Roche adopts τροφόοντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *ineptius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφόοντο ἀντὶ τοῦ ηὐξάνοντο· Ἀρίσταρχος γράφει τροφόεντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a *tiller* would not be grasped between the hands.' πηδόν too is an 'oar-blade,' which suggests the shape of the πηδάλιον.

284. ἐπειγόμενός περ ὁδοῖο. See Od. 1. 309.

286. καὶ κεῖνος, i.e. Menelaus set sail, *even as Nestor had done*.

287. Μαλειάων ὄρος. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. 1. 82, Μάλειαι, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

290. τροφόεντα, 'big,' 'solid.' Compare τρόφι κῦμα Il. 11. 307; and τρέφειν γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain;' the two divisions being τὰς μὲν (291) and τὰς πέντε (299).

292. ἦχι is a nearer epexegesis of Κρήτῃ, sc. 'to that part of it where the Cydones were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωριέες τε τριχάικες, δῖοί τε Πελασγοί. On which Strabo, 10. 371, says, τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἕω Δωριεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἐτεόκρητας. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκαιὸν ῥίον. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and north-west by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, l. c. τῆς μὲν Γόρτυνος διέχουσαν ἑξήκοντα (stadia), τῆς δὲ θαλάττης εἴκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπινείου τετταράκοντα. Between Phaestus at the head of the

ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
ἐσχατιῇ Γόρτυνος, ἐν ἠεροειδέι πόντῳ,
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295
ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300

293. λισσή] τινὲς μὲν ὄνομα κύριον τὴν νῦν Βλισσὴν καλουμένην Schol. H. M. Q. Crates Λισσήν. 296. μικρός] γράφει δὲ Ζηνόδοτος 'Μαλέου λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς Φαιστίας λιμένος ἀκρωτήριον Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη, 'a sheer and lofty cliff;' and the waves as they rolled from the south-west (μέγα κῦμα) would dash full against this and beat up northwards ἐς Φαιστόν.

293. Eustath., and Steph. Byzant, s. v. Φαιστός, mention that a doubt afterwards arose whether Λισσή here was an epithet or a proper name. Steph. certainly speaks of ὁ Λισσής: the same interpretation doubtless lies concealed in the reading Ὀλύσσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαιὸν ῥίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτῃ ἐπέλασσεν) at the western extremity of the south coast, say at the promontory of Κρίου μέτωπον, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that λισσή τις πέτρη, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαιὸν ῥίον as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ὑπὸ τοῦ νότου κῦμα τὴν Φαιστὸν ἂν ἐποίει ἀλίμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κῦμα, προκαταγνυμένων περὶ αὐτὸν τῶν κυμάτων. There was a tradition that the name of this rock was Μάλεον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἐσχατιῇ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἐσχατιή seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ ἀσπουδί Il. 8. 512; in contrast to which is Od. 21. 409 ἄτερ σπουδῆς.

299. κυανοπρωρείους. The phrase νεὸς κυανοπρώροιο is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -ειος being analogous to that found in εὐρυόδεια, εὐπατέρεια, and perhaps ἠυγένειος. A form κυανοπραίρους, or -είρους, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καί μιν ὡς πλέοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην.

ὡς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
ἡλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης
κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
τῷ δέ οἱ ὀγδοάτῳ κακὸν ἦλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

301. ὅτ] Al. ὅτ. Nitzsch ἕως. 303–305.] The usual order of the lines runs, τόφρα δὲ [κτείνας Ἀτρείδην | ἑπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο Ἀρίσταρχος, ὅτ' ἡ πληθὺς ἀπωνέοντο' Schol. H. M. Q. R. 307. Ἀθηνάων] Ζηνόδοτος μὲν 'ἂψ ἀπὸ Φωκήων.' Ἀρίσταρχος δὲ ἀπ' Ἀθηναίης Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηνέων. 309, 310.] ἓν τισι τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. ὡς ὁ μέν. If we accent ὅτ here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὡς (or even with Nitzsch ἕως) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων | ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε. The word ἀγείρων points (as Nitzsch observes) to getting *presents*, as Menelaus is said actually to have done, Od. 3. 125–132; 15. 117.

304. ἑπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegesis for which we should rather expect κτεῖναί γ' or κτεῖνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituimus, Bergkio praeeunte, secuti scholiastam ad Soph. Electr. 267 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἴγισθος ἐβασίλευσεν. Ὅμηρος· Αἴγισθος ἤνασσε πολυχρύσοιο Μυκήνης, κτείνας Ἀτρείδην κ.τ.λ.'

306. τῷ δέ οἱ ὀγδοάτῳ, supply ἔτει from ἑπτάετες. Here κακόν is a predicative nominative, literally, 'came in the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γενοίμην, Il. 5. 63; Od. 12. 118.

307. ἀπ' Ἀθηνάων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 3. 546) for the name of the city; and similarly Μυκήνη, as here, but Μυκῆναι Il. 2. 569.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαινύναι γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding ὁ δὲ Ἀρίσταρχός φησιν ὅτι διὰ τούτων παρυποφαίνεται ὅτι συναπώλετο Αἰγίσθῳ ἡ Κλυταιμνήστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, ἄδηλον εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there

μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν,
καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν·
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται 325
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.

any mention of the persecution of the Erinnyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. ἀνάλκιδος. Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντ' ἄναλκιν.

311. βοὴν ἀγαθός. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomede, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards βοή as equivalent to μάχη, like φύλοπις; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. ἄχθος, 'as freight.'

316. τηυσίην. The commonly given etymology, viz. ταῦσιος for αὔσιος = αὔτως, 'in vain,' seems absurd. Düntz. refers it to adj. ταῦς, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' 'impracticable.'

319. ἄλωντο. The optative unaccompanied by ἄν or κε requires us to take τῶν ἀνθρώπων to mean no definite people, but only 'such people;' which is really epexegetic of the vague ἄλλοθεν, 'from abroad.'

320. πρῶτον ἀποσφήλωσιν, 'have once sent wide of his course.' For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.

321. μέγα τοῖον. See note on Od. 1. 209, and cp. Il. 20. 178 τόσσον ὁμίλου πολλὸν ἐπελθών. The Schol., on the passage, says ὑπερβολικῶς τοῦτό φησιν. Cp. the different account in Od. 14. 253–7 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραέϊ καλῷ .. πεμπταῖοι δ' Αἴγυπτον ἐυρρείτην ἱκόμεσθα. But the illustration here is only half serious.

322. αὐτόετες οἰχνεῦσι, 'can wend in the space of one year.' οἰχνεῖν is commonly used of customary action, as in 6. 157; 9. 120. τε δεινόν τε. With a single exception (Il. 8. 133) δεινός always lengthens a preceding short vowel, by the force of the original digamma, (δϝεινός).

324. ἄλλοι, sc. ἴδναι, supplied from ἴθι in preceding line.

λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.'
Ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330
'Ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε 335
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.'
Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ' ἔκλυον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340

327. αὐτός] So Aristarch., not αὐτόν. See on sup. 19. 335. οἴχεθ'] Ζηνόδοτος ᾤχετο Schol. H.

332. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does τάμνετε mean? The commentators mostly give 'cut out.' But is it not rather (as in ὅρκια τάμνειν) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1705; Pax 1060) ἡ γλῶσσα χωρὶς τέμνεται favours this, for it would be hard to find any sense for χωρίς if τέμνεται means 'is cut out.' Cp. Aristoph. Plut. 1111 ἡ γλῶσσα τῷ κήρυκι χωρὶς τέμνεται, on which a Schol. says, ἔθος ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδοσθαι. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 ἀργειφόντῃ | ᾧ πύματον σπένδεσκον ὅτε μνησαίατο κοίτου. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says ὅτι τὸ κάλλιστον τοῦ ἱερείου ἡ γλῶττα, or as Philochoros (quoted by Nitzsch), τὴν γλῶτταν εἶναί φησι τὸ κάλλιστον καὶ πρωτεῖον μόριον.

337. ἦ ῥα. ἦ is an imperfect from a defective ἠμί, appearing in the Skt. *âha*, Lat. *ai-o*. The stem ἠ stands quite alone in having lost a guttural after its vowel. The Skt. *ăh-a* 'I spoke,' points to an original *gh*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final χ is corroborated by the form ἤχ-ακε-ν· εἶπεν (Hesych). Curt. Verb. 103. See Lehrs, Aristarch. 95 'ἦ "*dixit*," *ponitur tantum post orationem peractam*.' Schol. on Il. 1. 219 καὶ σεσημείωται Ἀρίσταρχος ὅτι ὁ μὲν Ὅμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἦ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὁ δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον. Seiler, remarking on the use of ἦ in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with καί, viz. ἦ, καί occurring in thirty-six places; ἦ ῥα, καί in forty-three. It is elsewhere combined, but far less commonly, with αὐτάρ or δέ.

340. νώμησαν .. δεπάεσσι. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

[illegible] Αἰγίσθοιο·
[illegible] ὁ δ' ἄρ' ἔνθ' ἔστη ἀνὴρ Μενέλαος,
[illegible] ἄχθος ἄειραν,
[illegible] ἀλάλησο.
[illegible] σοῖσι δόμοισιν
[illegible] οἴγωσι
[illegible] ἔλθῃς.
[illegible] ἄτωγα
[illegible] ἐλθοιθεν,
[illegible] θυμῷ
[illegible]
[illegible] ἵπποι,
[illegible] 35
[illegible] Μενέλαος.

[illegible] mean no definit
[illegible] with people;' while
[illegible] the vague ἀλλοθε
[illegible] ἀποφέλωσιν. 'hav
[illegible] as course.' Fo
[illegible] this sense of the fir
[illegible] particular action ep
[illegible] ἔνθ' ἔστη ἀνὴρ Μενέλαος
[illegible] See note on Od. 1
[illegible] 175 ἔστιν δμῶα
[illegible] The Schol. on th
[illegible] ἔνθ' ἔστη ἀνὴρ Μενέλαος
[illegible] in Od. 1
[illegible] ἄχθος ἄειραν
[illegible] ἀλάλησο
[illegible] ration here
[illegible] can wend i
[illegible] ἔρχεν is com
[illegible] action, as i
[illegible] With
[illegible] 33) δεινὸ
[illegible] shor
[illegible] the origina
[illegible] plied from

[illegible] βλωμοῖσιν
[illegible] ὄνομαζεν·
[illegible] καὶ ἄναλκιν ἔσεσθαι, 375
[illegible] ἕπονται.
[illegible] δώματ' ἐχόντων,
[illegible] γένεια.
[illegible] ἐτίμα.
[illegible] κλέος ἐσθλὸν, 380
[illegible]
[illegible] πρόσωπον,
[illegible] ἀνήρ
[illegible] πολιοῖς.

[illegible] which is followed by a few [illegible] Aristarchus. Schol. H. M. [illegible] Herodian; and [illegible] originally ῑ, and it would [illegible] Monro, H. G. § 116. 3.

[illegible] and Hera goddess of [illegible] and 2, so that Athena [illegible] Attic can be called [illegible] παρακοίτι for [illegible] 315.
[illegible] are both to be [illegible] Ϝεργ, the [illegible] Ϝεργ-ίω, the [illegible] Curt. Probably [illegible] these words, [illegible] and [illegible] only to the [illegible] ἔρδω, after [illegible] the [illegible] Schol. [illegible] but this [illegible] ambiguous. [illegible] the sense of [illegible] Aristarch. [illegible] Dentzer [illegible] that it [illegible] in the [illegible] explained [illegible]

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345
Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ments them in some points. To begin with δεπάεσσι. That it is closely joined with ἐπαρξάμενοι is proved by Od. 18. 418, οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι, where there is no alternative. Now, the οἰνοχόος (represented here by κοῦροι) held the πρόχοος (Od. 18. 397), the δέπα were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by ἐπαρξάμενοι, δεπάεσσι cannot be the dativus instrumenti, but means rather 'into the cups.' ἐπάρχεσθαι, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of ἐπί, we see that ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 νώμησαν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι | σπείσαντες μακάρεσσι πίον. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively ἐπάρχεσθαι and σπένδειν. Cp. Od. 18. 419 οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακείομεν. And so, in the passage before us, ἐπαρξάμενοι attaches to σπείσαν (342), which further indicates that νώμησαν prepares for ἔπιον. The preposition in ἐπαρξάμενοι signifies 'in succession;' it is amplified in Od. 18. 425 into ἐπισταδόν, which means 'stopping at each in succession.' The same force attaches to it in Od. 1. 143 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων, and in Plato, Rep. 372. B ἐπιπίνοντες. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round ἐπαρχόμενος, and then make a second round to fill the cups, but that he stopped for each drinker to make his σπονδή, and then filled his cup.

It may be worth while here to investigate the word ἐπὶ δεξιά or ἐνδέξια which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 δρνυσθ' ἑξείης ἐπὶ δεξιὰ πάντες ἑταῖροι, | ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει, where we see that the direction followed by the οἰνοχόος was identical with the direction implied by ἐνδέξια generally, independent of any οἰνοχόος or any other person standing in front. In other words, ἐνδέξια is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to ἐπὶ δεξιά is Hdt. 2. 36 γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μὲν φασι ἐπὶ τὰ δεξιὰ ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά.

341. ἐπέλειβον. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in ἐποίχεσθαι, ἐπάρχεσθαι, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of ἀνιστάμενοι however suggests that they actually rose, went to the ἐσχάρη, and poured the libation *over* the burning meats. Cp. inf. 459 καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἰθοπα οἶνον | λείβε, and Od. 12. 362, where the sacrificers were obliged to use water, because οὐδ' εἶχον μέθυ λείβειν ἐπ' αἰθομένοις ἱεροῖσιν.

345. καθαπτόμενος, see Od. 2. 39.

346. τό γε .. ὥς. Here the phrase ὥς .. κίοιτε forms the true epexegesis

ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠὲ πενιχροῦ,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγώ γε
ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώματ' ἵκηται.' 355
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἕψεται, ὄφρα κεν εὕδῃ
σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
εἶμ', ἵνα θαρσύνω θ' ἑτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·

349.] αἱ Ἀριστάρχου 'ᾧ οὔτι,' Ζηνόδοτος δὲ, 'ᾧ οὔπερ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,' ἀκαίρως Schol. M. 362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίτατος, quod etiam Cobetus conjecit' Dind.

to τό γε, and stands in place of the common epexegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. ὥς τέ τευ. Reducing the hyperbaton, the order is ὥς τε παρά τευ πάμπαν ἢ ἀνείμονος ἠὲ πενιχροῦ. By ἀνείμονος is meant not, of course, 'unclothed,' but 'without changes of raiment,' and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. ῥήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118). or the still more luxurious coverlet of wool (τάπης Od. 4. 124, 298). We also find the τάπης laid on κλισμοί (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς τε θρόνους τε (Od. 17. 86), besides being worn over the χιτών as a substitute for the φᾶρος (Il. 10. 133).

352. τοῦδ' ἀνδρός stands prominently for Ὀδυσσῆος, which follows epexegetically, like Od. 1. 194 δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι | σὸν πατέρα, or 20. 106 ἔνθ' ἄρα οἱ μύλαι εἵατο ποιμένι λαῶν. The use of ὅδε ἀνήρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. ἰκριόφιν. See Appendix on the Ship.

ὄφρ' ἄν, 'so long as.'

355. ξείνους .. ὅς τις .. ἵκηται. For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. ἕκαστα, 'their several duties.'

οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται,
πάντες ὁμηλικίη μεγαθύμου Τηλεμάχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365
νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε,
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ υἱέι· δὸς δέ οἱ ἵππους,
οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370
Ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ' ἕλε πάντας ἰδόντας,

368. ἐπεὶ τεὸν ἵκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V.

364. ὁμηλικίη, see on sup. 49.

365. ἔνθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἶμι (361). Cp. Od. 12. 347 αἰψά κεν .. νηὸν | τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα, 15. 506 ἐσπέριος ἐμὰ ἔργα κάτειμι, ἠῶθεν δέ κεν ὕμμιν ὁδοιπόριον παραθείμην, 19. 595, 598 λέξομαι εἰς εὐνήν .. ἔνθα κε λεξαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοίλη Ἤλις. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylian branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, Il. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus Il. 11. 698 καὶ γὰρ τῷ χρεῖος μεγ' ὀφείλετ' ἐν Ἤλιδι δίῃ, | τέσσαρες ἀθλοφόροι ἵπποι .. τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ἦ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό μά οἱ πᾶς δῆμος ὀφελλε, | μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν | .. τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς | παιδὸς ἐὼν, πρὸ γὰρ ἧκε πατὴρ ἄλλοι τε γέροντες.

ὀφέλλεται = ὀφείλεται. Both forms come from stem ὀφελ with termination -ιω (*jω*). From ὀφελ-ίω we get by assimilation ὀφέλλω, while in ὀφείλω we may regard the ι as compensatory for a lost λ, or as simply transposed. That ὀφέλλω and ὀφείλω can be used in the same sense may be seen from such phrases as μοιχάγρι' ὀφέλλει Od. 8. 332, ζωάγρι' ὀφέλλεις ib. 462, χρεῖος πᾶς δῆμος ὄφελλεν Od. 21. 17. From this use with a direct accusatival object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb ὀφέλλειν, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνη. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνη τὸ μέγεθος ἀετοῦ μείζων τὸ δὲ χρῶμα σποδοειδής, and the eye of the bird is represented as having a film to cover it (ἐπάργεμός ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on ὄρνις ὡς ἀνοσταῖα διέπτατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἶδ. δέμας ἠδὲ καὶ αὐδήν Od. 1. 105; 6. 22; 8. 8; also εἰσάμενος and εἰσαμένη Od. 6. 24; 11. 241, etc.

θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·
Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι, 375
εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται.
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ, ἄνασσ', ἵληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἧνιν εὐρυμέτωπον,
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'

378. ἀγελείη] The reading of Zenodotus was κυδίστη, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M. 380. ἵληθι] Zenod. ἐλέαιρε Schol. H. M. 382. ἧνιν] So Herodian; and not ἥνιν. But, as in Sanscrit, the chief feminine suffix was originally ī, and it would seem that the metre here suggests ἧνῖν rather than ἧνῐν, Monro, H. G. § 116. 3. In Il. 6. 94 ἥνις is plural.

377. οὔ τις ἄλλος .. ἀλλά. For this construction instead of the more ordinary one with ἤ, cp. Od. 8. 312 οὔ μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δύω, Od. 21. 72 οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, | ἀλλ' ἐμὲ ἱέμενοι γῆμαι.

378. τριτογένεια. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλαλκομενηΐς (Il. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with *water* see note on Ἀμφιτρίτη (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word τριτώ = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to τρίτος, as if Zeus the god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called τριτογένεια.

381. Notice the accent παρακοίτι for κοίτιι, as μήτι Il. 23. 315.

382. ῥέζω and ἔρδω are both to be referred to the same root *Fεργ*, the latter through the form *Fεργ-jω*, the former through *Fρεγ-jω*, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination ἔρδειν or ῥέζειν ἱερά, after which the verbs themselves took the secondary meaning.

ἧνιν. According to the Schol. = 'of one year old,' from ἔνος, but this meaning renders ἀδμήτην superfluous. Others refer to ἠνοψ in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvencum.' Düntzer suggests, with great probability, that it is connected with ἄνειν, *efficere*, in the same sense as τέλειος or τελήεις.

383. ἀδμήτην. This word is explained by the epexegesis from ἣν .. ἀνήρ.

384. περιχεύας, 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. 385
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
υἱάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν 390
οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ὤιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.
Αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς, 395
οἱ μὲν κακκείοντες ἔβαν οἴκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζηνόδοτος τοὺς δύο στίχους περιεγράψεν Schol. H. M. Q. R.

389. κλισμούς τε θρόνους τε. See on Od. 1. 132.

390. ἀνὰ . . κέρασσεν. The Schol. interprets ἀνά here by ἐκ δευτέρου, and Eustath. by δὶς ἐκέρασεν. But Fäsi renders better, *permiscuit*, in the sense of *permisceri iussit*, cp. κεράσσατο infra 393. The adverbial ἀνά, then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 ἐν δέπας ἐμπλήσας (sc. οἶνον) ὕδατος ἀνὰ εἴκοσι μέτρα | χεῦε. Compare ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν Od. 4. 41, ἀνέμισγε δὲ σίτῳ φάρμακα Od. 10. 235. Our English equivalent, 'mixed up,' comes near enough to the meaning.

392. κρήδεμνον. This is not exactly as the Schol. interprets τοῦ πίθου πῶμα, but rather the string which passed over the πῶμα to keep it secure.

393. τοῦ, sc. οἴνου, κρητῆρα, 'a bowl thereof.'

396. οἴκόνδε ἕκαστος. The persons signified are the υἷες καὶ γαμβροί (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that οἴκόνδε simply refers to their own chambers in the palace, as we might suppose from inf. 413 ἐκ θαλάμων ἐλθόντες, since the θάλαμοι are distinguished from the αἴθουσα ἐριδουπος, which is described as being 'on the spot' (αὐτοῦ), implying that the θάλαμοι are further off. In the description of Priam's palace, Il. 6. 242 foll.,—to pass by the more doubtful question of the position of the πεντήκοντα θάλαμοι of his sons,—those of his sons-in-law are in detached buildings, ib. 247 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς | δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο | πλησίοι ἀλλήλων δεδμημένοι. We may well suppose that the θάλαμοι in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who had no such θάλαμος, is the only ἠίθεος, or unmarried son. Pisistratus sleeps beside Telemachus αὐτοῦ ('on the spot'); which pronominal description is presently particularised into ὑπ' αἰθούσῃ ἐριδούπῳ. See on Od. 1. 424.

400. ἐυμμελίην, 'with good spear.' The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Ov. Met. 5. 143 'nam Clytii per utrumque gravi librata lacerto | fraxinus acta femur.'

ὃς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν. /21
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου. The Etym. Mag. gives πορσαίνω, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. ἠίθεος, according to Fick, from Skt. *vadh*, *vadhati* 'to conduct home,' 'to marry.' So that ἠ-ϝίθεος means a marriageable youth.

403. λέχος . . εὐνήν. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while εὐνή, 'the bedding,' is equivalent to *torus*. Cp. Virg. Aen. 6. 603 'lucent genialibus altis | aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

πόρσυνε, Schol. ηὐτρέπιζε, is used always of the *wife* who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ἥλικες οὔπω λέκτρα σὺν ἀνδράσι πορσύνουσαι. Ameis takes in the sense of 'honouring' the bed, in contradistinction to αἰσχύνειν Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτὰρ ἐγὼ κλαξῶ θύρας ἔς τέ κ' ὀμόσσῃ : αὐτά μοι στορέσειν καλὰ δέμνια. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The master's chamber lay quite at the *back* of the premises, μυχῷ. Compare the expression ἐς μυχὸν ἐξ οὐδοῖο, meaning 'from front to back,' Od. 7. 96.

407. προπάροιθε θυράων. The position commonly assigned to these seats of polished stone is outside the αὐλή, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems right in placing them in the πρόδομος, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθοι, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πεσσοί are described as sitting προπάροιθε θυράων Od. 1. 106 foll.

408. ἀποστίλβοντες ἀλείφατος. The Schol. E. gives γλίσχρον δὲ ὂν τὸ ἔλαιον στιλπνὸν ποιεῖ τὸ χριόμενον, οἷον τὸ μάρμαρον. This suggests the interpretation that ἄλειφαρ here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἁπλᾶ τὰ δὲ μίγνυντες τοὺς λίθους ποικίλα ὕφαινον παιδιᾶς χάριν . . καὶ τοῦ μὲν περὶ τὸν ἐξωτάτω τροχὸν τείχους χαλκῷ περιελάμβανον πάντα τὸν περίδρομον, οἷον ἀλοιφῇ προσχρώμενοι. This suits with Hesychius' interpretation of ἄλοιμα (Soph. Frag. 73), viz. χρῖσμα τοίχων (quoted by Hayman); and though Nitzsch insists that the epithet ξεστοί precludes the notion of a plaster or stucco, yet it is equally likely that ἀποστίλ. ἀλ. is here the particular epexegesis of ξεστοί, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 ἔντυον εὐνὴν | ἐσθῆτος μαλακῆς. We may also quote, as bearing on this passage, Il. 18. 595 χιτῶνας . . ἧκα στίλβοντας ἐλαίῳ, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, λείπει τὸ ὡς, i. e. 'glistening *as if* with oil.'

used to sit

Νηλεὺς ἵζεσκεν, θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει. 410
Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως, 415
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἦ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425
ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω
δμωῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. οὖρος, 'warder,' from root ὀρ or ϝορ, whence ὁράω, ὥρα, cp. ἐπίουρος, φρουρός. For the connection between guarding and seeing compare Lat. *tueri*.

420. ἐναργής, cp. Il. 20. 138 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖ, i. e. 'in visible presence;' Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as πάννια, etc., and is formed from the same root as θάλλω.

421. ἐπὶ βοῦν, 'for a cow.' i. e. 'to fetch a cow.' So ἐπὶ τεύχεα ἐσσεύοντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τὸ κῶας ἔπλεον, 'for the golden fleece.'

422. ἔλθῃσιν, sc. βοῦς, as inf. 430.

422. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπίουρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάγγελος, h. e. internuntius, ψ. 199; O. 144. Et ut μετάγγελος est ὁ μετά τισιν ἄγγελος, sic ἐπιβουκόλος et ἐπιβώτωρ, ὁ βουκόλος, ὁ βώτωρ ὢν ἐπί τινων, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. ἐπιμάρτυρος, ἐπαμύντωρ, ἐπαραγός. For the pleonasm in βοῶν ἐπιβουκόλος compare αἰπόλος αἰγῶν Od. 17. 247, ἐν προδόμῳ δόμου Od. 4. 302, συῶν συβόσια Od. 14. 101, ποδάνιπτρα ποδῶν 19. 343. Also see inf. 472 οἶνον οἰνοχοεῦντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημιουργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχόος, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἀρ βοῦς 410
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἑίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 415
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ὥ' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεραοῦν Στρατίος καὶ δῖος Ἐχέφρων.
χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι 440
ἠλιτόμην ἐκ θαλάμου τόξων ἑκάτερθε δ' ἔχεν νῶτας

ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
ὀξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ 445

443. χειρί] So Aristarch. Al. χερσί. Schol. H. 444. ἀμνίον] This was generally taken to be ἀγγεῖόν τι εἰς ὃ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography αἱμνίον, see Suid. 1. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαιρίδιον ὃ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. δαμνίον ἀπὸ τοῦ δάμνασθαι.

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with ἀμαλδύνω, *mollis*, etc., etc. Curtius would refer οὐλαί to root ϝελ, seen in εἰλύω, ἴλλω, ἀλέω, ἀλωή, Lat. *vol-vo*.

444. ἀμνίον is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with ἀμίς.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own ἱερεὺς at home. This was purely a domestic sacrifice. Otherwise the several gods had their own ἱερεῖς, and as Lobeck (Aglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings he says (Pol. 3. 14. 11–12) κατὰ τοὺς ἡρωικοὺς χρόνους .. κύριοι ἦσαν .. τῶν θυσιῶν ὅσαι μὴ ἱερατικαί, and these he explains (6. 8. 20) to be ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἑστίας ἔχουσι τὴν τιμήν ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelar deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλέι τεμένεα ἐξελὼν καὶ ἱρωσύνας τὰ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλέες ἐς μέσον τῷ δήμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the πρυτανεῖον τῆς πόλεως that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebique sacerdos,' is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called οὐλαί (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχεσθαι belongs technically to ritual, signifying to 'perform preliminary rites.' Compare κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to καταρχόμενος ἀνείλετο, on the analogy of Il. 1. 449 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word προβάλοντο, 'cast

εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
Αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμὸς, 455
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀριστάρχου ἀνίσχοντες Schol. H. M., Dind. ἀνσχόντες, Porson ἀνέχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἱρέτω, | ὡς ἀμφὶ βωμὸν στῶσι χερνίβων πέλας | .. οἱ μὲν σφαγεῖον ἔφερον, οἱ δ' ἤρων κανᾶ .. λαβὼν δὲ προχύτας μητρὸς εὐνέτης σέθεν | ἔβαλλε βωμούς .. ἐκ κανοῦ δ' ἑλὼν | Αἴγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα | τεμὼν, ἐφ ἁγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρξάμενος τρίχας, τεμὼν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout 'ὀλολυγμὸν .. ἐλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γηθεῖ, χαῖρε καὶ ἴσχεο, μηδ' ὀλόλυζε | οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles only 'stunned its senses' λῦσεν βοὸς μένος.

453. οἱ μέν. These are the other sons of Nestor, in contrast with Peisistratus. The victim had been felled by the blow of the axe 449; and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. Elect. 813 as κάσφας ἐπ' ἄμφω μόσχον, ὡς ἤρων χεροῖν, ὄμμασι, and appears in a similar scene in Il. 1. 459 as εὐίρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἔνθ' ὅν ἀρνειὸν ῥέζειν .. εἰς ἔρεβος στρέψας Od. 10. 528.

456. διέχευαν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into *small* pieces is given by the word μίστυλλον inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root μι as in μινύθω.

μηρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῆρα five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase μηροὺς ἐξέταμον. The older grammarians regarded μῆρα as a metaplastic form of μηρί with the special meaning of τὰ ἁγιαζόμενα θεοῖς, while the oxytone form μηρί they held as wholly identical with μηρί. See Lobeck. Proleg. 13, who denies this subtle distinction, accepting μηρία either as a derivative from μηρί with a change in signification, or as a by form of μῆρα. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, 'μηρί βίνιαιον ἔχουσι [illegible] generis: μῆρα, significatione [illegible]

πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἑκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἄλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.
Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληιάδαο. 465

entem cum vocabulo μηρία.' Nitzsch remarks that with *μηρία* or *μῆρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μῆρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσην*) double.'

458. **δίπτυχα** is variously taken as an adverb analogous in form to *διχθά*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λώπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *δίπλακι δημῷ*, and Soph. Ant. 1010 *καταρρυεῖς | μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὠμοθέτησαν*), cut from various parts of the carcase. See Od. 14. 428 *ὁ δ' ὠμοθέτειτο συβώτης | πάντων ἀρχόμενος με[illegible] ἐς πίονα δημόν*.

[illegible] **παρ' αὐτὸν ἔχον**, 'came to his [illegible] hold.'

[illegible] **σπλάγχν' ἐπάσαντο.** Schol. ad [illegible] *τοῦ φαγεῖν ἐμερίζοντο* [illegible] *τὰ σπλάγχνα, τουτέστι* [illegible] *καρδίαν, ἧπαρ*. It [illegible] before the [illegible] made [illegible] analogous to *ἐξελὼν καὶ* [illegible] the cups in *πρότερα εἶχο*[illegible] *δήμῳ ἔθηκε*, and [illegible] in Od. had stated sacrifices [illegible]

which suggests that in the present passage *ἀμφί* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένη* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. **λοῦσεν.** With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δ' ἔνεικε τέρετρα Καλυψώ*, and ib. 258; see also sup. 303.

465. **ὁπλοτάτη**, 'youngest' is perhaps connected with *ἁπαλός*. The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading *loci* are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 *ἐς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο. | τοὺς δ' ἐπεὶ οὖν ὀμωαὶ λοῦσαν καὶ ἔχρισαν ἐλαίῳ κ.τ.λ.*; (3) Helen's account of what she did for Odysseus, Od. 4. 252 *ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ, | ἀμφὶ δὲ εἵματα ἕσσα κ.τ.λ.*: (4) the description of Odysseus in Scheria, Od. 6. 209-222 *ἀμφίπολοι .. λούσατέ τ' ἐν ποταμῷ .. πὰρ δ' ἄρα οἱ φᾶρος τε χιτῶνά τε εἵματ' ἔθηκαν, | δῶκαν δὲ .. ἔλαιον, | ἤνωγον δ' ἄρα μιν λοῦσθαι κ.τ.λ.* Compare Odysseus' own account of the same transaction (Od. 7. 296) *καὶ λοῦσ' ἐν ποταμῷ καί μοι τάδε εἵματ' ἔδωκεν*. (5) The scene at Circe's house, Od. 10. 361 *ἐς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο, | θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων | .. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, | ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα κ.τ.λ.*; and

αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 *ἀλλά μιν, ἀμφίπολοι, ἀπολούσατε* .. 357 *ἀλλ' ἄγε νῦν ἀνστᾶσα περίφρων Εὐρύκλεια, | νίψον σοῖο ἄνακτος ὁμήλικα* .. 392 *νίζε δ' ἄρ' ἄσσον ἰοῦσα ἀναχθ' ἑδν, αὐτίκα δ' ἔγνω | οὐλήν* .. 467 *τὴν γρηῦς χείρεσσι καταπρηνέσσι λαβοῦσα | γνῷ β' ἐπιμασσαμένη κ.τ.λ.* (but here the question is only of *ποδάνιπτρα*).

Mr. Gladstone urges that *λούειν* and *ἀμφίβαλλειν* mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 *εἷσε μ' ἐπὶ θρόνου* is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 *Ναυσικάα λοῦσ' ἐν ποταμῷ* is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her *ἀμφίπολοι*, with reference to Odysseus, says, *λούσατέ τ' ἐν ποταμῷ*, and accordingly they *πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν, δῶκαν δὲ .. ἔλαιον, | ἤνωγον δ' ἄρα μιν λοῦσθαι.* To this we may add an argument from instance (2), which first informs us that the men *λούσαντο* 'washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with *δμωαὶ λοῦσαν*. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phoenician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been. 'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivetät des homerischen Weibes' with the 'zierpuppenhafte Verschämtheit unserer modernen Dämchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) *ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς | ἅλμην ὤμοιιν ἀπολούσομαι* .. *ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ | γυμνοῦσθαι, κ.τ.λ.*, and again (Od. 19. 344) *οὐδὲ γυνὴ ποδὸς ἅψεται ἡμετέροιο* | .. *εἰ μή τις γρηῦς ἔστι παλαιή, κεδνὰ ἰδυῖα*, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the *ἀμφίπολοι*, under mother's or daughter's orders, (4), (6); or lastly, by *δμωαί*, without such orders, (2).

466. *λίπ' ἐλαίῳ*. This phrase is

ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν.
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο.'
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους.
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480
ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411. 472. οἰνοχοεῦντες] So written with better reason than the v. l. ἐνοινοχοεῦντες, as ϝοἰνοχοέω is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήσσῃσιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. 'πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.'

always used in connection with χρῖσαι, ἀλεῖψαι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἄλειψεν occurs. λίπα is taken by some as an adverb, formed like τάχα, κρύφα, etc., and signifying 'smoothly,' i.e. 'oilily.' But it seems better to regard it as a dative for λίπαι, or λίπῳ from an old nominative τὸ λίπα. Then ἐλαίῳ will be the dative from an adjective ἔλαιος from ἐλάα. Translate, 'with oil-olive,' as Exod. 27. 20.

471. ἐπὶ . . ὄροντο, commonly rendered 'moved along them' as they sat; the meaning being the same as that of ἐπιφίχτο Od. 1. 143. Others refer ὄροντο to ὀρνυ ὄρ or ϝορ, from which come ὀρόω and οὖρος (supra 409), and render it 'looked after them.' See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476. ὑφ' ἅρματα (and 478 ὑφ' ἅρμασιν), 'beneath the yoke,' which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

ὁδοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. ὄψα, 'flesh-meat,' properly that which is cooked, ὀπτός, whereas ἶα (cp. Od. 5. 368) is 'bread,' here described as σῖτον.

ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν. 490
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
ἵξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα 495
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.

486. σεῖον] Aristoph. read θεῖον, i.e. ἔτρεχον. Callistratus defended σεῖον. Schol. H. M. Q. R. 489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρτιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. **ἀμφὶς ἔχοντες**, 'supporting it at either end.' The **ζυγόν** was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the *ζυγόν* was a pad, where it rested on the horses' necks, and from each pad came the straps (*λέπαδνα*) that served as collars, cp. Il. 5. 729 *τοῦ δὲ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη | ἵππους ὠκύποδας.* Where the yoke joined the pole was a boss, *ὀμφαλός*, and the thong that connected yoke and pole is called *ζυγόδεσμον*. On the yoke were rings (*οἴηκες*) through which the reins passed. The pole ended in a pin (*ἔστωρ*), over which was slipped a ring in the centre of the yoke called *κρίκος*. See for the whole description Il. 24. 266 foll.

488. **Φηραί** (Φηρή Il. 5. 543) has in Homer the epithets *εὐκτίμεναι* (ib.) and *ζάθεαι* Il. 9. 151. Its position in Messene is settled by Od. 21. 15–19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as *ἐγγὺς ἁλὸς νέαται Πύλου ἠμαθόεντος* Il. 9. 151–153. Its modern name is Kalamáta. The two sons of Orsilochus were slain before Troy by Aeneas, Il. 5. 540 foll.

493. **ἐκ δ' ἔλασαν.** This line involves a prothysteron, as one must needs pass the *αἴθουσα* [*αὐλῆς*] before reaching the *πρόθυρον*, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 *λίπε δ' ἕρκεά τε μέγαρόν τε*, and 18. 102 *ὄφρ' ἵκετ' αὐλὴν | αἰθούσης τε θύρας*, and 22. 474 *ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν*. But the insertion of the line here makes a confusion by leaving the subject to *μάστιξεν* wholly uncertain.

495. **πυρηφόρον**, for the more usual form *πυροφόρον* cp. Il. 12. 314; 14. 123; 21. 602. So we find *θαλαμη-πόλος*, *νεή-φατος*, *ἐλαφηβόλος*, *ὀλιγηπελέων*. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. **ἦνον**, from *ἄνω*, epic form of *ἀνύω*, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, *τόδ'*

δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.

ἱκάνει, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 τοιόνδε κατέδραθον, 24. 62 τοῖον γὰρ ὑπώρορε Μοῦσα, and again 1. 140 οἷον ἀναΐξας ἄφαρ οἴχεται, 2. 239 νεμεσίζομαι οἷον ἅπαντες ἧσθε.

ὑπέκφερον. This verb is used transitively in later Greek, as Apoll. Rhod. 1. 1264 πόδες αὐτὸν ὑπέκφερον ἀίσσοντα, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as ἐκφέρειν is used in Il. 23. 376, 759 = 'dashed forward.'

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἷξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἕλων Μενελάου κυδαλίμοιο.
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἕτῃσιν

1.] Ζηνόδοτος δὲ γράφει καιετάεσσαν ἀντὶ τοῦ καλαμινθώδη Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write καιετόεσσαν. Cp. Curt. Gk. Etym. p. 135.

1. **Λακεδαίμονα.** Buttmann insists that here Λακεδαίμων signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν | Φᾶρίν τε Σπάρτην τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. κοίλην is distinct in meaning from κητώεσσαν. 'The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer,' Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos Soph. O. C. 378) have the epithet κοῖλος = 'mountajn-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) τὴν Λακωνικὴν ἔχων | πολλὴν μὲν ἄροτον ἐκπονεῖν δ' οὐ ῥᾴδιον, | κοίλη γὰρ, ὄρεσι περίδρομος, τραχεῖά τε.

κητώεσσα, by the regular rule of the composition of adjectives in -εις, must come from κῆτος, 'a gulf;' root καϝ, Lat. *cav-us;* and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαιμονίων χάσμασιν ἐνώλισθε πολλοῖς, and Strabo 8. 367 ὅτι οἱ ἀπὸ τῶν σεισμῶν βωχμοὶ καιετοὶ λέγονται . . εὔσεισμος δὲ ἡ Λακωνική.

Zenodotus' emendation καιετάεσσαν (which Buttmann thinks never existed as a real variant) would have this meaning equally, from καΐαρ, akin to which is the name of the best-known of those hollows, the Καιάδας, into which malefactors were thrown, Thuc. 1. 134. Others again see in κητώεσσα merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions μεγάλη, as one interpretation of the word, and calls this rendering πιθανώτερον. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.' Tozer, ib.

3-19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, ὁ Ἀριστοφάνειος, expunged the whole passage (ὅλον τὸν γάμον περιέγραψε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (τοπάζων πρώτας ἡμέρας εἶναι). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. δαινύντα γάμον, compare δαινύναι τάφον Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, συνεχοῦς οὔσης τῆς ἑστιάσεως καὶ τῶν ἀκμαίων ἡμερῶν παρεληλυθυιῶν ἐν αἷς παρείληπτο μὲν ἡ γαμουμένη πρὸς τοῦ νυμφίου, but

υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν.
υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive ὅς always has the initial ϝ.

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (πέμπε and ἐξετέλειον) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15–19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἕτησιν. The Schol. explains this word by πολίταις. Apoll. Lex. Hom. renders it by ἑταίροις, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἀμφ' ἄρα μιν Τρῶων ἄλοχοι θέον ἠδὲ θύγατρες | εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε, and Il. 9. 464 ἕται καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὡς σύ τ' ἐυφρήνῃς πάντας . . Ἀχαιοὺς, | σούς τε μάλιστα ἕτας καὶ ἑταίρους οἵ τοι ἔασι we learn that ἕται are distinct from the body of the citizens or the whole nation, and again distinct from ἑταῖροι. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἑταῖροι. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἑταῖροι. So Hector is described, Il. 6. 262, as ἀμύνων ἕτησιν, i.e. 'helping the ἕται in the fight,' and not, in a general sense, fighting for countrymen and countrywomen.' So then ἕται are neither kinsmen, nor ἑταῖροι, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. ἕτης was originally σϝέτης, from stem *sva* of 3rd Pers. Pron., and so = Lat. *sui*.

7. ἐξετέλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἤγετο.

8. πέμπε νέεσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. ἄνασσεν, sc. Neoptolemus, who was king of Phthia.

10. ἤγετο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κασιγνήτῳ δὲ γυναῖκα | ἠγάγετο Od. 15. 237, ἄξομαι ἀμφοτέροις ἀλόχους Od. 21. 214. Join Σπάρτηθεν closely with Ἀλέκτορος and not with ἤγετο, for the marriage was taking place at Sparta.

11. τηλύγετος. Buttmann supposes this word to be a metathesis for τελεύγετος, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μοῦνον τηλύγετον Il. 9. 482; Od. 16. 19; nor ἄμφω τηλυγέτω Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word τήλιστος, (Orph. Arg. 179, 1180) and the adverb τῆλυ, Apoll. Dysc. de Pronom. 329 B, with the

ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριόν φασι Schol. H. M. Q. R. Ἑλένῃ] ἐν τῇ κατὰ Ῥιανὸν καὶ Ἀριστοφάνην, Ἑλένης, σὺν τῷ σ Schol. M.

Hesychian gloss on τηλύθροον, sc. μεγαλόφωνον, all point to an adjective τηλύς. This word shows itself in τηλεκλυτός, τηλεσκόπος and, especially, in τηλέπυλος, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τῆλε διεστηκυίας ἔχουσα τὰς πύλας, requires the addition to τῆλε of the whole verbal notion '*mutually* distant.' Now Eustath. on Od. 10. 82 writes τινὲς δὲ τηλέπυλόν φασι τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει. Thus we may parallel τηλέπυλος with ἰφίπυλος or εὐρύπυλος, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With τηλύς we may further compare Ταΰγετος, 'the *great* mountain,' referring to the glosses in Hesych. ταΐς· μέγας and ταῦσας· μεγαλύνας, and ταϋγέταις πύλαις· ταῖς μεγάλαις. The termination -γετος may be compared with the Latin *indi-getes* and with such Gk. forms as ἀτρύγ-ετος ἐρπ-ετός. It has generally been referred to root γεν-, but this would give γατος. However, provisionally accepting the meaning 'grown-big' for τηλύγετος, we may see how it suits the passages in which it is found,—Il. 5. 152 Diomede kills in battle Φαίνοπος υἷε, | ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ, | υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 καί με φίλησ' ὡς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ | μοῦνον τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son ὅς μοι τηλύγετος τρέφεται. Now Orestes, according to Eurip. (I. A. 465, 466, 622–7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, παῖδά τε τηλυγέτην, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11–14 ὅς οἱ τηλύγετος . . Ἑρμιόνην, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν Ἑρμόνῃ ἱστορεῖ ἐν Τροίᾳ ἔτι ὄντος Μενελάου ἐκδοθῆναι τὴν Ἑρμιόνην ὑπὸ Τυνδάρεω τῷ Ὀρέστῃ· εἶτα ὕστερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπτολέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόσχεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἄγαμος, ἄτεκνος, ὦ πόσι, καταστένει γάμον ἄγαμον αἰσχίνᾳ. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τηλύγετος, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τηλύγετος here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τηλύγετος he gives as the last ὁ αὐξηθεὶς μετὰ γέννησιν.

The only remaining passage to notice

ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
Ὡς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15
γείτονες ἠδὲ ἕται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.
Τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω, 20
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς,
στῆσαν· ὁ δὲ προμολὼν ἵδετο κρείων Ἐτεωνεὺς,

15–19.] φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὁμήρου, ἀλλὰ τοῦ Ἀριστάρχου Schol. M.T. See note below. 19. ἐξάρχοντος] According to Athenaeus, quoted below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε, τηλύγετον ὥς, where Buttm. renders 'like a spoiled child;' but the meaning of a 'great boy' suits equally well here, 'no stripling's fear seized Idomeneus.'

τηλύγετος thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, Rhein. Mus. 1853, p. 441.

11. Μεγαπένθης, a name commemorative of the 'great sorrow' caused by Helen's faithlessness, cp. the name Benoni, Gen. 35. 18, and Tristram.

12. δούλης is not a slave by birth, but a captive.

13. ἐπεὶ δή. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15-19. Athenaeus (5. 180), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀρίσταρχον, who failed to see that the marriage-feast was really over;—μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους (sc. v. 3) προσσυνῆψαν τοιούτους τινὰς στίχους (vv. 15–19), μετενεγκόντες ἐκ τῆς Ὁπλοποιίας (Il. 18. 604–606) σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν ἁμαρτήματι· οὐ γὰρ ἐξάρχοντες οἱ κυβιστητῆρες, ἀλλ' ἐξάρχοντος τοῦ ἀοιδοῦ πάντως ὠρχοῦντο. But it is simply incredible that Aristarchus, the critic famed beyond everything for his περιττὴ εὐλάβεια, should have out of sheer ignorance (μὴ συνέντες) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asteriscos, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι Ὁμήρου ἀλλὰ τοῦ Ἀριστάρχου. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. κυβιστητῆρε. As κεφαλή had a bye-form κεβαλή, Etym. Mag. 195. 39, so the Cretan form κυφή, 'head,' was also written κύβη, Etym. Mag. 543. 22, and κυβιστάω, which presupposes a verb κυβίζω, is interpreted by εἰς κεφαλὴν πηδάω.

19. ἐξάρχοντος, sc. ἀοιδοῦ. So ἐξάρχειν χόροιο Il. 18. 51; cp. Eur. Troad. 148 ἐξάρξω μολπάν, ib. 152 ἐξῆρχον θεούς.

κατὰ μέσσους, as a nearer definition of κατ' αὐτούς.

20. προθύροισι, sc. the entrance from outside into the αὐλή.

22. κρείων. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For θεράπων see on Od. 1. 109. The Schol. M describes him as ὁ τοῦ Ἀλέκτορος τοῦ συμπενθέρου

ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα· 25
'Ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
ἀλλ' εἴπ' ἤ σφωιν καταλύσομεν ὠκέας ἵππους,
ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.'
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· 30
'οὐ μὲν νήπιος ἦσθα, Βοηθοίδη Ἐτεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὣς νήπια βάζεις.
ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λύ' ἵππους 35
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.'
Ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσι, 40
πὰρ δ' ἔβαλον ζειὰς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,

27. ἔικτον] Nitzsch prefers, with a few MSS., the commoner form ἐίκτην from the pluperfect. 29. φιλήσῃ] παρέλκει (is redundant) ὁ κε Schol. M. 'Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse' Dind. 33. φαγόντε] Bekk. with Harl. etc. reads φαγόντες. 37. ὁ δὲ μεγάροιο] Vulg. ὁ δ' ἐκ μεγάροιο. Cp. Schol. H. M. Q. R. Ἀρίσταρχος χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγων διὰ μεγάροιο. 38. σπέσθαι] So with Bekk. from Harl. MS., instead of ἅμ' ἑσπέσθαι, σπέσθαι being the more genuine form of the infin. aor. Cp. σπείο Il. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds συγγενὴς οὖν Μενελάου Ἐτεωνεὺς καὶ θεράπων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος.

26. τώδε, 'here,' 'yonder;' with a gesture.

27. γενεῇ Διός. This implies royalty; kings being generally called διογενεῖς and διοτρεφεῖς.

29. Join ἦ πέμπωμεν ἱκανέμεν ἄλλον ὅς κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. ἱκόμεθ', αἴ κε . . ὀιζύος, 'we are come here, in the hope that Zeus may rid us of sorrow for the days to come.' περ adds an emphasis to ἐξοπίσω, for the past had been troublous enough. The emphasis lies in the words ξεινήια πολλὰ φαγόντε, meaning, 'many were the hospitalities that we enjoyed before we settled down here;' therefore, let us not fail in extending such hospitality to others.

36. ἐς δ' . . ἄγε προτέρω, 'bring them forward into the house.'

39. Join ὑπὸ ζυγοῦ λῦσαν, as ὑπ' ἀπήνης ἔλυον Od. 7. 5.

41. ζειάς. Nitzsch, after Voss, identifies this with Virgil's '*farra*,' Georg. 1. 73. It is much disputed what species of corn ζειά was. Herodot. (2. 36)

ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης 45
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
ἕς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας, 50

says [Αἰγύπτιοι] ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι καλέουσι, where Baehr comments thus: 'ad commune τῆς ζειᾶς genus pertinuisse videtur ὄλυρα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . communi ζειᾶς appellatione indicatum, illud, si accuratius loquaris, ὄλυρα, hoc ζειά appellari debet.'

42. ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αὐλή, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. 7 τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανόωντα, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κυνέη, αἴγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτιζομένους ὑφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atilt.

45. The full form of this brachylogical sentence would be αἴγλη πέλεν ὥς τε [like] ἠελίου αἴγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δόμον . . δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem that δόμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αὐλή (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν); on the other hand, the reference in the words οἷο δόμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δόμον ἔντος ἔεργον, ib. 131 ὑπ' αὐλῆς οὐδὸν . . πρὸς δόμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αὐλῇ | οἱ δ' ἔντοσθε δόμοιο, and elsewhere, δόμος is identified with μέγαρον, the banquet-hall. This last seems the *proper* use of δόμος, while the *proper* signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself;' cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

47. ὁρώμενοι. Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. οὔλας. Curtius, G. E. p. 310,

ἔς ῥα θρόνους ἕζοντο παρ' Ἀτρείδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, 55
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]
τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
'Σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
δείπνου πασσαμένω εἰρησόμεθ' οἵ τινές ἐστον
[ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων

54. ξεστήν] γρ. χρυσῆν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσαμένω] A few MSS. read πανσαμένω. 62–64.] προηθετοῦντο καὶ παρὰ Ζηνοδότῳ καὶ παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶιν οὐχ Ὁμηρικῶς μονοσυλλάβως ἐξηνέχθη, κ.τ.λ. σφῶν χωρὶς τοῦ ῖ, ὡς Ἀρίσταρχος καὶ Ἡρωδιανός, Ἀπολλώνιος δὲ . . . μετὰ τοῦ ῖ

refers οὖλος to the same root as ἔριον, Skt. *ūr-ṇa*, Lat. *vellus*, Goth. *vulla*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of χλαῖναι before χιτῶνες is a common Homeric prothysteron. So Od. 3. 467 φᾶρος ἠδὲ χιτῶνα, 5. 264 εἵματα ἀμφιέσασα . . καὶ λούσασα. The inverted order is suggested by the fact that the φᾶρος or χλαῖνα, being the exterior garment, is the one which impresses the eye. The χλαῖνα, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so ἀπ' ὤμοιιν χλαῖναν θέτο Od. 21. 118), where it was fastened with a brooch or pin, χλαῖναν περονήσατο Il. 10. 133.

59. δεικνύμενος, 'welcoming.' See on Od. 3. 41.

61. δείπνου. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name δόρπον. For a similar use of δεῖπνον to describe the meal taken by travellers on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. σφῷν, as a contracted form of σφῶιν, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. σφῶι is nom. and accus. dual of the second personal pronoun; σφωέ of the third. For the gen. and dat. dual of the second person they wrote σφῶιν; of the third, σφωΐν. Of these forms σφωέ and σφωΐν were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, 'For [the nobility of] your parentage is not lost in you,' i.e. in your persons. With this use of ἀπόλωλε with the dative, cp. Il. 10. 186 ἀπό τέ σφισιν ὕπνος ὄλωλεν. This interpretation is equivalent to the words of the Schol. οὐ γὰρ ἀφανῶν ἐστὲ γονέων, and is better than giving the force of an agent-dative to σφῷν, viz. 'the nobility of your parentage has not been discredited by you;' for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. γένος is here the accus. and

σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν.]' /12

Ὡς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν 65
ὄπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἔαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι· 70
'Φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν καὶ δώματα ἠχήεντα,
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.

Schol. H. M. Eustath. found the common reading σφών (as Schol. E.), but adds βούλονται οἱ παλαιοὶ σὺν τῷ ἰῶτα γράφειν τὸ σφῷν. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading. 70. πευθοίαθ' οἱ ἄλλοι] Schol. H. M. οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος 'πευθοίατο ἄλλοι.' 72. καὶ δώματα] So Bekk., while other modern editors write κατὰ δ. The MSS. give καὶ δώματα, but Schol. on Il. 24. 323 κατά.

ἀνδρῶν the gen. after ἐστί, as we may infer from Il. 21. 186, 187 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ῥέοντος, | αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὔχομαι εἶναι. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to διοτρεφέων βασιλήων as genus to species.

64. With ἐπεὶ οὔ κε = οὐ γάρ κε cp. Il. 15. 228.

65. νῶτα. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion νώτου ἀποπροταμὼν, ἔτι δὲ πλείον ἐλέλειπτο, 14. 437 νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τά ῥα .. αὐτῷ, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. γέρα here is merely a plural of amplification, as χρυσὸς .. δῶρα θεοῖο Il. 10. 268, and not assimilated in number to νῶτα.

71. τῷ ἐμῷ θυμῷ 'this heart of mine.' Cp. Virg. Aen. 12. 142 'animo carissima nostro.'

73. ἠλέκτρου. Buttm. Mythol. vol. 2 discusses fully the meaning of ἠλεκτρον (ἤλεκτρος). It is used only in two passages besides this, viz. Od. 15. 460 χρύσεον ὅρμον ἔχων, μετὰ δ' ἠλέκτροισιν ἔερτο, and 18. 295 ὅρμον .. χρύσεον ἠλέκτροισιν ἐερμένον ἠέλιον ὅς. Is this ἤλεκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: '*Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte .. ubicunque quinta portio est electrum vocatur. Vetusta est electro auctoritas, Homero teste, qui Menelai regiam auro electro argento ebore fulgere tradit.*' It is indeed tempting to accept this view when we find, as here, ἤλεκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 Ὅμηρος δὲ οὐκ οἶδε τὸ ὄνομα (sc. ὕαλος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἤλεκτρος μέν ἐστιν, ὕαλος δὲ οὔ. The same sense will fit Hesiod, Scut. Herc. 141 τιτάνῳ λευκῷ τ' ἐλέφαντι | ἠλέκτρῳ θ' ὑπολαμπὲς ἴκν [σάκος]. χρυσῷ τε φαεσσῷ | λαμπόμενον, and Epig. Hom. 15. 10 αὐτὴ δ' ἐστὶν ὑφαίνοι ἐν' ἠλέκτρῳ βεβαῖα, 'quo pavimentum conclavis, utpote in domo opulentissima, distinctum est,' Frank. Cp. Hdt. 3. 113 ἐξ ἐσχάτης [τῆς

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75
Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
'Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν· κτήματα αὐτοῦ
ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται, ἠὲ καὶ οὐκί, 80
κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεὶς,
Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοις ἐν κτήματα κεῖται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθείς] πλανηθείς. οἱ δὲ ἐπὶ τοὺς ἀληθεῖς Αἰγυπτίους, ὅτι μαντικῆς ἔμπειροι Schol. V. 84. Ἐρεμβούς] So Aristarch.; Κράτης Ἐρεμνοὺς γράφει . . . ἔνιοι δὲ (among them Zeno) . . . Ἀραβάς τε Schol. E. H. M. V.: see inf.

Εὐρώστης] ὁ τε κασσίτερος ἡμῖν φοιτᾷ καὶ τὸ ἤλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον . . καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. '*electri natura est ad lucernarum lumina clarius argento splendere.*' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἠλακάτη) to ἕλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἕλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἠλέκτωρ and Ἠλέκτρα. Curtius refers all to a root ἀλκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Ζεύς. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. ὅσσα, 'for the untold multitude of the things that are here.' ὅσσα does not answer to τοιήδε, but is roughly equivalent to ὅτι τόσα.

80. ἤ κέν τίς μοι ἐρίσσεται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἤ κε with the subjunct. is found in Il. 9. 701 ἀλλ' ἤ τοι κεῖνον μὲν ἐάσομεν ἤ κεν ἴῃσι | ἤ κε μένῃ, and with the optat. in Od. 14. 184 ἤ κεν ἀλάῃ ἤ κε φύγοι. In the phrase ἤ τις . . ἠὲ καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἤ τις ἢ οὐδείς, 'few or none.' Nitzsch compares inf. 632 Ἀντίνο' ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἠέ καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἠγαγόμην, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγύπτιος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἅφαρ κεραοὶ τελέθουσι. 85
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπητανὸν γάλα θῆσθαι.

86. τρὶς γάρ] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. τινὲς γελοίως γράφουσι δίς Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

Ἐρεμβούς. Only mentioned in the present passage. The connection of the word with ἔρεβος, ἐρεβεννός, and ἐρεμνός seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἡ ζήτησις, εἴτε τοὺς Τραγλοδύτας ὑπονοητέον λέγεσθαι, καθάπερ οἱ τὴν ἐτυμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν ἐμβαίνειν ὅπερ ἐστὶν εἰς τὴν γῆν, εἴτε τοὺς Ἄραβας. ὁ μὲν οὖν Ζήνων μεταγράφει οὕτως· καὶ Σιδονίους Ἄραβάς τε. πιθανώτερον δὲ Ποσειδώνιος γράφει τῷ παρὰ μικρὸν ἀλλάξαι καὶ Σιδονίους καὶ Ἀραμβούς .. οὐδ' οἱ Ἐρεμνοὺς γράφοντες πιθανοί. τῶν γὰρ Αἰθιόπων μᾶλλον ἴδιον. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐρεμβοί with the Ἄραβες, which Lehrs denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοί as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. ἅφαρ κεραοί. The interpretation of this line depends upon the force which we assign to τελέθουσι. If we follow the view of Herodotus (4. 29) who quotes this line substituting ὅθι for ἵνα, we shall render 'begin at once to become horned;' for he says, ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρεα. This view Eustath. follows, only pointing out that ἅφαρ is stronger than ταχύ. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; Il. 9. 441; 12. 347; 21. 465; 23. 499 we gather that τελέθω is rather identical in meaning with πέλω than with γίγνομαι, so that we should rather translate, 'are horned at once,' i. e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (ζώων Schn.), οὐ μόνον οἱ ἄρνες, ὥσπερ Ὅμηρός φησιν, ἀλλὰ καὶ τἄλλα. The connection with τρὶς γάρ which follows is:—Such a fact illustrates the genial productiveness of Libya; *for* it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 παρὰ τοῖς Ὀμβρικοῖς φασὶ τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. Georg. 2. 150 'bis gravidae pecudes, bis pomis utilis arbos.'

86. τελεσφόρον only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of ἐνιαυτός as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing τελέσφορον, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to *any* year. Cp Od. 10. 467; 14. 292; 15. 230; Il. 19. 32.

89. ἐπητανόν. The old interpretation of this word is 'lasting out the

εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων 90
ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
ὣς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν
εἰσὶν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. οὔ τοι] So Dind., Bekk., etc. with Harl., instead of οὔ τι. Cod. M. has οὔτοι in lemma of Schol., but οὔ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδέ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης, which the Schol. rightly characterises as γελοίως. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὔτ' ἐπιτερπόμενος. 94. ὑμῖν] Schol. E. ὕμμιν, Αἰολικῶς ψιλοῦται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπητανὸν γανόωσαι Od. 7. 128, and to the similar use of ἐπετήσιος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἰεί (Boeotian ἠί). ἐπ-ηε-τανός will then be a formation similar to ἐφ-ημέρ-ιος, the termination being identical with the Skt. *-tana*, as *nûtanas*, 'present;' and the Lat. *-tinus*, as in *cras-tinus*. This suits better such passages as ἐπητανὸν γὰρ ἔχεσκον Od. 7. 99, κομιδῇ ἐπητανός Od. 8. 232, πλυνοὶ ἐπητανοί Od. 6. 86, ἀρδμοὶ ἐπητανοί Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θήσατο μαζόν Il. 24. 58, θησάμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form θῆ-σθαι (non-Thematic), see Monro, H. G. § 19. The root is θα (θη), compare θηλή, τι-θή-νη, Lat. *fi-lius, femina, felare*. See Curt. Gk. Etym. 227.

90. εἶος. 'The attic. -εω in πλέως, κρεωφάγος points to original πλῆος, κρῆας, not πλεῖος or κρεῖας. So ἕως, τέως are for ἧος, τῆος (not εἵως as in the MSS.).' Monro, H. G. App. c. 5. The oldest way of writing the word would be ΕΟΣ.

κεῖνα, 'those parts.'

92. ἀνωιστί, 'at unawares,' from οἶω, like Lat. *necopinato*.

οὐλομένης. See note on ὀνήμενος Od. 2. 33.

94. καὶ πατέρων .. εἰσίν. The way in which these words are printed in the text (which seems better than the insertion of a full stop at ἀνάσσω) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιετάων, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεί explains, and is to be taken as immediately following, οὔ τοι χαίρων .. ἀνάσσω. μέλλετ' ἀκουέμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπώλεσα οἶκον. The Schol. M.V. makes this an ambiguous phrase, ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὣς ὄφελον, passes on to another reason for his statement οὔ τοι χαίρων ἀνάσσω, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old οἶκος, than be, as he now is, richer than ever—could he but have all those lives restored.

ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παυόμαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο—
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν 105
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν
ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζώει ὅ γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

99.] ὀβελίζουσί τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. ἔμπης is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμπης . . ἡμετέροισιν. The words ἄλλοτε μέν τε . . γόοιο are parenthetic, as the explanatory force of μέν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls —one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἄλλοτε, putting a full stop at γόοιο.

105. ἀπεχθαίρει Eustath. μισητὸν ποιεῖ. With this causative sense compare στίξαιμι μένος Od. 11. 501. The Schol. compares πάντας μὲν δ' ἔλπει Od. 2. 91.

107. ἤρατο. Eustath. ἐπέμαρε καὶ ἐβάστασε. If this sense be adopted, there is a sort of hysteron proteron in ἐμόγησε καὶ ἤρατο, 'achieved and undertook.' Compare νηῦς ἄχθος ἄροιτο Il. 20. 247.

τῷ δ' ἄρ' ἔμελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἐρεῖ), to form a marked antithesis to ἐμοί.

108. ἄχος . . κείνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλάομαι, ἀλύω, which will make Ἕκτορ ἄλαστε (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλάστωρ. Bekk. accentuates ἀλαστύς.

109. ὅπως δή = 'quo tandem modo.' Soph. Phil. 165.

110. ζώει ὅ γ'. See on Od. 2. 132.

111. ἐχέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.

Ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν 115
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι,
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἤλυθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.

119. τε πειρήσαιτο] ἐπειρήσαιτο ἀντὶ τοῦ ἐπειρωτήσειε (this points to a reading ἕκαστά τ' ἐπειρήσαιτο, evidently wrong, as εἰρόμην and not εἰρησάμην is the aor. in use of εἴρομαι). ἔνιοι δὲ γράφουσιν κακῶς, μυθήσαιτο Schol. H. M. Q.

113. ὑφ' ἵμερον ὦρσε γόοιο. The preposition has here its noteworthy meaning of 'in the mind.' Cp. Od. 24. 62 τοῖον γὰρ ὑπώρορε μοῦσα λίγεια. Thus ὑφ' . . ὦρσε is 'sent into his mind.' Translate,' thrilled him with a yearning to bewail his father.' Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεταί τις ἡδονή· ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν· ἡδονὴ δὲ ἐν τῷ μεμνῆσθαι καὶ ὁρῶν ποτ' ἐκεῖνον, καὶ ἃ ἔπραττε καὶ οἷος ἦν. Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. πατρὸς ἀκούσας. When a genitive is used with ἀκούειν there is generally an adjectival or participial addition expressive of the facts heard; as πατρὸς τεθνηῶτος ἀκούειν Od. 1. 289; or ζώοντος Od. 11. 458. Cp. inf. 278.

115. ἄντ'. The accent shows that this is ἄντα. Cp. Od. 1. 334.

116. νόησε, 'noticed him,' thence inferring who he was.

117. The idea in μερμήριξε accords, as Nitzsch remarks, with Menelaus' characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. ἕκαστά τε πειρήσαιτο. It is unnecessary here, with Ameis, to supply αὐτοῦ and to render ἕκαστα 'in every particular.' Cp. Il. 18. 600 ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἑζόμενος κεραμεὺς πειρήσεται. So here 'should test all he said.'

121. δέ here marks the apodosis, as in Od. 5. 366, etc.

122. χρυσηλακάτῳ. The other passages in which this epithet is found are Il. 16. 183 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς, Il. 20. 70 χρυσηλάκατος κελαδεινὴ | Ἄρτεμις ἰοχέαιρα. The combination of epithets seems to necessitate the rendering of χρυσηλάκατος 'with golden arrows,' although the general meaning of ἠλακάτη is 'distaff,' inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that 'gold-tipped' or 'gold-ornamented' is all that is meant, as in χρυσήνιος, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to ἠλακάτη we gather from the Schol. ἠλακάτην γὰρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικεῖον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἕλκουσι. The word ἠλακάτη is generally taken as a derivative from ἕλκω, but Curtius refers it to a root *ark*, seen in ἄρκ-νον and perhaps in ἀράχνη.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα· 130
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135
ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.

123. ἅμ' Ἀδρήστη] τινὲς 'ἅμα δρήστη,' οἱονεὶ θεράπαινα Schol. H. M. εὔτυκτον] Bekk., whom Ameis follows, writes εὔπτυκτον, 'folding;' from the reading εὔκτυκτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κεράαντο, which may have suggested κεκέραστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκαῖον ἄγαλμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θήβῃς, called Θῆβαι Αἰγύπτιαι Il. 9. 381. Seiler notices the fact that Θῆβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Te-pe;* another form being *Apet*, connected with *Api*.

131. τάλαρος, from root ταλ, is properly that which 'holds' the work. This basket (*qualus*) is here called ὑπόκυκλος, which Eustath. interprets by κυκλοτερής, but Apoll. and Hesych. are right in their explanation of ὑπότροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεα δέ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα, ἠδ' αὖτις πρὸς δῶμα νεοίατο. Cp. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἐκήρυτοτο ἢ κεκέραστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κραίνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why κραίνω in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman: compare οὔτε τις ἐν ταλάρῳ πανίσδεται ἔργα τοιαῦτα, | οὔτ' ἐν δαιδαλέῳ πυκινώτερον ἄτριον ἱστῷ | κερκίδι συμπλέξασα μακρῶν ἔταμ' ἐκ κελεύντων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηνία Il. 23. 762. cp. πανίσδεται sup.). The distaff charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθὴν ἵστασθαι τὴν ἠλακάτην, ἀλλὰ περὶ τὸν τάλαρον κεῖσθαι. ἀπὸ χείλους ἐς χεῖλος διήκουσαν, ἴσως δὲ καὶ μῆκος αὐτῆς ἡ λέξις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
"Ἴδμεν δή, Μενέλαε διοτρεφὲς, οἵ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ 145
ἤλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὁρμαίνοντες."
Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐίσκεις·
κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες

143. μεγαλήτορος] τινὲς ταλασίφρονος Schol. H. Q., which Bekk., ed. 2, adopts.

140. ψεύσομαι. This is commonly taken to mean, 'Is what I am going to say correct or not?' as Ameis 'werde ich mich irren?' To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδεσθαι is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ἑκὼν γὰρ εἶναι οὐδὲν ψεύσομαι): and (2) that κέλεται δέ με θυμός 'I have a great mind to do it,' does not suit ἔτυμον ἐρέω in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, ἴδμεν δή; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστωρ δὲ πρῶτος κτύπον ἄιε, φώνησέν τε· | ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός· | ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. It follows that ψεύσομαι means, 'Shall I withhold the truth?' The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of 'suppressio veri' will satisfy ψεύσομαι. In antitheses, especially in such as are colloquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 ἴτ' ἴτ' ὑπάοιτες, | οἵ τ' ὄντες οἵ τ' ἀπόντες, Aristot. Eth. Nic. 10. 9, 11 δεῖ . . μήτ' ἄκοντα μήθ' ἑκόντα πράττειν τὰ φαῦλα. And so here we must be content to neglect the proper force of ψεύσομαι and regard it as an expedient for enhancing the force of ἔτυμον ἐρέω.

141. οὐ γάρ πω. Cp. Athenaeus, 190 D πάνυ γὰρ αἱ γυναῖκες . . δειναὶ τὰς ὁμοιότητας τῶν παίδων πρὸς τοὺς γονέας ἐλέγξαι. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δὴ πρώιζα [πρωιζέ Ahr.] κατέδραθες, ὦ φίλε γαμβρέ; | ἦ ῥά τις ἐσσὶ λίαν βαρυγούνατος; ἦ ῥα φίλυπνος;

148. ἐίσκεις, properly means '*make* like,' as inf. 247; then '*regard* as like,' Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of 'believing,' cp. Od. 11. 363; Il. 13. 446 ἦ ἄρα δή τι ἐίσκομεν ἄξιον εἶναι | τρεῖς ἑνὸς ἀντὶ πεφάσθαι; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. κείνου. Virgil reproduces this,

ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται. 150
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών.'
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα· 155
'Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἄντα σέθεν, τοῦ νῶι θεοῦ ὣς τερπόμεθ' αὐδῇ. 160
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἕπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἕωσιν, 165

158–160.] οὐκ ἐφέροντο ἐν τῇ Ῥιανοῦ οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὡς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάπασι λέγεσθαι ἀπρεπεῖς Schol. H. M. Q. R. 159. ἐπεσβολίας] Zenod. ἐπιστομίας. 162. ἐέλδετο] Zenodot. οἴετο, κακῶς Schol. H. 163.] τινὲς ἠθέτησαν τὰ ἔπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτησις refer only to vv. 163–167, which Düntzer follows, showing that we cannot dispense with 158–162, and that the only words of the young man which can be called pedantic (Eustath. γραμικῶς ἐρρέθη) are in vv. 163–167.

shortening as usual (Aen. 3. 490), 'sic oculos, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, ἐς πόδας ἐκ κεφαλῆς Il. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μυθεόμην, while μεμνημένος, 'as I remembered him,' stands by itself. Cp. Od. 1. 343 τείχεϊ γὰρ κεφαλὴν κυθέω μεμνημένη αἰεί. Menelaus here recalls a fact of his own observation, as shown in ἦ τοι ἐγώ.

152. The words ὀιζύσας ἐμόγησεν are equivalent to ἐμόγησε καὶ ὠδύνατο sup. 107. ὀιζύσας is active, as in Il. 14. 89 ὃς εἶπε· ὀιζύσας κεκμηὼς πολλά.

154. ὧδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see.'

ἐπεσβολίας is rendered by Eustath. φλυαρίας. But the allusion is not so much to the quality of the

to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. νηπιάας Od. 1. 297. The formation of the word ἐπεσβόλος (Il. 2. 275) is analogous to σακεσφόρος, ἐγχέσπαλος, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable ες shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῶι = Peisistratus and Telemachus.

163. ὄφρα ὑποθήσεαι. It is unusual to find ὄφρα with fut. indic., so much so that Savelsberg seeks here to treat ὑποθήσεαι as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

166. οἱ enclitic.

171. καί μιν continues the relatival construction ὃς εἵνεκ' .. ἀέθλους, on the model of Od. 2. 225 ὅς β' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, | καί οἱ .. ἐπέτρεπεν οἶκον, Od. 7. 171 ὃς οἱ πλήσιον ἷζε, μάλιστα δέ μιν φιλέεσκε, Il. 1. 79 ὃς κρατέει .. καί οἱ πείθονται Ἀχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἔδωκεν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the epexegesis to ἐλθόντα. For ἔφην, meaning 'I thought,' cp. Il. 10. 187 ἤδη μέν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι, ib. 348 ἀτάρ μιν ἔφην μάψ αὔτως εὐχετάασθαι.

174. καί κέ οἱ .. νάσσα, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178–180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80–85 εἰ δ' ἐθέλεις .. ὄφρα τοι αὐτὸς ἕπωμαι ὑποζεύξω δέ σοι ἵππους, | ἄστεα δ' ἀνθρώπων ἡγησόμαι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δμηθήτω—Αἴδης τοι ἀμείλιχος ἠδ' ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137–156 νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω | .. γαμβρός μοί κεν ἔοι, τίσω δέ μιν ἶσον Ὀρέστῃ | .. ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-j-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαίμονι | ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ | ἔνασσεν ἀλκᾶντας Ἡρακλέος. | ἐκγόνους Αἰγιμοῦ τε.

177. αἳ περιναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαπάξας denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς. The etymology of ἀλαπάζειν is most

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225
χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
'Ἀτρείδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε 235
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

227. μητιόεντα] γρ. μητιόωντα Schol. P. 228. Πολύδαμνα] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. πολύδαμνα (sc. φάρμακα), τὰ πολλοὺς δαμάζοντα Schol. E. 231. After the word ἕκαστος, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεί σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης. But the Schol. disapproves, saying διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι | ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν.' Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words ἐπεί σφισι δῶκεν Ἀπόλλων ἰᾶσθαι are really the gloss of Aristarchus on the lemma ἦ γὰρ Παιήονός εἰσι γενέθλης, and not the reading that he proposed.

226. δηιόῳεν, see on sup 214. With respect to the form, cp. ἀρόωσιν Od. 9. 108, δηιόων Il. 18. 195, δηιόωντο Il. 13. 675, and see Monro, H. G. § 55. γ.

227. μητιόεντα, interpreted by Schol. B. to mean μετὰ συνέσεως εὑρεθέντα, but a better meaning is given by Göbel (de epith. in -εις), viz. 'quae tanquam ad omnes res humanas consilium (μῆτιν) auxiliumque praebeant.' Translate, 'helpful.'

228. Θῶνος. According to Strabo (17. 801) there was a town Θῶνις near Canopus, built by a king Θών. Cp. Hdt. 2. 113.

229. Αἰγυπτίη, three syllables; as Αἰγυπτίους sup. 83.

τῇ, sc. ἐν Αἰγύπτῳ suggested by the adjective Αἰγυπτίη.

230. μεμιγμένα, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of ἐπὴν κρητῆρι μιγείη. But cp. Od. 19. 175 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη.

231. Compare [illegible] lotus (2. 84) says of the n[illegible] cians in Egypt, πάντα δ' ἰητρῶν ἐστὶ πλέα, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, Παιήων (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name Παιήων as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called Ἰηπαιήων. See critical note above.

234. ἐξαῦτις, i.e. with reference to her former words in sup. 138.

235. For this use of οἵδε see on Od. 1. 76.

236. ἀτάρ. Fäsi makes this word

Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῆι ἐοικὼς, 245
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·

242. οἷον] Παρμένισκος ἐψίλου τὸ οἷον ἵν' ᾖ τοῦτο μόνον, ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν Schol. H. P. Q. 244. μιν] Al. μέν. 246–249.] Friedländer

serve as an antithesis to ἐσθλῶν—'good men indeed, *but* [even virtue has its trials for,] the god grants.' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. 1. 337 φήμις, πολλὰ γὰρ . . τῶν ἐν ἄειδε. and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτάρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause ἦ τοι νῦν δαίνυσθε. Cp. Il. 6. 429 Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ | ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται σχέσις.

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242. ἀλλ' οἷον τόδε. This phrase resembles in form Od. 11. 517 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ὅσσον λαὸν ἔπεφνεν. It is possible to supply here after ἀλλά some such word as καταλέξω = 'but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that οἷον is used with something of the force of an interjection (ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν) is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Hdt. 6. 122 τοῦτο δὲ κατὰ τὰς ἑωυτοῦ θυγατέρας ἐούσας τρεῖς οἷός τις ἀνὴρ ἐγένετο.

244. αὐτόν μιν stands here in the sense of the later reflexive ἑαυτόν, which is not found as one word in Homer. The simple αὐτόν is used in the same sense, inf. 247, and similarly μιν in Od. 18. 94. Nitzsch quotes Hdt. 1. 24 ἢ αὐτὸν διαχρᾶσθαί μιν.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, τρωματίσας ἑωυτόν Hdt. 1. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. ΕΚ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος, | δυσχλαινίᾳ τ' ἄμορφος, ὀμμάτων τ' ἄπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν; ΟΔ. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου. ΕΚ. ἔγνω δέ σ' Ἑλένη καὶ μόνη κατεῖπ' ἐμοί.

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὔ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε 200
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.'
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205
τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210
υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With κείρασθαι supply again τινά as subject. The infinitive is the epexegesis of γέρας, compare Il. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197–8 are parenthetical, as καὶ γάρ follows directly upon νεμεσσῶμαι.

200. μέλλεις δὲ σύ, with an emphasis on the pronoun. '*You* may have known it; *I* never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περί is resumed in the next line as a pure adverb = 'exceedingly.'

204. τόσα .. ὅσα, '*All* that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to ἐπεί, which is however partially taken up in inf. 212.

206. τοίου .. βάζεις, 'for from such a sire art thou sprung (τοίου resumes πεπνυμένος), because also thy words are wise.' With ὅ in this sense, compare Od. 1. 382 and 18. 392 ἦ νύ τοι αἰεὶ | τοιοῦτος νόος ἐστιν, ὃ καὶ μεταμώνια βάζεις. See Monro, H. G. § 269.

208. γαμέοντί τε γεινομένῳ τε, 'at bridal and birth.' The prothysteron is necessitated by the metre. Compare τράφεν ἠδ' ἐγένοντο Il. 1. 251; Od. 4. 273; 10. 417; 14. 201, θρέψασα τεκοῦσά τε Od. 12. 134. In Soph. O. T. 827 Πόλυβον ὃς ἐξέφυσε κἀξέθρεψέ με, one MS. (Ambros. M) reads ἐξέθρεψέ κἀξέφυσέ με. Eustath. attempts to explain γεινομένῳ as γεννῶντι, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἵ τε βροτοῖσι | γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε. Bekker, Fäsi, Bäuml., and Nauck read unnecessarily γι[γ]νομένῳ. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκέμεν, so λιπαρὸν γῆρας Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. υἱέας αὖ. For αὖ or δ' αὖ as the

ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.' 215
Ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προπαροξυτόνως γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχήν φασιν οὐκ εὖ περισπῷ, sc. ἐπιλῆθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρόξειεν] Written either with ο or ω Schol. E. H.

return to μέν cp. Il. 11. 104; Od. 13. 111.

212. πρίν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασί Od. 1. 220; 3. 84. 212; 4. 387; 6. 42.

μῦθοι .. ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαειπέμεν) to each other.' With the infinitive διαειπέμεν after ἔσονται cp. Il. 13. 312 ἀμύνειν εἰσὶ καὶ ἄλλοι, 15. 129 οἵαι' ἀκουέμεν ἔστι.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find ὅθεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἄρουρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέε seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, ὅπερ καθιέμενον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled ἀσυνδέτως with νηπενθὲς ἄχολόν τε, forms an epexegesis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μιγείη. See on Od. 2. 105. The optative here is assimilated to the mood of καταβρόξειεν. Bekker alters here and elsewhere to ἐπεί. Nitzsch supports ἐπήν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γάρ ἐστιν ἁπλῶς νηπενθὲς εἰ μὴ καὶ κρητῆρι μιγείη. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπήν appears with the optative in oratio obliqua, where in oratio recta ἐπήν with the subjunctive would have stood. Cp. Il 19. 208; 24. 227.

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225
χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
'Ἀτρείδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἶδε 235
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

227. μητιόεντα] γρ. μητιώντα Schol. P. 228. Πολύδαμνα] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. πολύδαμνα (sc. φάρμακα), τὰ πολλοὺς δαμάζοντα Schol. E. 231. After the word ἕκαστος, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεί σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης. But the Schol. disapproves, saying διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ 'εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι | ἦ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν.' Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words ἐπεί σφισι δῶκεν Ἀπόλλων ἰᾶσθαι are really the gloss of Aristarchus on the lemma ἦ γὰρ Παιήονός εἰσι γενέθλης, and not the reading that he proposed.

226. δηιόῳεν, see on sup 214. With respect to the form, cp. ἀρόωσιν Od. 9. 108, δηιόων Il. 18. 195, δηιόωντο Il. 13. 675, and see Monro, H. G. § 55. γ.

227. μητιόεντα, interpreted by Schol. B. to mean μετὰ συνέσεως εὑρεθέντα, but a better meaning is given by Göbel (de epith. in -εις), viz. 'quae tanquam ad omnes res humanas consilium (μῆτιν) auxiliumque praebeant.' Translate, 'helpful.'

228. Θῶνος. According to Strabo (17. 801) there was a town Θῶνις near Canopus, built by a king Θῶν. Cp. Hdt. 2. 113.

229. Αἰγυπτίη, three syllables; as Αἰγυπτίους sup. 83.

τῇ, sc. ἐν Αἰγύπτῳ suggested by the adjective Αἰγυπτίη.

230. μεμιγμένα, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of ἐπὴν κρητῆρι μιγείη. But cp. Od. 9. 175 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη.

231. Compare what Herodotus (2. 84) says of the number of physicians in Egypt, πάντα δ' ἰητρῶν ἐστὶ πλέα, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, Παιήων (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name Παιήων as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called Ἰηπαιήων. See critical note above.

234. ἐξαῦτις, i.e. with reference to her former words in sup. 138.

235. For this use of οἶδε see on Od. 1. 76.

236. ἀτάρ. Fäsi makes this word

Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
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serve as an antithesis to ἐσθλῶν—'good men indeed, but [even virtue has its trials for,] the god grants.' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. 1. 337 Φήμι, πολλὰ γὰρ .. τῶν ἐν ἄειδε. and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτάρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause ἦ τοι νῦν δαίνυσθε. Cp. Il. 6. 429 Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ | ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται σχέσις.

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ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν, οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἐόντα, 250
καί μιν ἀνηρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα, καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, ἀνδρῶν δυσμενέων κατέδυ πόλιν· οἱ δ' ἀβάκησαν. See note below. 248. δέκτῃ] So Aristarch. ὁ κυκλικὸς τὸ Δέκτῃ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. ἀνηρώτων] Al. ἀνειρώτων, Eustath. adopted by Ameis. 252. ἐγὼ λόεον] The MSS. give, besides this reading, ἐγών and ἐγώ γ', ἐλόευν and ἐλόουν.

εὐρυάγυιαν (246) to Τρώων πόλιν (249), because of the confusion introduced if both οἰκῆι and δέκτῃ are retained; for the notion of οἰκεύς is incompatible with that of δέκτης, cp. Od. 14. 63. Here δέκτῃ is the nearer definition of ἄλλῳ φωτί—'another person, i.e. a beggar.' Some seem to have read Δέκτῃ as a proper name; ὁ κυκλικὸς τὸ Δέκτῃ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, ἤδη δ' ἀγύρτης πτωχικὴν ἔχων στολὴν | εἰσῆλθε πύργους.

247. κατακρύπτων, intransitive, as in Od. 7. 205.

248. ὃς οὐδὲν τοῖος ἔην, 'he who in no wise was such an one,' i.e. who was anything but a beggar. Eustath. renders the passage as if the words ran οἷος οὐδεὶς ἔην. Schol. H. M. Q. T. says, Ἀρίσταρχος δὲ δέκτῃ μὲν ἐπαίτῃ, τὸ δὲ ὃς οὐδὲν τοῖος ἔην, τῷ ἐναντίῳ τὸ ἐναντίον, ὃς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεὺς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπέστατος.

249. ἀβάκησαν (ἀ-βάζω) Döderl. quotes ἀβακής = 'speechless,' from Sappho, and parallels the meaning of ἀβακέω by νηπιάζω, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. ἠγνόησαν.

250. τοῖον ἐόντα, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 πῶς κέν με ἀναγνοίη τὸν ἐόντα, 14. 118 εἰπέ μοι αἴ κέ ποθι γνώω τοιοῦτον ἐόντα. Another rendering is 'knew him though thus disguised.'

252. λόεον. The disguised stranger receives hospitality from Helen herself, as Eustath. says, ἐπιτηδὲς ἵνα τῇ γυμνώσει τῶν ῥακέων ἀπελέγξῃ ἀρνούμενον. The protasis which begins in this line finds its apodosis in 256, καὶ τότε δή.

254. μὴ πρὶν . . πρίν = *non prius . . quam.* ἀναφῆναι = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. νόον, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. φρόνιν ἤγαγε, 'brought back much information.' The use of ἄγειν represents the information as so much spoil or booty; compare Od. 3. 244.

χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260
ἂψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἂρ φρένας οὔτε τι εἶδος.'
Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

260. ἐπεὶ ἤδη] So Aristarch., but Crates read ἐπεὶ ἦ δή Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισσαμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισαμένη, but adds γράφεται μὲν καὶ αἰτιατική. Cp. Il. 3. 174.

260. κραδίη τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383–444; 6. 349 foll.; 24. 761 foll.

261. ἄτην. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας ἄασεν οἴνῳ, etc. This blindness is ἄτη. Such blindness may be the direct work of some god, as Il. 19. 137 ἀλλ' ἐπεὶ ἀασάμην, καί μευ φρένας ἐξέλετο Ζεύς, ibid. 86 ἐγὼ δ' οὐκ αἴτιός εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἠεροφοῖτις Ἐρινύς | . . φρεσὶν ἄγριον ἔμβαλον ἄτην, Od. 15. 233 ἄτης τε βαρείης | τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλῆτις Ἐρινύς. In the present passage the ἄτη is sent by Aphrodite. From this the meaning of 'damage' or 'mischief' comes easily; so Od. 12. 372 εἰς ἄτην κοιμήσατε. etc. In Il. 19. 91 foll. Ἄτη is personified as a daughter of Ζεύς: see the whole passage.

263. νοσφισσαμένην, 'having quitted.' For νοσφίζομαι with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Bothe supports the reading νοσφισσαμένη (see crit. note) in an active sense, as throwing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction. The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλιαστὺν | μιμεῖσθ' ἴσασιν, φαίη δέ κεν αὐτὸς ἕκαστος | φθέγγεσθαι h. Hom. Ap. 162–4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relatival sentence is only a periphrasis for Ὀδυσσεύς. The sense of the words is τοιοῦτόν [τινα] οἷος Ὀδ. ἔσκε, but for Ὀδ. is substituted the equivalent Ὀδυσσῆος φίλον κῆρ. Compare Πυλαιμένεος λάσιον κῆρ Il. 2. 851.

οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275
καί τοι Δηίφοβος θεοείκελος ἕσπετ' ἰούσῃ.
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντε
ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν, 285

276.] προηθετεῖτο κατ' ἐνίους Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. ἴσκουσ'] Aristarch. εἴσκουσ'. See Herodian on Il. 11. 799 Ἀρίσταρχος ἀξιοῖ διὰ τῆς ει διφθόγγου γράφειν. 282. ὁρμηθέντε] Bekk. with Harl. and other good MSS. ὁρμηθέντες. 285–289.] οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε Schol. H. Ἀρίσταρχος τοὺς ε' ἀθετεῖ ἐπεὶ ἐν Ἰλιάδι οὐ μνημονεύει Ἀντίκλου ὁ ποιητής Schol. H. Q. See below.

271. οἷον, see on sup. 242.

274. κελευσέμεναι . . ἔμελλε, 'some god must have bidden thee.' The infinitive is an aorist, formed like ἀξέμεναι Il. 23. 50, οἰσέμεναι Od. 18. 291, and σαωσέμεν Il. 9. 230. The construction will then be parallel to μέλλω ἀλιτέσθαι, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the κῦδος of victory over the Greeks.

276. Δηίφοβος, one of Hector's brothers (Il. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. Troad. 959 βίᾳ δ' ὁ καινός μ' οὗτος ἁρπάσας πόσις | Δηίφοβος ἄλοχον εἶχεν ἀκόντων Φρυγῶν.

279. ἀλόχοισιν, a shorter form of expression for ἀλόχων φωναῖς. See on Od. 2. 121. The undivided form ἐξονομακλήδην occurs in Od. 12. 250; Il. 22. 415; for the tmesis compare διὰ δ' ἀμπερές Il. 11. 377.

283. αἶψ' ὑπακοῦσαι, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the Ἰλίου πέρσις. Cp. Schol. H. ὁ Ἄντικλος ἐκ τοῦ κύκλου. The reference to Παλλὰς Ἀθήνη does not agree well with l. 275, nor τόφρα δ' ἔχε with ἔσχεθεν l. 284. Nitzsch would retain the lines on the ground that the words σάωσε δὲ πάντας Ἀχαιούς are necessary as the description of the great achievement for which the hearer is prepared by ἀλλ' οἷον τόδ' ἔρεξε. Bekker (Homerisch. Blätt. 285) conjectures Ἄντικλος δέ σ' ἔτ' οἷος, as a possible reconcilement of the statements, but he does not accept the lines.

Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν· ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 290
'Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.' 295
Ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμωῇσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι, 300
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
Ἀτρείδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24 636. 300. μεγάροιο δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾷδας. μεγάρου is found in Cod. Vindob. 50, and δᾷδας in several MSS. and lemma of Schol. E.

292. ἄλγιον, 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also βέλτερον Od. 6. 282. Join οὐ . . τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὕπνῳ ὕπο . . κοιμηθέντες, 'lulled beneath the influence of sleep,' as in the metaphor δεδμημένος ὕπνῳ. Sleep is often personified in Homer, as e.g. Il. 14. 233 Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret ὑπό as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὕπνος . . φίλα βλέφαρ' ἀμφικαλύψας, and Od. 7. 286 ὕπνον κατ' ἀπείρονα χεῦεν.

297. δέμνια (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word θέμεναι. For ῥήγεα, τάπητες, and χλαῖναι see on Od. 3. 348.

302. ἐν προδόμῳ δόμου. With the pleonastic expression compare βοῶν ἐπιβουκόλος Od. 3. 422.

εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην, 310
Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον, ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 315
''Ατρείδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς, 320
μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀιζυρὸν τέκε μήτηρ. 325
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς 'Οδυσσεὺς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' 'Αχαιοί· 330
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἔνισπε, as in Od. 3. 101.

311. παρίζεν, sc. on the ξεστοὶ λίθοι Od. 3. 405.

312. Τίπτε δέ σε χρειώ. Eustath. cannot be right in saying ὅρα δὲ ὅτι τὸ χρειὼ ἐνδεξάμενος ὡς τοῦτον τῷ χρέος οὐδετέρῳ ὀνόματι (neuter noun) πρὸς αὐτὸ συνέταξεν Ἀττικῶς τὸ τίπτε. In Homer χρειώ is always feminine. Trans. 'For what purpose hath thy need brought thee here?' A similar use of τίπτε is found inf. 681, 707. Cp. also Od. 1. 225.

314. δήμιον, 'Is it public business?' Cp. Od. 2. 32.

318. οἶκος, 'my house and home is being eaten up, and my rich farms have been spoiled;' i. e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.

ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς

336. νεηγενέας] Aristarch. is accredited with the impossible reading νεογενέας by Schol. H. Q. Cobet supposes it to have been νεοιγενέας, cp. Πυλοιγενής Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not νεηγενέας] Ἀρίσταρχος νεογενέας, but νεηγενέας Ἀρίσταρχος· νεογενέας being the gloss upon it, as νεηγενέας is ἅπαξ εἰρ. With the form cp. θαλαμηπόλος, νεήφατος, and see Monro, H. G. 124 *a*.

335. ξυλόχῳ. This word, like δρύοχος, means probably 'having wood.' The simile that follows is remarkable as bringing out several points of comparison. The ξύλοχος represents the home of Odysseus; the νεβροί [and perhaps the presumptuous ἔλαφος] point to the suitors; the λέων to Odysseus; and the resemblance is still further kept up in the picture of the lion's absence and return. A similarly elaborated simile occurs in Catullus 62. 39 foll. Compare also Od. 6. 130 foll.; Il. 13. 137; 15. 271, 630; 17. 725; 22. 139. As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So Il. 2. 455 ἠύτε πῦρ . . ἐπιφλέγει ὕλην, Il. 11. 492 ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κατεισι, Il. 20. 490 ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ. The same mood and tense serve to introduce the picture of every-day occurrences, as Il. 2. 87 ἠύτε ἔθνεα εἶσι μελισσάων, Il. 3. 3 ἠύτε περ κλαγγὴ γεράνων πέλει, Il. 5. 499 ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς, cp. also Il. 21. 23: Od. 8. 124; 13. 81; or, again, to describe the constant condition of things, as Il. 9. 14 ὥς τε κρήνη . . ἥ τε . . δνοφερὸν χέει ὕδωρ. Il. 12. 132 ὡς ὅτε τε δρῖες . . αἵ τ' ἄνεμον μίμνουσι. Il. 17. 434 ὥς τε στήλη μένει. ib. 747 ὥς τε πρὸν ἰσχάνει ὕδωρ, cp. also Il. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. Il. 2. 87 foll., εἶσι . . πέτονται . . πεποτήαται. Il. 4. 453 foll. συμβάλλετον. ἔκλυε. Il. 8. 556 φαίνεται . . ἔπλετο . . ἔφανεν . . ἐπερράγη . . εἴδεται . . γέγηθε. Od. 13. 31 λιλαίεται . . ἕλκητον . . κατέδυ . . βλάβεται. Or, again, the simile may be introduced by the aorist indicative [gnomic aorist], as Il. 3. 33 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνωρσε ἀπέστη, etc., Il. 13. 389 ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν. And this tense may change as the simile progresses; cp. Il. 4. 275 ὡς δ' ὅτ' εἶδεν νέφος . . φαίνεται . . ἄγει . . ῥίγησεν . . ἤλασε, Il. 5. 902 ὡς δ' ὅτ' ὀπὸς γάλα . . συνέπηξεν . . περιστρέφεται, Il. 16. 352 ὡς δὲ λύκοι . . ἐπέχραον . . διέτμαγεν . . διαρπάζουσι. The perfect indicative is occasionally used, as in Il. 16. 384 ὡς δ' ὅτε . . βέβριθε χθών . . ὅτε . . χέει ὕδωρ Ζεύς, Il. 17. 263 ὡς δ' ὅτε . . βέβρυχεν μέγα κῦμα . . ἀμφὶ δέ τ' ἄκραι ἠιόνες βοόωσιν, in both of which instances the tense changes back to present indicative. The imperfect and pluperfect seem to be unsuitable in describing comparisons, as connoting a too definite point of time. In Od. 22. 469 ἑστήκῃ is perf. subjunctive; and in Il. 4. 483; 17. 435 πεφύκῃ and ἑστήκῃ are probably the right readings, and not πεφύκει, ἑστήκει. It is doubtful if any genuine instance can be found of the pluperf. in such sentences. The use of the indicative future in simile is very doubtful. Its admissibility is denied by Hermann and Spitzner and allowed by others. The question is complicated by the variation of MSS., as e.g. between ἄξει and ἄξῃ Il. 5. 161, and by the identity of form of the indicative future and the subjunctive aorist with short penultima, e.g. λέξεται Il. 4. 131. The subjunctive mood is used to introduce a simile where the picture is rather imagined than described as actually existing. The tenses used of this mood may either be the present, as θείῃ Il. 6. 507, θρώσκωσι Il. 13. 589, μένῃσι Il. 22. 93, αὐλλῃ Od. 20. 27; or, more commonly, the aorist, as στιφελίξῃ Il. 11. 305, ποιήσωνται Il. 12. 165, τανύσσῃ Il. 17. 547, φανήῃ Od. 5. 394. In such cases the tense of description often passes into the graphic indicative, as Il. 6. 507 θείῃ . . ἔχει . . αἴσσωνται, etc., Il. 22. 93 μένῃσι . . ἔζω . . δέδορκεν, ib. 163 τραχῶσι . . κεῖται, 189

κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ποτ' ἐνκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοὶ,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω·

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νεηγενέα γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν Ἀρίσβῃ lemma in P.

δίηται .. θέει, Od. 5. 328 φορέῃσιν .. ἔχονται, Od. 19. 518 ἀείδῃσιν .. χέει. The optative mood in similes is very rare (compare Od. 9. 484 ὡς ὅτε τις τρυπῷ [for τρυπάοι] δόρυ νήιον), and, when used, it is generally introduced by ὡς εἰ or ὡς εἴ τε, as in Od. 9. 313; 10. 416.

339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This intrepretation seems to bring the parents of the suitors into the comparison; so Eustath. ἔλαφοι δὲ οὐκ ἀπεικότως ἂν νοηθεῖεν οἱ τῶν μνηστήρων γονεῖς, οἳ ἀνάλκιδες αὐτοὶ ὄντες ἀγεννεῖς τούτους νεβροὺς ἀφῆκαν εἶναι παρὰ τῷ τοῦ Ὀδυσσέως οἴκῳ. But Eustath. also remarks, διδυμοτόκον ὑποτίθησιν ἔλαφον ἵνα μὴ παρεικάσῃ νεβρῷ ἐνὶ τοὺς τοσούτους μνηστῆρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφότεροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons one or at most two as the number of fawns at a birth.

341. αἴ γάρ, Ζεῦ. 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἴ (cp. Oscan *svaí* = *sí*) is an older form than εἰ and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασὶν οἱ ἀκριβέστεροι Λέσβου βασιλέα τὸν Φ. ὃς τοὺς παριόντας ἐς πάλην προσκαλούμενος ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαιοὺς ἐκεῖ προσορμισθέντας. With ἐξ ἔριδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. παρακλιδόν is the epexegesis, or nearer definition, of παρέξ. So τριχθὰ καταφυλαδόν Il. 2. 668, καθύπερθε μελαθρόφιν Od. 8. 279. With εἰπεῖν ἄλλα

ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350
Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τελήεσσας ἑκατόμβας.
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.]
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσι, 355

353.] Ζηνόδοτος ἠθέτει· ποῖαι γάρ φησιν ἐγένοντο ἐντολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying ἡμέας, and interpreting ἐφετμέων as θυσιῶν, and thus endeavouring to justify the tense of βούλοντο. But doubtless it is a γνώμη of some later rhapsodist. Another ground of suspicion is the resumption of the word θεοί from 351.

παρακλιδόν cp. Od. 19. 556 ὑποκρίνασθαι . . ἄλλῃ ἀποκλίναντα. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppressio veri*, as ἀπατήσω the *suggestio falsi*.

349. ἀλλὰ τὰ μέν = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relatival sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by μέν that is followed by no corresponding δέ. His reference to Il. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, ἄδηλον εἴ τίς ἐστι διαφορὰ τοῦ κρύψαι καὶ τοῦ ἐπικεῦσαι, which seems true enough; unless we press the analogy of such a phrase as ἕτερον μὲν κεύθῃ .. ἄλλο δὲ εἴπῃ (Il. 9. 313), so as to give the actual force of falsehood to κρύψω in this connection.

351. It seems better to take ἔτι directly with ἔσχον, and δεῦρο with νέεσθαι, or we may join ἔτι μεμαῶτα = 'while I was still striving to arrive here,' but had not yet succeeded. Compare ἔτι δεῦρο κιούσῃ inf. 736.

352. τελήεσσας is not an equivalent of τελείας, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -εις, 'effective,' or acceptable,' sacrifices, that win an accomplishment (τέλος) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 33) Αἰγύπτῳ refers to the land, or to the Nile, 'the river of Egypt,' cp. Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative Αἰγύπτῳ we may compare sup. 174 Ἄργεϊ.

354. ἔπειτα, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. Cp. Lucan, Pharsal. 10. 509 Insula quondam | in medio stetit illa mari, sub tempore vatis | Proteos, at nunc est Pellaeis proxima muris. It is suggested that Αἴγυπτος means the Canopic branch of the Nile, and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word κικλήσκουσι seems to imply the gossiping nature of the account. But κικλήσκειν is commonly used without any such connotation, as in Od. 18. 6; 9. 366. Cp. Strabo (17. 422) ἡ δὲ Φάρος νησίον ἐστὶ παραμηκὲς. προσεχέστατον τῇ ἠπείρῳ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify

τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς
ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν·
ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆας ἔίσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι 360
πνείοντες φαίνονθ' ἁλιαέες, οἵ ῥά τε νηῶν
πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσάωσε,
Πρωτέος ἰφθίμου θυγάτηρ, ἁλίοιο γέροντος, 365
Εἰδοθέη. τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,
ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·

366. Εἰδοθέη] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her Εἰδοθέα, but Dind. reminds us that he speaks of her as Εἰδώ.

the Homeric description, ὁ γὰρ ἱστορῶν αὐτῷ περὶ τῆς Φάρου, μᾶλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσοῦτον ἀπεῖχεν ἀπὸ τῆς ἠπείρου, ὅσον φησὶ, δρόμον νεὼς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ τοσοῦτον ἐψευσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦταί τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ὧν συνθεὶς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' ἑαυτοῦ πολλαπλάσιον δίστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιίαι οὐκ ἀγνοίας χάριν. The last words come very near the truth.

356. τόσσον .. ἤνυσεν, 'as great a way off as a ship makes in a whole day;' gnomic aorist = 'conficere solet.'

358. ἀπὸ .. βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the κοντός.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from *deep* places, where the light cannot reach it. Compare κρήνη μελάνυδρος Od. 20. 158; Il. 16. 3 (where the water is also called δνοφερόν). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is λευκὸν ὕδωρ Od. 5. 70, and ἀγλαὸν ὕδωρ Il. 2. 307. But cp. Il. 21. 202.

361. ἁλιαέες serves as a local predicate, joined with πνείοντες = 'blowing over the sea:' the relative clause that follows forms the epexegesis to these words. φαίνονθ' = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἔφθισο Aesch. S. c. T. 970, ἔφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to ὀλοφύρατο it is better to take it as the non-thematic aorist. So Il. 18. 99 ὁ μὲν μάλα τηλόθι πάτρης | ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. Cp. Soph. O. R. 962 νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.

365. ἰφθίμου. This has been variously derived from ἶφι-τιμή, or ἶφι-θυμός. It is simpler to refer it only to ἶφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as ἱμάσθλη, βαθμός, ῥυθμός.

366. Εἰδοθέη, known in later times as Θεονοή, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join ἥ μ' [οἱ] οἴῳ συνήντετο ἔρροντι νόσφιν ἑταίρων. For the elision of the diphthong in μοι cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. οἴῳ = 'all by myself.'

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370
νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· 375
ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

370. ἡ δ' ἐμεῦ ἄγχι στᾶσα] Ζηνόδοτος ἡ δέ μοι ἀντομένη Schol. E. H. 372. μεθίεις] This seems the best established reading. Bekk. writes μεθίης as Eustath., al. μεθιεῖς. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym. Mag. 177. 1 τούτου (sc. the verb ἴω) ὁ παρατατικὸς ἴουν, τὸ δεύτερον ἴεις καὶ τὸ τρίτον ἴει, καὶ συνθέσει ἀφίει . . . ἰστέον δὲ ὅτι τὸ δίδωμι καὶ τίθημι καὶ ἵημι οἱ παρῳχημένοι μᾶλλον ἀπὸ τοῦ εἰς ω εἰσὶν ἐν χρήσει ἤπερ ἀπὸ τῶν εἰς μι. 379. εἰπέ] Ζηνόδοτος ἔειπε, κακῶς· τὴν διαφορὰν γὰρ ἠγνόησεν Schol. H.

368. ἰχθυάασκον .. ἔτειρε δέ. Here the second clause, which gives the reason of the first, is introduced by the co-ordinating δέ, where in later Greek we should find ἔτειρε γάρ. Cp. Il. 1. 259 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο, Il. 2. 26 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι, Il. 9. 496 οὐδέ τί σε χρὴ | νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί. Fish were, generally, in the judgment of the Homeric age, in the same category as beasts of prey, compare Il. 24. 82; 21. 201 foll., and see note on Od. 3. 177. For allusions to fishing see Od. 10. 124; 12. 251 (with note); 22. 384; Il. 24. 80. Eustath., on ἔτειρε δὲ γαστέρα, remarks, ἄλλως γὰρ οὐ θέμις ἁλιεύειν τοὺς ἥρωας. Cp. Athenaeus (1. 46), who says of the Homeric heroes, ὅτι δὲ καὶ ἰχθῦς ἡσθιον, καὶ Σαρπηδὼν δῆλον ποιεῖ, ὁμοιῶν τὴν ἅλωσιν πανάγρου δικτύου θήρᾳ [Il. 5. 487], καίτοι Εὔβουλος, κατὰ τὴν κωμικὴν χαριν, φησὶ παίζων, 'ἰχθῦν δ' Ὅμηρος ἐσθίοντ' εἴρηκε ποῦ | τινα τῶν Ἀχαιῶν; κρέα δὲ μόνον ὤπτων, ἐπεὶ | ἕψοντά γ' οὐ πεποίηκεν αὐτῶν οὐδένα.' But Eubulus is versifying the words of Plato, Rep. 3. 404 B, C οἶσθα γὰρ ὅτι ἐπὶ στρατείας ἐν ταῖς τῶν ἡρώων ἑστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἑστιᾷ [Ὅμηρος], καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας οὔτε ἑφθοῖς κρέασιν, ἀλλὰ μόνον ὀπτοῖς.

371. νήπιός εἰς, 'Art thou an utter fool, sir stranger, and spiritless? or choosest thou thus to be reckless, and takest pleasure in sorrow? seeing that this long while thou lettest thyself be shut up in the island, and canst find no deliverance, while the heart of thy comrades is fainting.'

374. μινύθει δέ = ὥστε μινύθειν.

377. μέλλω .. ἀλιτέσθαι, 'assuredly I must have offended the gods.' See on sup. 94.

379. θεοὶ δέ τε πάντα ἴσασιν. Löwe quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον μακαρίζομεν, οὐδὲ ἐπ' ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν· ἀλλ' ὅπερ Ὅμηρός φησι, θεοὶ πάντ' ἴσασιν. ἐπιστήμῃ γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι. On which he adds, 'Constat tamen Graecorum Romanorumque diis et deabus non tribui omniscentiam absolutam; polytheismus enim veram divinitatis notionem ac perfectam ferre non potest.' Here we may regard the words as a courteous hyperbole; or as a magnifying of the knowledge of the gods in contrast with human ignorance. Perhaps the expression might still better be described as the theoretical

ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου, 380
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς,
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμὸν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου

view of the gods; parallel with which is θεοὶ πάντα δύνανται Od. 10. 306; cp. 14. 444; or, Ζεὺς .. δύναται ἅπαντα sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge.* Aphrodite says of Zeus, εὖ οἶδεν ἅπαντα | μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares οὐδ' οἶδε Κρονίδης. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of φράζεσθαι, μερμηρίζειν, etc., to describe their 'searchings of heart;' cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2. 231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of godhead, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. τόν γ' εἴ πως .. ὅς κεν εἴπῃσιν. There are two ways of taking these lines; (1) 'O that thou couldest catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. ὅς κεν will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. ὅς here introducing the apodosis with a true demonstratival force, as in ὅς γὰρ δεύτατος ἦλθε Od. 1. 286.

389. ὁδὸν .. κελεύθου. The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. ὁδός seems to mean rather the ground

νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390
καὶ δέ κέ τοι εἴπῃσι, διοτρεφὲς, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395
μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ 400

400. ἀμφιβεβήκῃ] So Bekk. with Cod. Vindob. 50 for ἀμφιβεβήκει. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as εἶσι, but by an imperf. ἐτίταινε. It is not easy to decide whether the note of Schol. H., διχῶς Ἀρίσταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ν or without it.

travelled over, Lat. *via*, and κέλευθος the act of travelling, Lat. *iter*. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112–116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase ὀλοφώια εἰδώς inf. 460, reminds us of the epithet ὀλοόφρων, applied to Atlas. Od. 1. 52. When Proteus is called Ποσειδάωνος ὑποδμώς, Eustath. remarks, περιττὴ ἡ πρόθεσις, by which he intends to express that ὑποδμώς only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑφηνίοχος and ὑποδρηστήρ. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. οἰχ-μένοιο . . ὁδόν, 'while thou art away on a voyage.' So ὁδὸν ἐλθεῖν Il. 1. 151; Od. 3. 316, ἰέναι ὁδόν Od. 17. 426.

395. αὐτή, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. For the personal construction; cp. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι Il. 1. 589, ἡ δὲ μάλ' ἀργαλέη περάαν Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find ἀργαλέον neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. ἦμος δ'. What letter is elided here? After the formula τοίγαρ . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δή, and not δέ, comparing σχέτλιε, καὶ δ' αὖ τοι Od. 12. 116, and πῇ δ' οὕτως Il. 10. 385; but such phrases as τίπτε δέ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δέ and not δή, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula: nor indeed does δέ seem less appropriate for the commencement of a story than ἔπειτα, see on sup. 354. Fäsi quotes Hesiod.

τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς
πνοιῇ ὕπο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθεὶς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, 405
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἠοῖ φαινομένηφιν,
εὐνάσω ἐξείης· σὺ δ' ἐὺ κρίνασθαι ἑταίρους

Opp. et D. 414 ἦμος δὴ λήγει μένος ὀξέος ἠελίοιο; but here a Bodl. MS. reads ἦμος δέ. Eustath. suggests that ἠμόσδε and τῆμόσδε had become single words like ἐνθάδε. ἦμος is always found elsewhere with the indicative, except in later Greek (as Lycophr. 1268; Hippoc. 599. 40), and it is possible to retain the MSS. reading, ἀμφιβεβήκει, if we regard it as equivalent to a gnomic aorist (cp. ἦμος δ' .. ὁπλίσσατο Il. 11. 86); or treat it as the present tense from a new form in ω, as κεκλήγοντας implies κεκλήγω. Cp. γεγωνέμεν Il. 8. 223, ἐγέγωνεν Il. 14. 469, which forms suggest a present γεγώνω from γέγωνα. Bekker (see critical note) reads, with one MS., ἀμφιβεβήκῃ, which La Roche suggests may have been *one* of the Aristarchean readings; the analogy of ὅτε used with subjunctive, and the general sense, seem to weigh in favour of ἀμφιβεβήκῃ. ἀμφιβαίνειν, which signifies, in the most general way, 'to come into the neighbourhood of,' takes various special meanings, as e. g. 'to defend;' cp. ἀμφίβασις, and see Il. 1. 37, 451; Il. 5. 623; Od. 9. 198.

402. μελαίνῃ φρικί. These two words are interpreted by Il. 7. 63 οἴῃ δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ | ὀρνυμένοιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς, where the Gramm. add, φρίξ .. τὸ ἐκ γαλήνης πρῶτον ἐξορθούμενον κῦμα, and φρὶξ Ζεφύρου—ἡ πρώτη ἠρεμαία αὐτοῦ κατὰ πόντον ἐπίπνοια. Catullus has imitated the passage, Pel. and Thet. 269 'hic qualis flatu placidum mare matutino | horrificans Zephyrus,' and Virgil has caught the idea of μελαίνῃ in the phrase 'inhorruit unda tenebris' Aen. 3. 195. The ruffled surface of the water veils the sea-god as he rises.

404. νέποδες. According to Apollon. and Et. Mag. this word means 'swim-footed,' i. e. 'web-footed,' from νέω, νήχομαι. Other Gramm. interpreted it 'footless.' There seems a hint of this in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ κεκολοβωμένοι πόδες, ib. 2. 1. 7 ἡ δὲ φώκη ὥσπερ πεπηρωμένον τετράπουν ἐστί. Eustath. ad loc. says, νέπους κατὰ γλῶσσάν τινα ὁ ἀπόγονος, though Apollon. writes, τὸ δὲ ἀπόγονοι παράκρουσμα (misinterpretation) τῶν νεωτέρων ποιητῶν. Cp. Cleon. Sic. apud Bergk (47) βριαροὶ Γοργοφόνου (i. e. Perseus) νέποδες, and Callimach. ap. Schol. ad Pind. Isthm. 2. 9 ὁ Κεῖος Ἀλλίχου νέπους, and Theocr. Idyl. 17. 25 ἀθάνατοι δὲ καλεῦνται ἐοὶ νέποδες. The word then is best referred to the root νεπ, seen in ἀ-νεψ-ιός, Lat. *nep-os* and *nep-tis*, Skt. *nap-tar* and *napât*. (Curt. G. E. p. 241). Transl. 'brood.'

ἁλοσύδνης seems better written with a small initial, as it is not so much a proper name as a descriptive epithet of Amphitrite. In Il. 20. 207 it is used of Thetis. Lobeck quotes from Hesych. ὕδναι = ἔγγονοι. Curt. G. E. 578 supposes a form σύ-δνη = συν-γη, cp. Gk. υ-ἱό-ς, Skt. *sûnus*, 'a son,' from root *su*. Apoll. Rhod. 4. 1599 calls the Nereids ἁλύσυδναι, and Callimach. gives one of the Nereids the name Ὠδατοσύδνη. J. Schmidt connects ὕδνη with *un-da* (for *ud-na*).

406. πικρόν is commonly treated as an adjective here of only two terminations, in agreement with ὀδμήν. Cp. Il. 1. 3; 2. 742; 5. 776; 9. 153; 16. 589; 19. 88; Od. 1. 93. 246; 4. 442, 709; 5. 410, 422, 467; 6. 122; 9. 132; 12. 369 See also the same use with κοινός Soph. Trach. 207, πατρῷος Aesch. Ag. 210, δῆλος Eur. Med. 1197. But it is simpler to treat πικρόν as adverbial to ἀποπνείουσαι, as in ὑγρὸν ἀέντων Od. 5. 478; inf. 446.

408. ἐξείης, referring to Menelaus

τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410
φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσῃσι, νομεὺς ὥς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
ἑρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.
ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420

420. αὐτός] Aristarch. Schol. H. Al. αὖτις.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φῶκαι.

410. ὀλοφώια, 'sorcerer's arts.'

411. ἔπεισιν, 'will go his rounds to them,' so ἐποίχεσθαι inf. 451; Od. 15. 504.

412. πεμπάσσεται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245, so that πεμπάζεσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων Eum. 748.

413. With πώεσι must be supplied ἐν, as before μέσσῃσι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ. Τί φῇς; Οὐ τῷ μεταδοῦναι.

416. αὖθι (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὖθι μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegesis usus apud adverbia αὐτοῦ, αὐτόθι, αὖθι, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsaliae 1858. Compare αὐτόθ' .. ἐν σπέσσι Od. 9. 29, αὐτόθι ἀγρῷ Od. 11. 187, αὖθι πάρ' Ἀτρείδῃ 3. 156, αὐτοῦ τῷδ' ἐνὶ δήμῳ 2. 31; and for analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀπίης γαίης, Od. 3. 318 ἄλλοθεν εἰλήλουθεν .. ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο.

417. πάντα δέ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειρήσεται, for there was no doubt of his *power* to take various shapes.

418. Here ἑρπετά is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αὐτός = Proteus himself, in his own shape; further described by τοῖος ἐών, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

(τοῖος ἐὼν) οἷόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἴρεσθαι δὲ (θεῶν ὅς τίς σε χαλέπτει,)
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
ὣς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί β' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἤια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

421. ἴδησθε] γρ. ἴδηαι Cod. M. 2 man. Many other MSS. give ἴδηαι.

422. καὶ τότε δή. For the use of καί thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Il. 1. 478. σχέσθαι here has an imperatival force, as ἐχέμεν sup. 419.

426. ὅθ' ἕστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πορφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφύρειν to describe the troubled mind bears a remarkable analogy to that of καλχαίνειν Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαιναι Il. 1. 103 (al. ἀμφὶ μέλαιναι); compare μελαγχίτων φρήν Aesch. Pers. 113, σπλάγχνα μοι κελαινοῦται Cho. 406. πορφύρειν only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολιὴ ἅλς. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm. Lexil. s. v. shows that the three forms, ἄμβροτος Od. 11. 330, ἀβρότη Il. 14. 78, and ἀμβροσίη, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage ὕπνου δῶρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 νύκτα δι' ἀμβροσίην, ὅτε δ' εὕδουσι βροτοὶ ἄλλοι. See 445 inf.

430. ῥηγμῖνι. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κῦμα .. χέρσῳ ῥηγνύμενον, so we find with it, Od. 12. 214, the epithet βαθεῖαν. Here ἐπὶ ῥηγμῖνι means, 'at the breakers' edge.'

432. θῖνα (θίς) may be from the same root as θέναρ, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with ῥηγμῖνι, regard it as referring to the beating surf, and connect it with root θεν in θείνω: compare θίν' ἐνὶ φυκιόεντι Il. 23. 693.

εὐρυπόροιο. Compare πόρους ἁλός Od. 12. 259, πόροι ἁλίρροθοι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρυόδεια.

434. ἰθύν, here = 'enterprise;' pro-

Τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον, 435
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἀλίησιν
ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
ἑξείης δ' εὕνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ. 440
ἔνθα κεν αἰνότατος λόχος ἔπλετο. τεῖρε γὰρ αἰνῶς
φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή.
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα 445
ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.

441. ἔνθα κεν] The Schol. H. P. Q. give as lemma κεῖθι δὴ αἰνότατος, adding αἱ πλείους ἔνθα κεν, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304 γυναικῶν γνώομεν ἰθύν. For the form ἰθύς, as connected with εἶμι, compare ἴθματα Il. 5. 778, εἰσίθμη Od. 6. 264.

435. ὑποδῦσα. There is no need to read with Düntzer here, ἀναδῦσα (cp. Il. 1. 496), for ὑποδῦσα only resumes the words ὑπὸ πόντον ἐδύσετο sup. 425, as indeed the use of ἄρ' here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. δόλον δέ. Here, again, the reason is given by δέ = 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on δόλον, ''twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. εὐναί here are shallow holes to lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible would have been our ambuscade there for .. but she,' etc.

442. ὀλοώτατος ὀδμή, see on sup. 406.

445. ἀμβροσίην. Buttm. remarks that as the gods are said to anoint themselves with *beauty*, κάλλεϊ ἀμβροσίῳ χρίεσθαι Od. 18. 192 foll., so they feed on *immortality*, ἀμβροσίη. He quotes from Lucian, Dial. Deor. 4 νῦν δὲ ἄπαγε τὸν Γανυμήδην, καὶ πιόντα τῆς ἀθανασίας ἄγε οἰνοχοήσοντα ἡμῖν. Because the radical meaning of ἀμβροσίη is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as ἐδωδή or τροφή, for ἀμβροσίη is an instance of the substantival use of the feminine adjective. See next note.

πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ
φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὗρε δὲ φώκας 450
ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν.
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.

454. δὲ ἰάχοντες] A variant is δ' αἶψ' ἰάχοντες, an unnecessary correction to avoid apparent hiatus. 457. πάρδαλις] διὰ τοῦ ᾱ αἱ Ἀριστάρχου. See Didym. on Il. 13. 103; 17. 20; 26. 573. The κοινή was πόρδαλις, and a further refinement was to write πόρδαλις for the male and πάρδαλις for the female.

447. ἠοίην, like ἀμβροσίη, is a feminine adjective used substantivally; as ὑγρή, ζεφυρίη, etc.

450. ἔνδιος, formed in the same way as ἐνθύμιος, ἐνύπνιον, from root διϝ (shine), Skt. *div*, seen in Lat. *div-us*, *dies*, etc. So ἔνδιας signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 αἰθέρα καὶ Διὸς αὐγάς. See Aelian. de animal. 9 αἱ φῶκαι .. μεσημβρίας οὔσης καθεύδουσι τῆς θαλάττης ἔξω. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide φωκότρυπαι.

451. In λέκτο δ' ἀριθμόν and λέκτο καὶ αὐτός we have identical forms from different roots. The root λεγ, from which come λέγω, λόγος, Lat. *lego*, *legio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with εἰπεῖν, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἀλέγωμεν Od. 9. 335; but cp. λεγώμεθα Od. 3. 340, λέγε Il. 2. 222. The other root λεχ, from which come λόχος, λοχώ, λέκτρον, Lat. *lectus*, means 'lie.' Translate, 'He reckoned their number, and reckoned us first among the sea-monsters .. and then lay down himself.' The παρήχησις between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bermerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form ὅτι τῇ αὐτῇ λέξει παραλλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σημαινομένου κέχρηται.

452. ἐν δέ. Here ἐν is not to be joined immediately with κήτεσιν, which follows as epexegesis of the prepositional adverb. By the use of πρώτους we learn that the men lay nearest to the sea.

453. ὠίσθη (as δισθείς Il. 9. 543), instead of the more usual ὄισατο.

456. ἠυγένειος. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενειάς or γένειον, like ἠύκομος from κόμη. But it seems more likely that the word is only a lengthened form of εὐγενής, analogous in form to ἐπιτήδειος, κυανοπρώρ-ειος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψιπέτηλος it may be remarked that frequently a simple attribute is expressed by a compound

ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδὼς, 460
καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
τίς νύ τοι, Ἀτρέος υἱὲ, θεῶν συμφράσσατο βουλὰς,
ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεείνεις; 465
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισιν τε θεοῖσι
ῥέξας ἱερὰ κάλ' ἀναβαινέμεν ὄφρα τάχιστα
σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.

465. ἐρεείνεις] Ἀρίσταρχος ἐρεείνεις γράφει, οὐκ ἀγορεύεις Schol. P.

adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόπους, ὠκύπους, and phrases such as νόμοι ὑψίποδες, δυσπάρευνον λέχος. See also Soph. O. C. 17 πυκνόπτεροι ἀηδόνες, meaning only 'many nightingales;' χαλκόπους ὀδός ib. 57, ἑκατομπόδων Νηρῄδων ἀκόλουθος ib. 718, ἄνδρ' ἓν' οἰόζωνον O. R. 846, δισσάρχας βασιλῆς Aj. 390, καλλίπηχυς βραχίων Eur. Troad. 1194, κορᾶν ἀγέλαν ἑκατόγγυιον Pind. fr. 87. 12. We have again δρῦς ὑψίκομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;
Nunc violentus aper, nunc, quem tetigisse timerent,
Anguis eras: modo te faciebant cornua taurum.
Saepe lapis poteras, arbor quoque saepe videri;
Interdum faciem liquidarum imitatus aquarum
Flumen eras, interdum undis contrarius ignis:'

and see generally Virg. Geor. 4. 387–449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὁ μὲν γὰρ ποιητὴς περὶ τούτων ἀποδιδοὺς φησιν ἐν οἷς περὶ Πρωτέως καὶ Εἰδοθέας ἀλληγορεῖ· τὸ μὲν πρῶτον καὶ ἀρχικώτατον αἴτιον Πρωτέα καλῶν, τὴν δὲ εἰς εἴδη τρεπομένην οὐσίαν, Εἰδοθέαν.

460. ἀνίαζε, 'grew tired;' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπέων. Nitzsch interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεείνεις. But in Il. 9. 500 παρατρωπάω is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μάλα, as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. ὄφρα follows directly on ῥέξας.

οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι 475
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρίν γ' ὅτ' ἂν Αἰγύπτοιο, διιπετέος ποταμοῖο,
αὖτις ὕδωρ ἕλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·
καὶ τότε τοι δώσουσιν ὀδὸν θεοὶ, ἣν σὺ μενοινᾶς. 480
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἴγυπτόνδ' ἱέναι, δολιχὴν ὀδὸν ἀργαλέην τε.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. 485
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοὶ,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἧς ἐπὶ νηὸς,

476. ἐυκτίμενον] Bekk. reads οἶκον ἐς ὑψόροφον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259. 477. διιπετέος] Ζηνόδωρος (sic) δὲ διιπετῆ τὸν διαυγῆ ἀποδίδωσιν· διὰ τοῦτο καὶ γράφει διειπετέος Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books περὶ τῆς Ὁμήρου συνηθείας. 484. μιν ἔπεσσιν] Bekk. here from Schol. M. μύθοισιν, which Ameis follows and defends.

475. For the use of ἱκέσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. ἐυκτίμενον. There seems a sort of prothysteron in putting οἶκος first and πατρὶς γαῖα second; see on sup. 208.

477. διιπετέος literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ὑετῷ πληρουμένου, which, he says, best suits the Nile (Αἴγυπτος), inasmuch as ἐκ τῶν ἐν Αἰθιοπίᾳ γιγνομένων θέρους σφοδρῶν ὑετῶν πληροῦται, ὥς καὶ Ἀριστοτέλης καὶ Εὔδοξός φασι. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name Νεῖλος first occurs in Hesiod. Theog. 337 Τηθύς τ' Ὠκεανῷ ποταμοὺς τέκε δινήεντας | Νεῖλόν τ' Ἀλφειόν τε. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, ἀρχαιότατον μὲν ὄνομα σχεῖν Ὠκεάνην .. ἔπειτα δὲ διὰ τὸ γενόμενον ἔκρηγμα φασιν Ἄετὸν ὀνομασθῆναι ὕστερον δὲ Αἴγυπτον ἀπὸ τοῦ βασιλεύσαντος τῆς χώρας. Strabo, 1. 2, 30, remarks, ὁ ποιητὴς τοίνυν διιπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare ἔνδιος. Some of the old grammarians gave διαυγής as an equivalent for διιπετής, the Etym. Mag. 274. 15 quoting from Eurip. λαμπρότερος ἢ πρὶν καὶ διιπετέστερος.

483. δολιχὴν .. ἀργαλέην τε. Yet it was but one day's sail to Egypt; sup. 356.

489. ἀδευκέι. This was formerly rendered 'bitter,' being referred to δεῦκος, which is interpreted as τὸ γλυκὺ παρὰ τοῖς Αἰτωλοῖς. See also Schol. B. E. on this passage, πικρῷ ἀπὸ τοῦ στερητικοῦ ἃ καὶ τοῦ γλεύκους. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word ἀπεοικώς, Hesych. ἀπροσδόκητος. Heliodor. ἀνείκαστος, and Schol. B. ἀδοκήτῳ ἀπὸ τοῦ

ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 490
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
δὴν ἄκλαυτον ἔσεσθαι, ἐπεί κ' εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.
Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
καί νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,

494. ἐπεί κ'] γρ. ἐπήν Schol. H. E. 495. δάμεν] οὕτως αἱ Ἀριστάρχου· αἱ κοινότεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηνόδοτος τοῦτον ὃς γράφει· ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὕστερον (sc. 551) Μενέλαον 'σὺ δὲ τρίτον ἄνδρ' ὄνομαζε.' For ὃς γράφει Düntz. reads οὐ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus;* La Roche disagrees.

δεύχω τὸ δέχομαι. This suggests δοκ as the root of ἀ-δευκ-ής, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has δεύκω τὸ βλέπω. Compare the name Πολυ-δεύκης = 'very comely' or 'seemly.'

493. οὐδέ σέ φημι. Here again οὐδέ introduces the reason, as if οὐ γάρ were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἄκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have ἀπευθής passive in Od. 3. 88, and active in Od. 3. 184; so too ἀπήμοιες is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same tense inf. 536.

497. μάχῃ stands in antithesis to νόστῳ, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. παρεγίγνετο δαιτί Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the εἷς is Odysseus.

499. The Locrian Ajax, under the curse of Athena, was shipwrecked (see Virg. Aen. 1. 40–45) on some rocks called Γυραί (the form of the adjective is Γυραίη inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad Myconos. But Quintus Smyrn., Post Homeric. 14. 569, puts them, more correctly, off Caphereus, the S. E. promontory of Euboea: εὖτέ μιν εἰσενόησεν [sc. Poseidon] ἐφαπτόμενον χερὶ πέτρης | Γυραίης, καί οἱ μέγα χώσατο, σὺν δ' ἐτίναξε | πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον· ἀμφὶ δὲ πάντῃ | κρημνοὶ ὑπεκλονέοντο Καφηρέος. Compare also Eur. Troad. 88. foll., where Poseidon promises, in accordance with Athena's request—ταράξω πέλαγος Αἰγαίας ἁλός, | ἀκταὶ δὲ Μυκόνου Δήλιοί τε χοιράδες | Σκῦρός τε Λῆμνός θ' αἱ Καφήρειοί τ' ἄκραι | πολλῶν θανόντων σώματ' ἔξουσιν νεκρῶν, and Virg. Aen. 11. 260 'ultorque Caphereus.'

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to πρῶτα in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510

besotted.' In place of a new verb introduced by καί, we should expect here μέγ' ἀασθείς as a descriptive addition to ἔπος ἔκβαλε. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. φῆ ῥα explains what the ἔπος was. With ἔπος ἐκβάλλειν compare Il. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses λόγους ἀνασπᾶν in a similar sense, with which compare Plat. Theaet. 180 A ὥσπερ ἐκ φαρέτρας ῥηματίσκια ἀνασπῶντες ἀποτοξεύουσι. In ἀάσθη we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολλὸν ἀάσθην | σχέτλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθην τε νόοιο, where the last three words are explanatory of ἀάσθην.

504. φῆ φυγέειν, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: φῆ δὲ καὶ εἰ μάλα πάντες Ὀλύμπιοι εἰς ἓν ἵκωνται | χωόμενοι, καὶ πᾶσαν ἀναστήσωσι θάλασσαν | ἐκφυγέειν· ἀλλ' οὐδὲ θεῶν ὑπάλυξεν ὁμοκλήν, i. e. boasted that he '*would* escape.' Compare for this usage φημὶ τελευτηθῆναι Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join μεγάλ' αὐδήσαντος, which the Schol. rightly interprets ὑπερήφανα εἰπόντος. The notion however of a *loud shout* is contained in the words as well. Compare μεγάλ' ἤπυεν Od. 9. 399.

508. καὶ τὸ μέν, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join τῷ.. ἐφεζόμενος.

510. 511. τὸν δ', 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (διὰ τὸ λίαν εὐτελές). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. παραχρῆμα τῆς ἅλμης πιόντες κατεσχέθησαν. Others attempt to dispose of the supposed difficulty by making ὕδωρ the subject to πίεν, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

> Death . . . comes at the last, and with
> a little pin
> Bores through his castle-wall, and—
> farewell, king!

and in the graceful irony of Virgil, Geor. 4 87, describing the easy method of

ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.
σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα 515
πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιὴν, ὅθι δώματα ναῖε Θυέστης
τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

511.] ἐν οὐδεμιᾷ ἐφέρετο. καὶ λίαν γάρ ἐστιν εὐτελής. θαυμάσαιμεν δ' ἂν πῶς παρέλαθε τὸν Ἀρίσταρχον ὀβελίσαι αὐτόν Schol. H. P. See note below. 517, 518.] For the alteration proposed in the order of the lines see below.

quieting the bees: 'Hi motus animorum atque haec certamina tanta | *pulveris exigui iactu* compressa quiescunt.' Compare with the idea of πίνειν Od. 12. 350 πρὸς κῦμα χανὼν ἀπὸ θυμὸν ἀλέσσαι.

512. σὸς δὲ ἀδελφεός (in antithesis to Αἴας μέν sup. 499) is Agamemnon.

513. σάωσε, i.e. saved him from the storm raised by Athena, Od. 5. 109.

514. Μαλειάων. What brought Agamemnon near Malea at all? Can we accept the explanation of the Schol. Od. 3. 272 that Thyestes lived in Cythera? E. Curtius (Pelop. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up the Argolic bay. Nitzsch maintains that vv. 514–516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thyestes dwelt? Bothe would lighten the difficulty by inserting vv. 519, 520 immediately after 516, so that the order would run, ἀλλ' ὅτε δὴ καὶ κεῖθεν | ἂψ δὲ θεοὶ | ἀγροῦ ἐπ' ἐσχατιὴν | — which suggestion Bekker follows. It may be best to take a general view of Agamemnon's voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycene. According to this interpretation, κεῖθεν takes up ἐσχατιήν, viz. the extremity of the territory (ἀγροῦ) where Thyestes used to live. But the difficulty will be altogether removed if we can accept the view of the geographer Andron, who states that the *regular home* (ἔναιε) of Thyestes, and of Aegisthus after him, was in the Island of Cythera: though at the present moment Aegisthus was at Mycenae, awaiting the return of Agamemnon.

520. οὖρον στρέψαν. A sort of pregnant expression for 'changed the adverse wind and made it favourable.'

521. ἦ τοι ὁ μέν introduces the apodosis. The words from ἂψ to ἵκοντο are only a fuller description of νόστος in the preceding line.

καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὅν ῥα καθεῖσεν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰς ἐνιαυτὸν,
μή ἑ λάθοι παριὼν, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενος κατὰ δῆμον ἑείκοσι φῶτας ἀρίστους 530
εἷσε λόχον, ἑτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535
οὐδέ τις Ἀτρείδεω ἑτάρων λίπεθ' οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,

527. παριών] τινὲς παρεών Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὑπέσχετο δοιὰ τάλαντα μισθὸν, 'promised as wage.'

526. It is better to refer both ὅ γε and ἑ to σκοπός, for ὅ γε generally resumes the chief subject of a sentence, and the words ὅν ῥα .. τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so παριών Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 φρουρᾶς ἐτείας μῆκος.

531. ἑτέρωθι = at the other side of the palace. The full phrase would run, ἑτέρωθι μὲν εἷσε λόχον, ἑτέρωθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροισι (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i.e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. ὄχεσφιν to be joined with βῆ as an instrumental dative (cp. Od. 4. 8), and not to be taken as equivalent to σὺν ἵπποισιν καὶ ὄχεσφιν Il. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural ὄχεσφιν only a single car is meant. Compare the use of ἅρματα.

534. Join οὐκ εἰδότ' ὄλεθρον, 'unwitting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cp. Il. 17. 61, where, as here, ὥς τίς τε may be a transposition for ὥς τέ τις. Others join τίς τε, comparing it with the form of the Lat. *quisque*.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχος and ἕταροι fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.

κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο. 540
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἅλιος νημερτής·
μηκέτι, Ἀτρέος υἱὲ, πολὺν χρόνον ἀσκελὲς οὕτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι. 545
ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις.
ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ
[ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].

546. ἤ κεν] Bekk. and Düntz. read ἢ καί. 553.] ἐν ἀπάσαις ἠθετεῖτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μοῦνοι ἀπόλοντο' (496) γελοίως τρίτον ζητεῖ ἀπολόμενον Schol. H. P. Q. See below.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δήομεν. This word is connected with root δα, the long stem answering to δᾰ (σ) in δέδαεν, etc. (See Monro, H. G. § 80, who shows that we have here a subjunctive form.) Some MSS. write δῄομεν, δῄεις and δῄει, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between δήω and δηιόω. With ἄνυσις cp. Il. 2. 347; 4. 56; and for a similar use of πρῆξις Il. 24. 524.

546. ἤ κεν . . κτεῖνεν. Fäsi here interprets κεν as = που or οἶμαι, quoting Il. 14. 484 τῷ καί κέ τις εὔχεται εἶναι. But εὔχεται here can hardly be a subjunctive, as there is no clear instance of Thematic stems forming the subjunctive with a short vowel; Monro, H. G. § 82. Perhaps we should read καί τέ τις with two MSS. But κεν κτεῖνεν (unless we suppose κεν to be a sort of anticipation of ἀντιβολήσαις) may be regarded as a loosely stated apodosis to an unexpressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus κεν κτεῖνεν expresses an act which probably has taken place, and κεν ἀντιβολήσαις an act which probably will take place.

547. τάφου (cp. Od. 3. 309) is interpreted by Schol. B. T. as δείπνου τοῦ ἐν τῇ ταφῇ.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, συγχυθεὶς ὑπὸ λύπης. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as ζωὸς ἠὲ θανών are only loose ways of speaking: 'His formulis, εἴτε παρὼν εἴτε ἀπών, ζῶν καὶ θανών, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiamtum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 οἵ τ' ὄντες οἵ τ' ἀπόντες, quis non videt hoc tantum dici

ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων· 555
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηΐστη βιοτὴ πέλει ἀνθρώποισιν· 565
οὐ νιφετὸς, οὔτ' ἄρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας

563. Ἠλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ἰλύος, so that it is likely that he read Ἰλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνείουσιν ἀῆται which reading would necessitate the excision of the next line. Another variant is πνείοντας, but Schol. H. P. declares directly for the genitive.

"quotquot sunt."' But Löwe rightly judges, 'tot ambagibus non opus est;' and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζώει ὅ γ' ἢ τέθνηκε.

563. Ἠλύσιον πεδίον perhaps is equivalent to ἠλύθ-τιον, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretae piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν and βιοτή), and are found there with their actual bodies, not as mere εἴδωλα καμόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θεῖον γένος οἱ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἤθε' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 'Iuppiter ille piae secrevit littora genti | ut inquinavit aere tempus aureum.' See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεῳ θεῶν πάρα | μακάρων κατοικεῖν νῆσόν ἐστι μύρσιμον· | τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλόν εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φυὴν οὔτ' ἄρ φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρῶων .. οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence

Ὠκεανὸς ἐνίησιν ἀναψύχειν ἀνθρώπους,
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570
αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσῃς·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον·
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. 580
ἂψ δ' εἰς Αἰγύπτοιο, διιπετέος ποταμοῖο,
στῆσα νέας, καὶ ἔρεξα τελήεσσας ἑκατόμβας.
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.

569. Διός ἐσσι] τινὲς, φίλος ἐσσί. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρως ἔχειν τὴν ἀντωνυμίαν Schol. H. P. Q. 578. νηυσὶν ἐίσῃς] Schol. P. gives as variants νηυσὶ ἐῇσιν, and νηὸς ἐίσης, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἔνθα μακάρων νάσος ὠκεανίδες αὖραι περιπνέοισιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his *siesta*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὔτ' αὐγῆς ἠελίοιο | τέρπονθ' οὔτ' ἀνέμοισι Il. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamāyana (Bopp, Five Episodes of the Mahābhāratā, 4. 44); 'non illic torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus flat ventus, suavem odorem diffundens, vitam largiens.'

569. οὕνεκα follows directly upon πέμψουσι v. 564. ἔχεις = 'hast to wife,' as in Od. 6. 281; Il. 3. 53, etc. σφιν, sc. ἀθανάτοισι = 'in their eyes,' i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. αὐτοί has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθῖζον.

581. With Αἰγύπτοιο may be supplied either ὕδωρ, as sup. 477, or ῥοάς, as Od. 9. 450, but compare the familiar phrase εἰς Ἀιδος or εἰς Ἀίδαο. With στῆσα ἐς we may compare such combinations as ἐς θρόνους ἕζεσθαι, ἐς τοσοῦτον ἐλπίδος βεβώς. In Od. 14. 258 we find στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 183 στῆσε δ' ἐν Ἀμνισῷ. Here the use of εἰς is suggested by the ἂψ at the beginning of the line.

584. χεῦα . . τύμβον. Schol. E. remarks, ἐποίησε κενοτάφιον τῷ Ἀγαμέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ ποῦ ἦν καὶ ὅπως πέπονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, 'sufficiebat tamen simplicis tumuli aedificatio,' cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὖρον 585
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἐύξοον· αὐτὰρ ἔπειτα 590
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀτρεΐδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595
ἥμενος, οὐδέ κέ μ' οἴκου ἕλοι πόθος οὐδὲ τοκήων·

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3–9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. τρεῖς. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, ξυναρίδα καὶ παρήορον. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place; viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6–10; Hennings, Telemach. p 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus —the Τηλεμαχία, as they call it— interrupted at this point by an interpolation from the Νόστος Ὀδυσσέως, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join ἀνεχοίμην ἥμενος, as εἰσορόων ἀνέχεσθαι Od. 16. 277; compare οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα Il. 5. 895. The words from οὐδέ κε to τέρπομαι are parenthetical.

596. For οὐδέ κέ μ' οἴκου Bekker, ed. 2, reads οὐδέ με ϝοίκου. But οἶκος does not invariably take the ϝ. Cp. Od. 14. 318 ἐς οἶκον, 15. 21 βούλεται οἶκον, 16. 70 ὑποδέξομαι οἴκῳ, 23. 8 οἵ τέ οἱ οἶκον. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 οἶκος is preceded by νῦν ἐφελκυστικόν. Cp. also Od. 17. 455;

αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον
πυροί τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκόν.
ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών· 605
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.

599. ἠγαθέῃ] ἡμαθίῃ Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] Ἀρίσταρχος σὺ δέ κε Schol. H. 'Mira scriptura, nisi ἐρύκοις legit Aristarchus, quod habet H. superscripto tamen εις' Dind. 606.] Ἀρίσταρχος αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίον Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where ἐξ not ἐκ precedes οἶκον.

τοκήων is used loosely here to express mother and grandsire; compare the use of τοκῆον, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. μύθοισιν ἔπεσσί τε. Eustath. says, οὐ δοκεῖ διαφορά τις εἶναι ὡς οὐδὲ πρὸ ὀλίγων (Od. 3. 317) ἐν τῷ κέλομαι καὶ ἄναγα. Compare ἔπος καὶ μῦθον Od. 11. 561. Nitzsch maintains that μῦθος is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonomik I. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); '*horses* I will not take to Ithaca, but I will leave them for *you* to adorn your royal stable.'

602. πεδίοιο. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. λωτός. The *lotus* here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφυές, 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἠδ' εὐρυφυές. but the reading τε ἰδ' is admitted by Bekker, on the supposition that ἰδέ has the *F* prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the digamma. But τε ἰδ' may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατάγοντο ἰδέ Od. 3. 10. Cp. Hoffm. Quaest. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante ἰδέ, ubi deleto hiatu Wolfius scripsit ἠδέ. Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.'

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatiis nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγίβοτος. In the same line, instead of καί we should expect

οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων,
Ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610
Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
δώσω δ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται·
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεὺς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε

611. ἀγαθοῖο] Crates ὀλοοῖο Schol. H. 613. δώρων] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] ἄδηλον εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. ὅθ' ἑὸς] Al. ὅτε ὅς. It is difficult to understand Schol. H. P., which runs thus, ἑὸς δόμος] αὐτοῦ τοῦ βασιλέως. οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, ὁ τεὸς δόμος,

some adversative conjunction, as αὐτάρ. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, Ἰθάκη δέ τε καὶ περὶ πασέων | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether ἐπήρατος signifies 'lovely' as a general description, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of ἐπήρατος as 'steep' or 'lofty,' as if from αἴρω, is quite untenable. The passages he quotes to support it, πτολίεθρον ἐπήρατον Il. 18. 512, ἄντρον ἐπήρατον ἡεροειδές Od. 13. 103, do not prove it, and εἴματα .. ἐπήρατα, θαῦμα ἰδέσθαι Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπήρατον is joined with καλὸν εἶδος. We have too κλέος ἐπήρατον in Pind. Pyth 5. 73; and δόξαν ἐπήρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. ἁλὶ κεκλίαται. Cp. Od. 13. 235 ἀκτὴ .. ἁλὶ κεκλιμένη, 17. 340 κλινάμενος σταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ἀσπίσι κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπάλξεσιν 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω Il. 5. 356.

610. κατέρεξεν occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle καρρέζουσα in Il. 5. 424. It is commonly referred to ῥέζειν, which gives very little sense. It is more probably connected with δ-ρέγ-ω.

611. οἷ' ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μή σε νέοι διὰ δώματ' ἐρύσσωσ' οἷ' ἀγορεύεις, Od. 18. 389 ἦ τάχα τοι τελέω κακὸν οἷ' ἀγορεύεις, and Od. 22. 217 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς, so that οἷα here is nearly equivalent to ὅτι τοῖα. See note on ὅσσα sup. 75.

612. μεταστήσω, 'will exchange;' only here with this meaning.

κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.'
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο,
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,

which Buttm. divides ὅτε ὅς. But compare Apollon. de Pron. p. 135 B. who gives ὅθ' ἐός as the right reading. 621–624.] See note below. 627. ἔχοντες] So Schol. Q. for ἔχεσκον. Schol. P. adds, Ἀρίσταρχος διαστέλλει (i. e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἵν' ᾖ τὸ ἑξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly κεύθειν is used, Od. 6. 303.

619. κεῖσέ με νοστήσαντα, i. e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of *return* in νοστεῖν.

τεῖν = σοι, as inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621–624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his γείτονες ἠδὲ ἕται, which is altogether a different thing from an ἔρανος. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceuast to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make θείου βασιλῆος refer to Odysseus, and the only possible reference in ἄλοχοι would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of ἦγον here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of ἔπεμπον (for which some read ἔνεικαν or ἔνειμαν) implies that the wives themselves were not present.

624. περὶ δεῖπνον πένεσθαι, again, is an unprecedented construction, as πένεσθαί τι is the regular usage; though we have ἀμφιπένεσθαι Il. 4. 220, etc.

626. δίσκοισιν. The discus was a round flat mass of stone or metal (the latter also called σόλος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

αἰγανέαι are generally translated 'hunting-spears,' from αἴξ, 'a goat,' but the word should rather be referred only to ἀίσσω. The floor on which the sports were taking place was artificially levelled (τυκτῷ). Some refer δα in δάπεδον to γῆ, cp. ἄλευ' ὦ δᾶ, but it seems better to refer it with Curtius (548) to διά in the sense of 'thoroughly.' Compare δαφοινός, δάσκιος, ζατρεφής. Then δάπεδον will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, ὅθι περ πάρος ὕβριν ἔχεσκον (see critical note). The parenthetical words ὅθι περ πάρος are parallel to such phrases as ὡς τὸ πάρος περ Od. 2. 305, ἔνθα πάρος περ Od. 5. 82, οἱ τὸ πάρος περ Od. 17. 171.

With ὕβριν ἔχειν cp. Od. 1. 368; 16. 86.

628. καθῆστο retains the singular number, though really having two

ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν 630
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
"Ἀντίνοε, ἦ ῥά τι ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκὶ,
ὁππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
Ἦλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην."
Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἢ μήλοισι παρέμμεναι, ἠὲ συβώτῃ. 640
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"νημερτές μοι ἔνισπε, πότ' ᾤχετο καὶ τίνες αὐτῷ
κοῦροι ἕπονθ'; Ἰθάκης ἐξαίρετοι, ἦ ἐοὶ αὐτοῦ

642. καὶ τίνες αὐτῷ] οἱ μὲν τὸν καὶ ὀξύνουσιν ἵν' ᾖ, καί τινες αὐτῶν (sic) κακῶν· ἐγράφετο γὰρ ἄν κ' εἴ τινες Schol. H P. 643.] στικτέον μετὰ τὸ ἕποντο, τὰ δὲ ἑξῆς ἐν πεύσει ἀναγνωστέον. ibid. ὁ μὲν ἦ περισπᾶται· διαπορητικὸς γάρ Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare κῦμα φόρει κραιπναί τε θύελλαι Od. 6. 171, Ἀντίνοος δ' ἔτ' ἔπειχε καὶ Εὐρύμαχος θεοειδὴς | ἀρχοὶ μνηστήρων ib. 21. 186.

629. The words from ἀρετῇ . . ἄριστοι give the reason why they were ἀρχοὶ μνηστήρων.

632. ἦ ῥά τι ἴδμεν . . ἦε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], 'will return;' νέομαι is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. ἐμὲ χρεὼ γίγνεται is used only here, but compare χρεώ μιν ἔσται Il. 21. 322; and see note on Od. 1. 225.

635. Ἦλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word εὐρύς = *montanus*) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for εὐρύχωρον. Others, as Döderl., refer it better to χοροί, and render, 'with broad dancing-lawns,' i. e. level.

636. ὑπό, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. τῶν . . δαμασαίμην, 'one of them I should like to drive off and break in.'

639. ἀλλά που αὐτοῦ ἀγρῶν, 'but was somewhere about on the farm.' που adds a touch of vagueness to αὐτοῦ. Some make ἀγρῶν depend directly on αὐτοῦ, comparing ἄλλοθι γαίης Od. 2. 131, πῃ πολίων Il. 3. 400. It is better perhaps to take ἀγρῶν as a true local genitive, as Ἄργεος Od. 3. 251, and to regard it as the epexegesis of αὐτοῦ (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 460 αἱ δέ που αὐτοῦ | ἔβλαβεν ἐν πεδίῳ.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after ἐξαίρετοι, so as not to include θῆτες and δμῶες under κοῦροι, which Nitzsch approves of, considering that the meaning of κοῦροι is always limited to 'free-men.' It is more common to put the question after ἕποντ', so that κοῦροι, in the general sense of 'youths,' are divided into Ἰθάκης ἐξαίρετοι and ἐοὶ αὐτοῦ θῆτές τε δμῶές τε. This is the view of the Schol. (see critical note); and on the same authority we write ἦ, as introducing the second clause of the

θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ, 645
ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἑκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.'
Τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·
'αὐτὸς ἑκών οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
ὁππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ' οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ὑμέας.

question. With ἐοὶ αὐτοῦ cp. ἐμὸν αὐτοῦ Od. 2. 45.

643. κοῦροι is connected by Döderl. with κορυστής, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of νέοι Il. 13. 95, of πρωθῆβαι Od. 8. 262. In Il. 6. 59 κοῦρος stands for a child of noble race, yet unborn. Others refer the word to the same root as κύριος.

644. δύναιτο .. τελέσσαι, i e. he has θῆτες and δμῶες of his own, and could if he pleased man a ship with them.

646. ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα. Cp. Il. 1. 430 γυναικὸς | τήν ῥα βίῃ ἀέκοντος ἀπηύραν. A common explanation of this line is to join βίῃ ἀέκοντος = 'in spite of your unwillingness,' as φρενῶν βίᾳ Aesch. S. c. T. 612, νόμου βίᾳ Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins βίῃ ἀέκοντος, and renders 'doing violence to his unwillingness.' ἀπαυρᾶν is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in Ἀχιλλῆος γέρας αὐτὸς ἀπηύραν Il. 19. 89, and τῆς τε Ζεὺς ὄλβον ἀπηύρα Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il 1. 430 τήν ῥα βίῃ ἀέκοντος ἀπηύραν, it is reasonable to take ἀέκοντος as gen. after ἀπηύραν, on the analogy of ἀφαιρεῖσθαι, cp. Od. 22. 219 αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ. So in the present line we may have a mixed construction between ἀπαυρᾶν σε νῆα, the double accusative, and ἀπαυρᾶν ἀέκοντος νῆα. La Roche (Homerisch. Stud. 233) would read here ἀέκοντα, for which a later correction in Cod. August. gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to ὅς τίς σ' ἀέκοντα βίηφι | κτήματ' ἀπορραίσει Od. 1. 404, or οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται Il. 7. 197. Ameis prefers to take ἀέκοντος as a genitive absolute, = 'though you were loath;' and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς | νῶτα παραΐσσοντος, where the Schol. A. gives as a v. l. παραΐσσοντα: compare also Il. 14. 25 σφι .. νυσσομέναν, 16. 531 οἱ .. εὐξαμένοιο, Od. 6. 157 σφισι .. λευσσόντων, 9. 256 ἡμῖν .. δεισάντων, ib. 458 οἱ .. θεινομένου, 14. 527 οἱ .. νόσφιν ἐόντος, 17. 231 οἱ .. βαλλομένοιο, 22. 17 οἱ .. βλημένου.

On ἀπηύρα (ἀπαυράω), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act ἀπηύρων look away (1 sing. and 3 plur.), ἀπηύρας, ἀπηύρα, mid. ἀπ-ηύρᾰ-το (read before Wolf in Od. 4. 646), the part. ἀποίρας (mid. ἀπουράμενος in Hes. Sc. 173), and the aor. ἐπ-αυρεῖν, and adopting (from Ahrens) the division ἀπούρας, which seems necessary to account for the o, we have (1) a stem -υρᾰ- (in its short form); (2) a stem -αὐρᾰ, in which αυ is for original ᾰϝ; (3) forms as if from *αὐρά-ω; (4) a thematic stem αὐρε or -ο, alternating with αὐρᾰ.'

652. μεθ' ἡμέας. Löwe renders apud nos, comparing Od. 16. 418 καὶ δέ σέ

οἱ οἱ ἕποντ᾽· ἐν δ᾽ ἀρχὸν ἐγὼ βαίνοντ᾽ ἐνόησα
Μέντορα, ἠὲ θεὸν, τῷ δ᾽ αὐτῷ πάντα ἐΐκει.
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον 655
χθιζὸν ὑπηοῖον. τότε δ᾽ ἔμβη νηὶ Πύλονδε.᾽
Ὡς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ᾽ ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ᾽ ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ᾽ Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

659. μνηστῆρας] The right reading, instead of μνηστῆρες, recovered from Schol. B. (lemma μνηστῆρες) and Vindob. 56. 661, 662.] Some wrote ἀμφὶ μέλαιναι, referring the preposition to the verb. See Schol. A. B. L. on Il. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, ἐκ τῆς Ἰλιάδος μετηνέχθησαν οὐ δεόντως οἱ στίχοι.

φασιν.] ἐν δήμῳ Ἰθάκης μεθ᾽ ὁμήλικας ἔμμεν ἄριστον, see also Il. 2. 143; 9. 54. But it is possible to render μετά 'next to;' because Noëmon, in his grievance about the ship, throws himself into the position of the μνηστῆρες. So in v. 632 the same man uses ἴδμεν in addressing Antinous.

653. οἱ οἱ ἕποντ᾽, *illi eum sequebantur*, οἱ resumes κοῦροι, the main subject.

ἐν δέ, 'and among them;' cp. Soph. O. R. 181 ἐν δ᾽ ἄλοχοι πολιαί τ᾽ ἔπι ματέρες. Unless ἐν .. βαίνοντα means 'going aboard,' which seems more likely from inf. 656.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he went on board his ship for Pylos,' sc. at the time when Telemachus started. Sup. 653.

658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.

661. ἀμφιμέλαιναι. The word occurs four times in Homer besides the present passage, viz. Il. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to ἀμφί. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as αἱ ἀμφοτέρωθεν μελανωθεῖσαι τῷ καπνῷ τοῦ θυμοῦ. It is highly probable that early editions divided the composite form, so as to connect ἀμφί with the verb in the clause; but such a separation of ἀμφί from a preceding verb would be without a parallel; for in Od. 10. 94 (λευκὴ δ᾽ ἦν ἀμφὶ γαλήνη) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with ἀμφιδάσεια Il. 15. 309. The force to be given to ἀμφί is either that of 'thoroughness,' from the notion of the blackness being 'on all sides;' or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in ἀμφί may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form μέλαιναι as used with φρένες, it is uncertain whether it denotes the ordinary physical or moral condition of the φρένες, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) βαθεῖαι, ἐν βάθει κείμεναι· τὸ γὰρ βαθὺ μέλαν· (2) συνεταί or ἰσχυραί, contrasted with the Pindaric phrase λευκαὶ φρένες, Pyth. 4. 109: (3) belonging to a man τεταραγμένου καὶ νυκτὶ ἐοικότος, into which interpretation comes the physical conception of 'black bile' representing passionate excitement: (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199: or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine

πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην]
"Ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὔτως, 665
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

665. τοσσῶνδ'] οἱ πλείονες ἐπὶ δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν δυσὶν ἀξείαις, ἐπὶ τὸ 'τοίη δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ Ἀσκαλωνίτης περισπωμένως φησ' ἐπίτασιν Schol. P. Q. διχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.' See the excursus of Autenrieth in Nägelsbach ed. Il. 1. 103. It seems at any rate right to take the word as predicative with πίμπλαντ', 'were filled so as to be black with rage on both sides.' Monro.

664. τελέεσθαι, fut. mid. as in Od. 3. 226 = 'we thought it would never accomplish itself,' i. e. come to pass.

665. ἐκ begins the sentence, because the uppermost thought is that Telemachus has got *out of the country*.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἄρξει inf. It is usual to regard the ἐκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐξοίχεσθαι occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ', which depends upon ἀέκητι, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone in despite of these numbers of us.' τοσσῶνδε, as frequently ὅδε and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὔτως. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὕτως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὐτός and the other from ἄϝατος, αὐατός, ἄτη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὔτως. See Döderl. Glossar. s. v. If it be taken as a collateral form of οὕτως, it will be coloured in each case by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare κεῖμαι δ' ἀμέριμνος οὕτως Soph. Aj. 1206; πόλις οὕτως Arist. Nub. 327; οὕτω δὲ βασάνιζ' ἀπαγαγών Ran. 625, and this same process will generally give an intelligible meaning to αὔτως. If it be regarded as the adverb of αὐτός, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of αὐτός as (1) *is*; (2) *ipse*; (3) *solus*; (4) *idem*; the corresponding meanings of αὔτως being (1) *ita*; *sic*; including *sic temere, ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. 1. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125, 4 τὸ αὔτως εἰ μὲν δασύνεται γίνεται ἐκ τοῦ οὕτως, κατὰ τροπὴν τοῦ ο̄ εἰς ᾱ, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ ψιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὡς δ' αὐτῶς, but Hermann maintains αὔτως as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αὔτως, i. e. οὕτως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἱκέσθαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω 670
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.'
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.

668.] πρὶν ἥβης μέτρον ἱκέσθαι, αἱ Ἀριστάρχου· αἱ δὲ κοινότεραι, πρὶν ἡμῖν πῆμα γενέσθαι Schol. H. Q. Vulg. πῆμα φυτεῦσαι. See note on 668.

667. ἄρξει, 'this beginning of his will be a mischief to us by and by.' ἄρχειν is used here, like ἦρχε νέεσθαι Il. 2. 84, 'he was the first to go.'

668. The common reading is πρὶν ἡμῖν πῆμα γενέσθαι or φυτεῦσαι. La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs πῆμα, χάρμα, etc. either as predicative to the subject or object of the sentence, or else in epexegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὶν ἥβης μέτρον ἱκέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. ἰόντα cannot be construed 'as he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of ἰέναι Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἄψ Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὖτις Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὖτις here, and insists on it the more because where αὐτόν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτίλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunctive may be taken as an aorist, whether we write ναυτίλεται, or assume an Aeolic form, like ὀφέλλειεν Il. 17. 651.' Monro, H. G. § 82, adopts ναυτίλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'

βῆ δ' ἴμεν ἀγχίνοον δῖε δαμάσσε Τηλεμάχοιο
τὸν δὲ κατ' αὐλοῦ δῖος ἐπιστάμενος Τηλεμάχοιο
'Κῆρυξ, τάων δὲ σε πάντων μνηστῆρες ἕνεκα
ἦ εἰσέμεν ἐλθόμεν Ὀδυσήος δῖον
ἔργων παύσασθαι θυμὸν δ' ἐπιτέρπεσθαι
μὴ μνηστεύοντες μετ' ἔμεθ' ὁμοιοφορεῦντες
ὕστατα καὶ τίμιστα νῦν ἐνθάδε δειπνήσειαν.
οἱ θάμ' ἀγειρόμενοι ἑοῦ κατεδόμεν ἐπιόντα
κτῆσιν Τηλεμάχου ἀνδρὸς μάλα τ' ἐκ βασιλῆος
ὑμετέρου τί τε πάντες ἐκείνου παῖδες ἔασιν.
οἷος Ὀδυσσεὺς ἔσκε μετ' ἡμετέροισι δόμοισιν
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τ' ἔπεσσιν

[illegible]

680. κατ' αὐλοῦ. cp. [illegible] More commonly [illegible] or [illegible] alone, as Od. [illegible]

682. ἦ [illegible] as [illegible] Il. [illegible] 466; or μὴ εἶδον [illegible] Soph. Ant. [illegible]

684. On this passage Eustath. writes: τινὲς δὲ δύο τόπους ἐνοῦσι ἐνταῦθα· μὰν μὲν ἐλλειπτικὸν εἰς τὸ πρῶτον [illegible] ὅνα λέγῃ μὴ μνηστεύοντες ὧδε [illegible] ἑτέραν δὲ τὸ ὕστατα δειπνήσειαν [illegible] ἔστι φασὶ ἡ τοῦ πρώτου [illegible] ψις, συγχεχυμένης [illegible] ἐπιγῆς. This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, 'O that they had never woo'd me, nor had ever given me their company;' then the positive wish would have followed, 'may this be their last meal here!' But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed: for the words μὴ . . μηδὲ introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, μὴ ὄφελον (cp. Il. 9. 698 μὲν μνηστεῦσαι μηδ' ἄλλοθ' ὁμιλῆσαι, νῦν δὲ ὕστατα καὶ πύματα ἐνθάδε δειπνήσειαν, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: 'Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.' Translate: 'I pray—never [illegible] woo'd me, nor ever having met them—may they now eat their very last meal in this place.' With [illegible] cp. Od. [illegible] Il. [illegible] [illegible] we find [illegible] alone. Il. [illegible] [illegible] It is not certain whether [illegible] stands for [illegible] or [illegible] Nitzsch prefers the latter. Amongst comparers [illegible] Od. [illegible] [illegible] Od. [illegible] [illegible] which passages show at any rate that the [illegible] is frequently elided. But it does not seem as Eustath. thinks that [illegible] is intended to form a contract with [illegible].

The passage generally quoted in illustration of these lines is Od. [illegible] μὴ τεχνησόμεσθα μετ' ἄλλα τι τεχνήεντα, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by μή.

686. The change from the 3rd to the 2nd person in κατεδόμεν, but see crit. note, implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. τὸ πρόσθεν is explained by the words παῖδες ἔοντες, 'in the days of your childhood.' For the use of the present ἀκούετε, where our idiom employs the past tense, compare ἀκούομεν Od. 2. 118, and πειθόμεθα Od. 3. 87.

690. Join οὔτε ῥέξας τινὰ ἐξαίσιόν τι, the words οὔτε εἴπεν standing as an

ἐν δήμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.
κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει,
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695
Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,
'αἴ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ 700
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'
Ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705

701. νισσόμενον] Ancient variant νεισόμενον Schol. B. 702. ἠγαθέην] Ῥιανὸς Ἡμαθίην γράφει Schol. H. P. See sup. 599, 705.] αἱ Ἀριστάρχου 'ἔσκετο,' ἀντὶ τοῦ ἐγένετο· γελοῖοι γάρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19. 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, αἱ Ἀριστάρχου ἔσχετο· γελοῖοι γάρ εἰσιν οἱ γράφοντες 'ἔσκετο' ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while ῥέζειν τινά τι is the ordinary usage, as in Il. 2. 195, εἰπεῖν, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. ἐξαίσιον ῥέζειν καὶ εἰπεῖν]; 'one man he (sc. βασιλεύς out of βασιλήων) may probably hate, another he may love.' The important clause containing the more likely result is ἐχθαίρῃσί κε, sc. your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. Il. 18. 308 ἥ κε φέρῃσι μέγα κράτος ἥ κε φεροίμην.

691. δίκη. For the use of δίκη in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here ἀτάσθαλον, 'cruel,' is parallel to ἐξαίσιόν τι in 690; and ἄνδρα resumes τινά ibid. With οὔ ποτε πάμπαν compare οὐδὲ πάγχυ Od. 2. 279.

694. ἀλλ' ὁ μέν, 'but this spirit of yours, these unseemly deeds of yours.' With ἔργα supply ὑμέτερα, from ὑμέτερος.

695. εὐεργέων, genitive plural neuter, from εὐεργής, here and in Od. 22. 319.

701. Νίσσομαι is commonly explained from νεσ-ιομαι, but it is difficult to see how σι would become σσ, or νεσ change into νισ. Perhaps the process is νι-νσ-ιο-μαι, in which case the original spelling would be νίσομαι. See G. Meyer, G. G. § 497. If from νι-νσ-ομαι, then γί-γν-ομαι forms an exact parallel.

704. ἀμφασίη (= ἀφασίη). For the insertion of the nasal cp. ὀμφή, ἔγχος, and ἔγχελυς compared with ἔχις. The addition of ἐπέων is redundant, as βοῶν in the phrase βοῶν ἐπιβουκόλος Od. 3. 422.

705. θαλερὴ .. φωνή, 'the flow of her voice was stayed.' The common combination is θαλερὸν δάκρυ sup. 556, etc.

ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε·
'Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.
ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;' 710
Τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς,
'οὐκ οἶδ' ἤ τίς μιν θεὸς ὤρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'
Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

712.] ἤ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. εἴ.

The radical notion is of something 'blooming,' 'fresh,' 'vigorous;' and the epithet is appropriately used with χαίτη, γάμος, αἰζηοί, παρακοίτης, ἀλοιφή, μηρός.

With ἔσχετο cp. Virg. Aen. 4. 281 'vox faucibus haesit.'

708. ἵπποι is almost equivalent here to 'chariots:' compare ἀφ' ἵππων μάρναασθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5. 227, where ἵπποι includes both team and car. Compare ναυτίλων ὀχήματα Aesch. P. V. 468, 'volitantem flumine currum' Catull. Pel. et Thet. 9.

709. γίγνονται = 'serve as,' with a distinction of meaning from εἰσί. Cp. γίγνομαι Od. 2. 320.

περόωσι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 Τρωσὶν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι, Il. 3. 235 Ἀχαιοὺς | οὕς κεν ἐὺ γνοίην, καί τ' οὔνομα μυθησαίμην. We have the demonstrative form even more markedly brought out in Il. 1. 78 ὃς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί, Il. 4. 540 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ | δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη. Cp. Thuc. 2. 74, 4 ἐπὶ γῆν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῆ ἐναγωνίσασθαι τοῖς Ἕλλησι, Demosth. Ol. 3. 24 ἐκεῖνοι οἷς οὐκ ἐχαρίζοντ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς, Cic. Verr. 4. 5. 9 'Mancipium quo et omnes utimur et non praebetur a populo,' ib. 28. 64 'Nunc reliquum attendite de quo et vos audistis . . et in ceteris nationibus usque ad ultimas terras pervagatum est.' See Classen, p. 20, foll.

πουλύν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude αἵ θ' . . ὑγρήν.

713. πύθηται. For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἐσσὶ ἄναξ καί τοι Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα, Od. 8. 580 ἐπεκλώσαντο δ' ὄλεθρον . . ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή. See also Od. 3. 15.

717. πολλῶν κατὰ οἶκον ἐόντων. Dr. Hayman curiously translates this, 'she could not endure to take her chair of state, and face the company now numerous.' It should be of course, 'she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.' Cp. Eur. Troad. 503 ὡς οὔτε μ' ἄρσην οὔτε θήλεια σπορὰ | πολλῶν γενομένων τὴν τάλαιναν ὠφελεῖ.

οἶκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθεϊ μεγάλῳ κατῆστο

ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμωαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720
τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
'Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, 730
ὁππότε κεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα,

726.] περιττὸς ὁ στίχος (cp. Od. 1. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι] ἡ χαριεστέρα τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτεῖναι μεμάασιν. 732. ὁρμαίνοντα] τινὲς 'ὁρμηθέντα,' κακῶς Schol. H. P.

τοῦ παιδὸς ἐστερημένος, Isaiah 3. 26 'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the handmaids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecdt. Gr. 1. 89, give the untenable view that καίνυμαι is connected with κτείνω, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. 1. 52 gives a verb καζω = κοσμεῖν, which may possibly be an imaginary form. At any rate we may suppose an active form of καίνυμαι (i.e. κάδνυμαι) equivalent in meaning to κοσμεῖν, so that the meaning of καίνυμαι will properly be 'to be decked.' Cp. Pind. Ol. 1. 27 ἀλέφαν τι δῶμα κεκαδμένον, Il. 4. 330 δαίδαισι κεκασμένον. Cp. Od. 7. 157; 9. 300. The circumstances in which this superfluous adornment shows itself may next be added, as in φόνῳ . . κεκασμένος αἵματι καὶ κόνι Od. 24. 300, or, as here, ἐν Δαναοῖσι. Then a genitive may be used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρείψαντο θύελλαι. See note on Od. 1. 241.

728. ἀκλέα for ἀκλεέα, as δυσκλέα Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase οὐδ' . . ἄκουσα is strictly epexegetic.

729. σχέτλιαι, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here οὐδέ, in parataxis, is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἑκάστη cp. Il. 13. 121 ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν.

τῷ κε μάλ' ἤ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
ἤ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα, 735
δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν 740
ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.'
Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
'νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ,

741. γόνον] δόμον Schol. M.

733. τῷ κε μάλ' ἤ κεν ἔμεινε. This is the only passage in which the double κε occurs. The double ἄν is not found in Homer. For ἄν . . κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἤ κεν ἔμεινε . . ἤ κέ με ἔλειπε.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melantho, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperatival force, as sup. 193.

736. ἔτι δεῦρο κιούσῃ. See on sup. 351. The force of ἔτι here is only to refer the sentence back to the past date when Penelope left her home. ἔτι is parallel with the Skt. *ati* = 'beyond.' We may compare *et*, and *at*, as in *atavus*.

738. παρεζόμενος, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. εἰ δή που . . μεμάασιν, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐξ ἀγροῦ) and complain (ὀδύρεται aor. subjunctive; so ὀδυράμενος Il. 24. 48) to the people who are eager,' etc. The Schol. B. would interpret this ἐν τοῖς μνηστῆρσι κλαύσει, καὶ οἰκτειρήσουσι τοῦ μὴ κτεῖναι Τηλέμαχον, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαοί would be the direct antecedent to οἵ. Düntzer conjectures ὡς for οἵ, which removes all difficulty.

743. νύμφᾰ. Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ὦ Δίκᾰ Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λυκάβας Od. 14. 161.

ἦ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
ἤδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745
σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἕλετο μέγαν ὅρκον
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς.
ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἑλοῦσα, 750
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·

Compare τρισσὸν ὑπὸλ λυκάβαν in a metrical inscription of the Roman period, found in Mytilene. ἴα = μία Il. 4. 437 etc., πίσυρες Od. 5. 70 etc., πεμπώβολον Od. 3. 460, πεμπάζεσθαι Od. 4. 412, μείς = μήν Il. 19. 117, βῶς = βοῦς, an ox-hide shield, Il. 7. 238 (?), φήρ = θήρ Il. 1. 268, Θερσίτης as contrasted with θάρσος. Such forms too as βόλομαι (i.e. βόλλομαι) for βούλομαι, ἕταρος for ἕταιρος (see Eustath. 28. 32), αὐέρυσαν Il. 1. 159, αὐιάχοι Il. 13. 41, καλαῦροψ Il. 23. 845, and ταλάυρινος Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as ἄγυρις, ἀνώνυμος, ἐρεβεννός (for ἐρεβεσνός), ἐραννός, ἄγρει from ἀγρεῖν = αἱρεῖν. In the declension of the noun such forms as νύμφα, νυμφάων, νεφεληγερέτα and -ταο, Κρονίδαο, ἵπποιο, Κυκλώπεσσι, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e.g. φύλακος (nominative) and its cases by the side of φύλαξ, Il. 6. 35; 24. 566; Od. 15. 231; cp. ἰῶκα Il. 11. 601 with ἰωκήν, ὑσμῖνι with ὑσμίνῃ, ἀλκί with ἀλκῇ, and ζαὴν ἄνεμον Od. 12. 313, where the Ionic form of declension would give ζαῇ. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps ἐγών, the genitives in -θεν, ἄμμι, ἄμμε, ὔμμι, ὔμμε, may be reckoned with some certainty as Aeolic. Among adverb forms, ὕπαιθα, ἥλιθα, μίνυνθα, ἄλλυδις, and ἄμυδις reckon as Aeolic.

In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination -ατο, which occurs in the pure Ionic of Herodotus. The short forms δάμεν, βάν, στάν, ἔφαν are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as κέκαδον, κεκαδησόμεθα, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls ἀναδιπλασιασμὸς Αἰολικός. The Schol. A. on Il. 10. 67 finds ἐγρήγορθαι as an Aeolic form: cp. τέτορθαι, μέμορθαι, ἔφθορθαι.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in -θα, as τίθησθα (Od. 9. 404), φῆσθα (Il. 21. 186), διδοῖσθα (Il. 19. 270), the optative aorist in -εια, -ειας, -ειε, the termination of the perf. act. particip. in -ων, -οντος, instead of -ώς, -ότος (see Aristarch. on κεκλήγοντες Il. 16. 430), and the future and aor. with σ from verbs in ρ and λ (as κέρσω, κέλσω, φύρσω). Special forms quoted as Aeolic are ἆλτο, and ἄεσα (from root ἀϝ, 'to sleep'), in which Ameis finds the use of the Aeolic augment in α. The form ἐπισχοίης (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. σὺ μὲν ἄρ με = 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare ψεύσομαι ἢ ἔτυμον ἐρέω κέλεται δέ με θυμός sup. 140.

749. ἰάπτῃς. See on Od. 2. 376.

752. εὔχε[ο]. The full meaning of

ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755
ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'
Ὡς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν, 760
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ·
Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηε,
τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον, 765
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'
Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθεσθ'] Al. ἄχθεσθ(αι) and οἴχεσθ(αι) Schol. B.

the sentence thus constructed with unconnected participles is, ὑδρηναμένη ἕλε, καὶ ἑλοῦσα ἀνάβηθι, καὶ ἀναβᾶσα εὔχεο. Compare ὁ δ' Ἄργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει Eur. Phoen. 77 foll., ἥλυθεν ἀνὴρ ; τηλεδαπὸς φεύγων ἐξ Ἄργεος ἄνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i. e. κάκοε, imperative, from κακόω. With the parechesis κάκου κεκακ. cp. Od. 5. 263 πέμπτῳ πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὔνησε γόον. Ameis compares ἀνέμους ἐκέλευσε .. εὐνηθῆναι Od. 5. 384; so we find ἀνέμους κοιμᾶν Il. 12. 281, κύματα Od. 12. 169, ὀδύνας Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βωμοῦ καθιέρωσε τῷ κανέῳ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz. as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἄτρυτος = ἀτειρής, 'unwearied.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with ὀτρύνω. Cp. Ὀτρεύς for Ἀτρεύς and Hesych. ἀτρύνων· ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύδοιμος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si qua tuis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέξασθαί τινι, and see Il. 16. 531 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.

ἀρῆς, ᾱ in arsis, ᾰ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρή to meaning (2), and ἄρή to (1).

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
'Ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια 770
ἀρτύει, οὐδέ τι οἶδεν ὅ οἱ φόνος υἷι τέτυκται.'
Ὡς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω. 775
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.'
Ὡς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ εἶνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν, 780
ἐν δ' ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι
πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγείλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784 σφ' ἤνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS.

768. ὁμάδησαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὀλολυγή) and misinterpreted its meaning.

772. ἴσαν (elsewhere the imperf. tense from εἶμι) is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to ἤδεσαν (ᾔσαν) that ἴσασι does to οἴδασι.

ὡς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μύθους ὑπερφιάλους .. πάντας ὁμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermones temerarios et imprudentes de pernicie Telemachi et nuptiis Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγείλῃσι is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγγειλαν αὐτῷ ὡς περιείη.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὁμάδησαν and μύθους ὑπερφιάλους.

782. τροπός is equivalent to the old Lat. 'struppus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροπωτῆρες, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶπαι περὶ τοὺς σκαλμοὺς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-tackling,' like ὅπλα, but the actual weapons which the suitors took to use against Telemachus.

ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
Ἡ δ' ὑπερωίῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,
ὁρμαίνουσ' ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσι,
τόσσα μιν ὁρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·

785. ἐν νοτίῳ] Ἀριστοφάνης εἰνοδίῳ, ὡς ἂν εἴποι ἐν ὁδῷ, ἑτοίμην εἰς τὸ πλεῖν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐννοδίῳ, Lehrs maintains it to have been ἐννόδιον = ἑτοίμην. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν. 788. ἄσιτος] Ῥιανὸς, κεῖτ' ἄρ' ἄνυδος· καὶ ἔστιν αὕτη χαριεστέρα ἡ γραφή. This reading was to escape the seeming tautology of ἄσιτος and ἄπαστος. 793. ἐπήλυθε νήδυμος] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ἥδυμος.

785. **ὑψοῦ ἐν νοτίῳ**, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εὐναί). Cp. Il. 14. 77 ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν. The meaning of **νότιον** is the water near the shore, and the adverb **ὑψοῦ** is quite as accurate a description of its position as ὕψι in the phrase ὕψι ἐπ' εὐνάων quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτοί) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, αὐτὰρ ἔπειτα | βάν ρ' ἴμεν Ἀλκινόοιο δαίφρονος ἐς μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14. 347 αὐτοὶ δ' ἀποβάντες | ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἕλοντο.

788. Here **ἄσιτος** is the general statement, the words ἄπαστος ἐδητύος ἠδὲ ποτῆτος being added as epexegesis. See Eustath. διασαφητικόν ἐστι τοῦ ἄσιτος.

791. **ὅσσα δὲ μερμήριξε λέων.** Eustath. οὐ λέοντι αὐτὴν εἴκασε θρασυνομένῳ .. ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμηρίζοντι. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἄγουσι, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ .. ἄγειν compare παρθένον τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιεννύναι is found in Od. 10. 542.

793. **νήδυμος.** According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written ϝήδυμος, but when the initial digamma was dropped, the νῦ ἐφελκυστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νήδυμος came to be accepted as

εὕδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψεα πάντα.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικὶ,
Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὄπυιε, Φερῆς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
εἴως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
Εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ;
οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες 805
κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'

797. Ἰφθίμῃ] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ Ἰφθίμη ἢ κύριον Schol. P.

the correct form instead of ἥδυμος. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *l'ierre* (cp. Lat. *edera*), and in the English, *a newt* instead of *an eft*. νήδυμος is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the νῦ ἐφελκυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in ν. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form νήδυμος for ῥήδυμος or ἥδυμος was extended to those passages in which no final ν precedes or can precede the word, e. g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning ἀνέκδυτος (from νή-δύω), and as therefore parallel to νήγρετος, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase νήδυμος μοῦσα h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist. ad loc.). Düntzer proposes to derive it from νή and δυμός from a root δυ, seen in δύη, δυερός, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nand* = 'gaudere,' or in a causative sense, 'exhilarare,' so that νήδυμος may be a euphonic form of νάνδ-υμος, the termination being analogous to δίδυμος, τρίδυμος. It should be mentioned that Hesiod, Simonides, and Antimachus used a form ἥδυμος, and were therefore reproached by Poseidonius and Aristarchus as παραφθείροντες τὴν Ὁμήρου λέξιν.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. εἴως is properly an adverb of time, as ἵνα is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. κληῖδος ἱμάντα. See on Od. 1. 442.

803. Join καὶ προσέειπέ μιν μῦθον, the double accusative being the regular use, as ἔπος μιν ἀντίον ηὔδα, Τυδείδην ἔπεα πτερόεντα προσηύδα, etc.

805. οὐ . . οὐδέ, see Od. 3. 27.

807. ἀλιτήμενος. This form, and also

Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἠδὲ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσι·
Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε 810
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων
πολλέων, αἳ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815
ἐσθλόν, τοῦ κλέος εὐρὺ κατ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου.
τοῦ δ' ἀμφιτρομέω καὶ δείδια μή τι πάθῃσιν, 820
ἠ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἠ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι.
Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην· 825

816.] περιττὸς ὁ στίχος. See on sup. 726.

ἀλαλήμενος, ἀεαχήμενος, βλήμενος, ἐληλάμενος, κτάμενος, οὐτάμενος, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the non-thematic aor., and not from the perfect. Here ἀλιτήμενος is almost equivalent to 'a sinner.' ἀλιταίνειν governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that θεοῖς here is an ethical dative = 'in the eyes of the gods:' compare δαίμοσιν εἶναι ἀλιτρός Il. 23. 595, καί σφιν γαμβρὸς Διός ἐσσι sup. 569.

809. ὀνειρείῃσι πύλῃσι. Cp. Od. 19. 562 foll.

811. Whether we write πωλέαι, with La Roche, or πωλέ', as the majority of editors, the tense must be present and not past, according to the regular idiom with πάρος, as in Od. 5. 88; Il. 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on Od. 2. 202.

818. νήπιος. Compare a similar description of the young Achilles Il. 9. 440 νήπιον οὔ πω εἰδόθ' ὁμοιίου πολέμοιο | οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.

820. μή τι πάθῃσιν, euphemistic for 'meet his death;' as in Od. 12. 321.

821. ἵν' οἴχεται, as we say loosely, '*where* he is gone,' τῶν standing as antecedent to ἵνα = 'ibi, ubi.' And as ἵνα expresses no motion, the words must not be construed as equivalent to *quo digressus est:* the place where he now is, rather than the place to which he has gone, being signified. Compare πῇ οἴχεται (not ποῖ or πόσε) Il. 24. 201.

824. ἀμαυρόν, 'dim.' According to Curtius from ἀ privat. and root *mar*, seen in μαρμαίρω, μαρίλη. The proper form would be ἀμαϝρός, which by metathesis becomes ἀμαϝρός or ἀμαυρός. Other philologists regard the ἀ as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. πάγχυ is generally joined with λίην, but it is more in accordance with

τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830
'εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἢ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.'
Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· 835
'οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'
Ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων· ἡ δ' ἐξ ὕπνου ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845
Ἀστερὶς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὔ πω πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. θεοῖό τε, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύσω κεῖνον.

838. παρὰ κληῖδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the ἱμάς (802) worked.

841. ἐναργές. There is nothing in this epithet incompatible with the ordinary interpretation of ἀμαυρόν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῷ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολγός with ἀμαυρός, i.e. ἀμαρϝός; others compound it of the euphonic ἀ and μολύνειν, μελαίνειν, or, adopting the Hesychian interpretation, μολγός = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian *myrkyr*, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.

In Book 1. (82–95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414—4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. **Ἠὼς δέ.** This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγανός), whom Eos had carried off because of his beauty. Cp. Tyrtaeus, ap. Stob. Flor. 51. 1 *οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη.* The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. *βῆ δ' ἴμεν* (Ἠώς) *αἰτήσουσα κελαινεφέα Κρονίωνα | ἀθάνατόν τ' ἔμεναι καὶ ζώειν ἤματα πάντα· | τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήηνεν ἐέλδωρ. | νηπίη· οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἠὼς | ἥβην αἰτῆσαι ξῦσαί τ' ἄπο γῆρας ὀλοιόν.* So Mimnerm. ap. Stob. Flor. 116. 33 *Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον ὁ Ζεύς, | γῆρας ὃ καὶ θανάτου ῥίγιον ἀργαλέου.* The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicala, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτώ, which must be etymologically connected with Τιθωνός.

3. **θῶκόνδε καθίζανον.** This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have *θεῶν ἕδεα* Il. 1. 533; compare also Il. 4. 1 *οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι ἠγορόωντο | χρυσέῳ ἐν δαπέδῳ.* The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 *Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο . . αὐτὸς δέ σφ' ἀγόρευε,* Il. 20. 4 *Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι . . ἡ δ' ἄρα πάντῃ | φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.* With the construction *θῶκόνδε καθίζανον* cp. Od. 4. 51 *ἑς ῥα θρόνους ἕζοντο,* 'they went to their seats and sate down:' but *θῶκος* or *θώκος* is rather the 'session' than the 'seat;' compare Od. 2. 26 *οὔτ' ἀγορὴ οὔτε θώκος,* where *θώκος* is equivalent to *βουλή.*

τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος 5
μνησαμένη· μέλε γάρ οἱ ἑῶν ἐν δώμασι νύμφης·
Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

7.] ἐκ τῆς ἐν Ἰλιάδι Νέστορος εὐχῆς μετατέθεται Schol. P.

5. λέγε, 'recounted.'

6. μέλε γάρ οἱ ἑῶν. The strictly impersonal sense of μέλειν is not found in Homer: the nearest approach to it is in Od. 1. 305 σοὶ δ' αὐτῷ μελέτω, where the subject is only suggested; and Od. 16. 465 οὐκ ἐμελέν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is μέλει τις (or τι) τινί, or the corresponding use with the third person plural, as μελήσουσί μοι ἵπποι Il. 10. 481. The 1st person is only once used, εἰμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also Ἀργὼ πᾶσι μέλουσα 12. 70. The participle μεμηλώς is used with an active force, 'caring for,' as μέγα πλούτοιο μεμηλώς Il. 5. 708. In Od. 10. 505 we have μελέσθω.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τις ἔτι .. ἥπιος ἦεν (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. ~~230–234~~) supplies the lines νύμφης ἐν μεγάροισι .. θαλάσσης (13–17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700–702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homerum,' that repetitions of the same words are only admissible in Homer under two circumstances; (1) 'quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut δράβησε δὲ τεύχε' ἐπ' αὐτῷ, etc.;' (2) 'mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod alloqui parum fidus esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates, unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a Τηλεμαχία and a Νόστος Ὀδυσσέως, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4. only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained. that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as ὣς φάθ', ὁ δ' Ἑρμείαν προσέφη νεφεληγερέτα Ζεύς. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2ndo in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι, 10
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὡς ἤπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι· 15
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται,
μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

20. ἠγαθέην] Rhianus ἠμαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume —to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. 1; but speaks as if there was no intention of doing anything for him.

23, 24. Athena had not expressed this νόος in her address in b. 1; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετές. Not a syncopated form of παλιμπετέες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδές. It is closely joined with ἄψ, as Il. 16. 395 ἄψ ἐπὶ νῆας ἔεργε παλιμπετές. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,

34. ἤματί κ'] χωρὶς τοῦ κε αἱ κοινότεραι Schol. H. The reading of Aristarchus seems to have adopted the κε. See Il. 9. 363. Bekk., ed. 2, omits κ', because of the initial ϝ in εἰκοστῷ.

28. ἀντίον ηὔδα. Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ηὔδα, as may be seen by comparing σέθεν ἀντίον εἴπῃ Il. 1. 230, ἀντία δεσποίνης φάσθαι Od. 15. 377.

29. σὺ γὰρ αὖτε. For this anticipation of the clause containing the reason cp. Od. 1. 337. αὖτε here, with its adversative force, serves to throw an emphasis on σύ, 'thou for thy part.' See Od. 2. 103; 9. 256, 393; Il. 1. 404.

τά τ' ἄλλα περ, 'in all else whatsoever:' so τά περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; Ἶρις .. ἥ τε θεοῖσι μετάγγελος ἀθανάτοισι Il. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected Ἶρις with ἔρις, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. ἔριδας· τὰς ἐν οὐρανῷ ἴριδας ἀττικῶς. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰλιάδι τῇ Ἴριδι χρῆται διακόνῳ, καταπληκτικὴ γὰρ καὶ τοῖς πολεμικοῖς ἐοικυῖα· ἡ δὲ Ὀδυσσεία μυθώδης ἐστὶν, ὡς καὶ ὁ Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἅπαξ ἐπέμφθη τῷ τοῖς λύτροις διασῶσαι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the 'Ransom.' Perhaps we may omit τῷ, and read ὅπως διασώσαι.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent ὄφρ' Ἀΐδην μαλακ ῖσι παραιφάμενος ἐπέεσσιν, | ἁγνὴν Περσεφόνειαν .. ἐξαγάγοι. This seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus' dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

31. νόστον, in apposition with βουλήν, the words ὥς κε .. ἀνθρώπων forming the epexegesis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word πέμψουσιν inf. 37. Cp. Hdt. 4. 152 ἀπίκοντο ἐς Ταρτησσὸν θείῃ πομπῇ χρεώμενοι.

33. σχεδίης, properly a feminine (see Od. 1. 97) from the adjective σχέδιος, which may signify 'made of joined planks' (from σχεδόν, 'close'); to which meaning the epithet πολυδέσμου seems to point; compare also the further description, γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν (infra 248): so too Schol. Q., interpreting it by γόμφοις ἐμπεπηγμένης. Others understand by it 'a hastily made' boat, νεὼς αὐτοσχεδίως πηχθείσης Schol. V.; compare the later use of σχεδιάζειν. Plato seems to use σχεδία in this sense, Phaedo 85 D τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχούμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μή τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιοτέρου ὀχήματος .. διαπορευθῆναι.

34. Σχερίην. We read (Od. 6. 4) that the Phaeacians formerly dwelt ἐν εὐρυχόρῳ Ὑπερείῃ | ἀγχοῦ Κυκλώπων,

Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, 35
οἵ κέν μιν περὶ κῆρι θεὸν ὡς τιμήσουσι,

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) *τὴν μὲν Γαῦδον Καλυψοῦς νῆσόν φησι, τὴν δὲ Κερκύραν Σχερίαν*, and Thucyd. (1. 25) speaks of *τὴν τῶν Φαιήκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων περὶ ναῦς*, and (3. 70) he also alludes to the *τέμενος τοῦ Ἀλκίνου* in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypereia and Scheria are merely topographical descriptions:—the 'Highlands'—the 'Coast.' The Schol. E. has a story to the effect that *ἡ Σχερία τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη* (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (*σχεῖν*) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (*ἀγχίθεοι*), and their name has been etymologically connected with *φαιός*, 'dark;' their home being in the wonderland of the West (*ποτὶ ζόφον*). According to others, the name is to be referred to root *φα*, =bright. Their magic ships flit over the sea, *ἠέρι καὶ νεφέλῃ κεκαλυμμέναι* (Od. 8. 562), and Nausicaa describes herself and her countrymen as living *ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος* (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called *πομποὶ ἀπήμονες*, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferrymen of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets *ναυσικλυτοί* and *ἀγαυοί* to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinous. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 *ἑτέραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν ᾗ πλεῖστα καὶ θαυμαστὰ φύονται· ἐν τούτῳ γὰρ τὸ Ἠλύσιον πεδίον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι.* Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), *Ὅμηρον μήτε εἰδέναι ταῦτα μήτε βούλεσθαι ἐν γνωρίμοις τόποις ποιεῖν τὴν πλάνην* (sc. *Ὀδυσσῆος*).

ἵκοιτό κε, not *ἵξεται*, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. *περὶ κῆρι*. *περί* gives the notion of a circle completed, as distinct from *ἀμφί*, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in *περισσῶς*. The grammarians had no uniform rule about the accentuation of *περί*, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 *Πτολεμαῖος ὁ Πινδαρίων ἀναστρέφει τὴν πέρι ἵνα σημαίνῃ περισσῶς*, but Herodian, on Il. 4. 46, writes, *τὸ περὶ φυλάσσει*

πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν. 40
ὣς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.'
Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν 45
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.

39. Τροίης] v. l. Τροΐης. So Schol. H. P. V. διαιρετέον. τὸ γὰρ ἐξῆς Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τροικῆς λείας. 43. foll.] μετηνέχθησαν οὐ δεόντως ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνᾶς ἐν α' λεγόμενα (Od. 1. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀν' Ὀλύμπου εἰς τὴν Τροίαν πάτεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὄφελος ἐνθάδε μάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ κοιμίσαι τοὺς πυλωρούς· οὐ συνορῶσι δὲ ὅτι ἔθιμά τινά ἐστι θεῶν φορήματα, ὡς εἴ τις μέμφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαιναν ἔχει Schol. P. Q. T. On μετενέχθησαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43–49 iisdem verbis perscripti leguntur Il. 24. 339–345, pluribus vero mutatis vel additis in Od. 1. 96–101, ubi 97–101 προσθετῆσθαι (ab Aristophane) dicuntur.'

τὸν τόνον ὅτε σημαίνει τὸ περισσῶς. The Venetus A. has περὶ κῆρι uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take περί adverbially, and regard κῆρι as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase περὶ .. φιλεῖν, and in Il. 9. 117 κῆρι φιλεῖν: so again in Od. 2. 88 περὶ .. εἰδέναι, and in Il. 2. 213; 5. 326 φρεσὶν εἰδέναι. If we translate περὶ φιλεῖν by *valde amare*, and κῆρι φιλεῖν by *ex animo amare*, we may combine the two in περὶ κῆρι φιλεῖν and render it *valde ex animo amare*. This is easier than to take περί as a preposition with κῆρι in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to περί and translate it 'all around,' 'quite through,' the sense will be the same, and κῆρι will still stand as a local epexegesis. The same explanation will suit such passages as ἀλύσσοντες περὶ θυμῷ Il. 22. 70, or τοῖσίν τε περὶ φρεσὶν ἄσπετος ἀλκή Il. 16. 157; but it is likely enough that such later expressions as περὶ χάρματι h. Hom. Cer. 429, περὶ φόβῳ Aesch. Cho. 35, and περὶ τάρβει Pers. 696, have arisen from a misconception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae περί forma et usu Homerico).

39. πόλλ' sums up the three accusatives in the preceding line, and introduces the clause with ὅσα.

Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins Τροίης, as adj., with ληίδος.

40. λαχὼν .. αἶσαν, 'having got his meed from the spoil.' Cp. Il. 18. 327 λαχόντα τε ληίδος αἶσαν.

41. ὣς, 'in such wise,' i. e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43–49. The whole passage is identical with Il. 24. 339–345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργειφόντης | πᾶσιν, which words explain τῇ τ' ἀνδρῶν ὄμματα θέλγει. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of *death*, 'dat somnos adimitque et lumina morte resignat.'

εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50
σεύατ' ἔπειτ' ἐπὶ κῦμα· λάρῳ ὄρνιθι ἐοικώς,
ὅς τε κατὰ δεινοὺς κόλπους ἁλὸς ἀτρυγέτοιο
ἰχθῦς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἅλμῃ·
τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55
ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἤπειρόνδε

54. τῷ ἴκελος] προσέθηκέ τις οὐ δεόντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἵπποι .. πετέσθην Il. 5. 366, ὀλοοίτροχος .. πέτεται Il. 13. 140, ὅτ' ἂν .. πτῆται νιφὰς ἠὲ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 Ἥρη δ' ἀΐξασα λίπεν ῥίον Οὐλύμποιο, | Πιερίην δ' ἐπιβᾶσα καὶ Ἠμαθίην ἐρατεινὴν | σεύατ' ἐφ' ἱπποπόλων Θρηκῶν ὄρεα νιφόεντα, | ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖιν· | ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα. Here then the words Πιερίην δ' ἐπιβάς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with ἔμπεσε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβάς, for *αἰθήρ* is the clear air of mountain heights, as distinguished from the lower atmosphere, *ἀήρ*. Zeus on Olympus is described, Od. 15. 523, as *αἰθέρι ναίων*.

51. λάρος. A distinction is made between the λάρος and αἴθυια in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἴθυια, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant .. aestate' Nat. Hist. 10. 32, 48.

52. δεινοὺς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e. g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων | ὅς τε διὲκ Πελοπόννησον πίειραν ἐέργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπ-τω, as something that hides or covers.

53. πυκινὰ πτερά, thickness of plumage is characteristic of sea-birds.

54. τῷ ἴκελος. This line seems a mere tautology after ἐοικώς, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῦνε γὰρ ἁμ πεδίον ποταμῷ πλήθοντι ἐοικώς .. ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες. On ἐοικώς Schol. P. says, κατὰ τὴν ὁρμὴν οὐ κατὰ τὴν μορφήν, ὡς καὶ Ἶρις μολυβδαίνῃ ἰκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ .. κύματα .. βάντ' ἐπιόντα τε.

ὀχήσατο, 'rode on the thronging waves,' i. e. made them his ὄχημα.

56. ἤπειρόνδε, 'to land.' ἤπειρος (according to some = ἄπειρος, sc. γῆ)

ἤριον, ἄκρα μέγα πτέρον ἵκετο, τῷ ἐνὶ κόλπῳ
νηΐον εὐπλόκαμον· τὴν δ' ἐνδοθὶ τέτμεν ἐόντα.
πῦρ μὲν ἐπ' ἰσχαρόφιν μέγα κάετο, τηλόθι δ' ὀδμὴ
κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ἀΐδδε. 60
δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσα ἱστὸν
ἐστοιχομένη χρυσείῃ κερκίδι δαιδάλλεν.
ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
ἔνθα δέ τ' ὄρνιθες τανυσάπτεροι εὐνάζοντο, 65
σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι.

61. δαιομένων] τρόφιμα καὶ τόποι ἐκαίοντο. νυμφῶν δὲ εὐπλοκαμιδῶν Καλλιμ. Scholl. H. P. 66. σκῶπες] τινὲς κόσσυφα τρόφιμα. Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. ἰσχαρόφιν, a metaplastic form belonging to the ο declension. It is a metrical necessity, as ἰσχαρῆφιν would be inadmissible in the hexameter. For similar metaplasms compare ἰσπῶν and ἰσπώνη, ἀλκήν and ἀλκί. The meaning of ἰσχάρα here seems to be a portable brazier, as in Aristoph. Acharn. 888.

60. κέδρος. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκέατος. Dintzer would connect this word with κηώεις, but it should rather be referred to κεάζω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i.e. ready-made into billets for burning, σχίζαι.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φυτῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca utilitatis vitae instrumenta haec arbor celtrum est; quapropter insistendum et paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in delubris Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees: pine, cyprus, or juniper.

61. δαιδάλλεν, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. κερκίδι. The κερκίς is generally considered equivalent to the later σπάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle connected with κρέκω, κρόκος), as the use of the word by Eurip. (Troad. 198 οὐχ ἱστοῖς κερκίδα δινεύουσ' ἐξαλλάξω) could not refer to the σπάθη.

64. αἴγειρος is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἴγειρος (αἰγερ-j-ος) may be connected with αἰγ-ίς, κατ-αιγ-ίζω, as *populus* perhaps with πάλλω.

66. σκῶπες. Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopes avium genus: neque harum satyricos motus cum insidientur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκώπ-τειν, 'to

εἰνάλιαι, τῇσίν τε θαλάσσια ἔργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι·
κρῆναι δ' ἑξείης πίσυρες ῥέον ὕδατι λευκῷ, 70
πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου
θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

72. ἴου] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινὲς γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκώψ with σκέπ-τομαι, as κλώψ with κλέπ-τω, φώρ with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαῦξ is connected with λάω and λεύσσω. Perhaps in the absence of any evidence we may translate σκώψ 'horned owl;' Aristotle (Hist. Anim. 8. 3) mentions σκώψ among the γαμψώνυχες τῶν νυκτερινῶν, adding ὁ δὲ σκὼψ ἐλάττων γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορῶναι εἰνάλιαι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows;' cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these κορῶναι as about σκῶπες. The Scholl. identify them with αἴθυιαι, and Hesych. with λάροι. The epithet τανύγλωσσοι probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

67. θαλάσσια ... μέμηλεν, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολεμήια ἔργα μέμηλεν. Nitzsch compares οἱ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. ἡ δ'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing upon the cave, and hanging over the edge (αὐτοῦ = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερίς, the 'garden vine.' We may suppose that the form σπείους (stem σπεεσ) like δείους Il. 10. 376, was originally written σπέεος. See Monro, H. G. § 105, 5; App. c. 4.

τετάνυστο, 'trailed.'

69. ἡμερὶς only means 'brought into cultivation from the wild state' (ἡ ἀγριάς Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσαν οἱ μὲν τὴν ἡμερίδα καλοῦσι, οἱ δὲ ἐτυμόδρυν.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὕδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. ἴου.. σελίνου, material genitive with λειμῶνες, as αἰγείρων ἄλσος Od. 6. 291, τέμενος .. φυταλιῆς καὶ ἀρούρης πυροφόροιο Il. 12. 314.

ἴον is the ordinary blue scented violet, i. e. ἴον μέλαν as distinguished from λευκόϊον. If there be any value in the reading σίου (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὑλ. ἰατρ. 2. 154 σίον τὸ ἐν ὕδασιν εὑρίσκεται ἐν τοῖς ὕδασι θαμνίον ὀρθὸν, λιπαρὸν, φύλλα ἔχον πλατέα ἱπποσελίνῳ ἐοικότα, μικρότερα δὲ καὶ ἀρωματίζοντα. See also Athen. 2. 6. c.

σέλινον, called ἐλεόθρεπτον Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἔνθα κ' ἔπειτα, 'there indeed even

[illegible] δῶμα καὶ τεμένεα κρείων ἵκετο νῆσον.
[illegible] ἔνθα τότε πέσε δουρατόεσσα κορώνη. 75
[illegible] θεοὶ πάντες, ὃς ἐπιστήμων ἐνὶ θυμῷ,
[illegible] ἐν ἀν ἔνθα τίκτος ἀλιπόρφυρος οὐδέ μιν ἔστιν
γνοίησεν ἐσθλά, κλαίουσα δὲ δὴ θεείων,
ἐν νῆσῳ – γνοίησε θεὸς ἐλεεινόν. πολλὸν ἀπ' αὐτῆς
[illegible] καὶ ἐν τε κατ' ἀκρόνυχον. ἔνθα πάρος περ, 80
καὶ ἐν Ὀλυμπίῳ κεκαλυμμένος ἔνθα ἕκαστα,
ἀλλ' ἐν τῇ νῆσῳ ἐλαιὲ ἀποθήσεσκε. ἔνθα πάρος περ,
ἐλθόντα σὲ γνοίησε σὲ δὲ νόος ἐνὶ θυμῷ ἐρέχθων
τοῦτον ἐν ἀστυγείτονι δεμνιόεντα δόμοισι λείβων].
Ἑρμείαν ἐν ἐνέρε ἐλαίνεσκε δὲ θεείων. 85
ἐν τοῖσι δὲ δόμοισι [illegible] πτερόεντα:
[illegible] ἐν, Ἑρμεία χρυσόρραπι, ἐλθὲ δὲ δόμοις
ἐλθὲ δὲ δόμοις τε; τίνος γε ἕνεκ' οὐ τι θαμίζεις.
ἐλθὲ δὲ τι δρόμοις τέλεσον δέ με θυμὸς ἀνώγει,

Se. καὶ ἐν τε] Ἀριστάρχου, καὶ ἡ τε Schol. H. P. Aristarchus also read ναίει and not the v. l. [illegible] 83. γνοίησε] γνοίησε ἀ τοῦ Ἀριστοφάνους. The line [illegible] 84. [illegible] γνοίησε [illegible] ἀρετῆ Schol. H. P. [illegible] H. in ad 135, where the line again occurs, says ἐνταῦθα εἰς τὸ ὀλίγον [illegible] 84 [illegible] γνοίησε. If it be retained here it spoils the construction of the sentence, as there is nothing to connect ἐλαίνεσκε with δεμνιόεντα.

an immortal if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the *general* description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description: as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές τε καὶ ἀμφορῆες ἔασι | λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσασυσι μέλισσαι. Cp. sup. 1. 62.

77. ἄντην is to be joined with ἰδοῦσα, 'when she looked him in the face,' as ἄντην εἰσιδέειν Il. 19. 15. The accusative μιν depends on ἰδοῦσα and on ἠγνοίησεν. Cp. Od. 10. 15 ἂν δὲ κύων . . ἀνδρ' ἀγνοήσασ' ὑλάει.

79. οὐ γάρ τ' ἀγνῶτες. Cp. Schol. P. Q. οὐ γὰρ τῷ προσωρακέναι ἀλλὰ κατὰ τινα θεῖον ἔκπαλον ἐγνώρισεν ἰδοῦσα ἡ Καλυψὼ τὸν Ἑρμῆν. The following words οὐδ' εἴ τις . . ναίει are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ' ἄρα. Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ' ἄρα Λοτοφάγοι μήδονθ' ἑτάροισιν ὀλέθρου.

86. σιγαλόεντι. This word is usually referred to σίαλος, 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with ἰών, the Boeotian form of ἐγών, and ὀλίος for ὀλίγος in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Düntzer ad loc.

88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest.'

For the use of πάρος with the present tense see on Od. 4. 811.

εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
[ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]'
Ὡς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ, 95
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
'Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ 100
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν
ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας.
ἀλλὰ μάλ' οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. 100. τίς δ' ἄν.] Bekk., followed by Nauck, would read τίς κε as ἑκών takes the digamma.

90. εἰ τετελεσμένον ἐστίν, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares τὰ γενόμενα φανερὸν ὅτι δυνατά Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. 1. 212, etc.

95. ἤραρε θυμὸν ἐδωδῇ. Cp. Gen. 18. 5 'I will fetch a morsel of bread, *and comfort ye your hearts.*' So πλησαίατο θυμόν Od. 19. 198.

97. εἰρωτᾷς, 'thou dost question me at my coming,' referring back to v. 87, τίπτε μοι . . εἰλήλουθας; For the collocation of θεὰ θεόν see inf. 155.

98. τὸν μῦθον, '*that* story which I have to tell,' '*my* story,' alluded to, sup. 88, in the words αὔδα ὅτι φρονέεις.

κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἄσπετον is added to give definiteness to τοσσόνδε.

In the words οὐδέ τις we have a demonstratival clause instead of a relatival, the meaning being 'where there is no city.'

103. οὔ πως . . θεόν. Here ἔστι is used in the sense of ἔξεστι, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὔ πως ἔστι περῆσαι | πεζὸν ἐόντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. ἁλιῶσαι (ἅλιος) is connected with ἠλίθιος. Eustath. and others attempted to identify ἅλιος in this sense with ἅλιος from ἅλς, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἅλιος and ἁλιόω are found with the aspirate: it would be more correct to write ἅλιος and ἀλιόω on the analogy of ἄλη and ἠλεός.

Here ἁλιῶσαι means, 'to thwart by open resistance;' παρεξελθεῖν, 'to overreach.' Compare ὅς σε παρέλθοι | ἐν

φασί τοι ἄνδρας πυρεῖναι ἀζηχρότατον ἄλλων, 105
τῶν οἱ ἑοῖσιν ἵ ἔστο περὶ Πριάμοιο μάχεσθαι
εἰνάετες. ἑκάστῳ δὲ πόλιν περιμαιεσσέ ἔβησαν
μάκαρ ἔστ' ἐν νῆεσσι Ἀθηναίην ἀλίτοντο,
ἔνθ' τοῖσ' ἐπόρσε ἄνεμόν τε κακὸν καὶ κύματα μακρά.
ἔνθ' ἔλπετο μὲν πάντες ἐπεφράδεσθ' ἑτάροισι, 110
τῷ δ' ἔμε δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.]
τῷ νῦν δ' ἠνώγεω ἐπιτειμήσεμεν ὅττι τάχιστα

105–111. παρεστιν οἱ στίχοι ἀπὸ τῆς ἱστορίας μαχόμενοι· οὐ γὰρ πάντ' ἦν ἀπορὰ ἐκ τῆς Ἰλιάδος ὁ ἄνεμος ἀναιρῆ καὶ οἱ ἄλλοι ἀπόλωντο Ὀδυσσεὺς τῇ νήσῳ προσπαρέχθη οἱ δὲ τοιαῦτα νῦν ἐκ τῶν μετὰ ταῦτα 133. 134. ἀπὸ μετωνυμίας Schol. P. Q. Buttm. 29. Dind. Schol. refers these words to vv. 105–111. but the omission of those lines would make the pronoun τόν in v. 112 ambiguous, therefore it is better to retain vv. 105–107, so that τὸν νῦν δ' κ.τ.λ. follows directly upon ἔβησαν. At any rate 110, 111 must be struck out. See note below. 112. ἠνώγεω] ἠνώγεον ἀντὶ τοῦ ἠνώγεον, ὡς τὸ ἤσκεον ἅρμα καλά Il. 3. 382 Schol. P. Aristarchus seems to have written the plpf. with the paragogic ν. See La Roche, H. T., p. 194 foll.

πάντεσσι, ἔθλοισι Od. 13. 291; also παρεξελθούσα used of Circe slipping by unperceived, Od. 10. 573.

105. δεξυρότατον ἄλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablatival use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἔξοχον ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται Thuc. 1. 36, and with adjectives νείατος ἄλλων Od. 15. 108, σεῖο δ', Ἀχιλλεῦ, οὔ τις ἀνὴρ προπάροιθε μακάρτατος Od. 11. 482, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων Thuc. 1. 1, μεγίστην τῶν πρὸ αὐτῆς ib. 1. 10, κάλλιστον φανὲν τῶν προτέρων φάος Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μόνος τῶν ἄλλων, as Ὁμήρου μόνου τῶν ἄλλων βαβαιότατα τὰ ἔπη Lycurg. 184.

106. τῶν ἀνδρῶν, explanatory and restrictive of ἄλλων, and in apposition with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἴκαδε is modified by the following words ἀτὰρ ἐν νόστῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiacis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105–111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. ἠνώγεω, 'bade thee.' The tense looks back to the time when Zeus despatched him.

οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.' 115
Ὣς φάτο, ῥίγησεν δὲ Καλυψὼ, δῖα θεάων,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Σχέτλιοί ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,
οἵ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἤν τίς τε φίλον ποιήσετ' ἀκοίτην. 120
ὣς μὲν ὅτ' Ὠρίων' ἕλετο ῥοδοδάκτυλος Ἠὼς,
τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες,
ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἁγνὴ

118. ζηλήμονες] τὸ δὲ ζηλήμονες γράφεται καὶ δηλήμονες, ὅ ἐστι βλαπτικοί Eustath. ad loc. See below. 120. ἤν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὁμήρῳ ἡ Ἄρτεμις ἄρρενας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

113. τῇδε, 'here.'

118. σχέτλιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, ὀβριμοεργὸς ὃς οὐκ ὄθετ' αἶσυλα ῥέζων Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as σχέτλιοί ἐστε θεοὶ δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the words οἵ τε θεαῖς ἀγάασθε being epexegetical of the epithet.

120. ἀμφαδίην, an adverb of fem. accusat. form. Cp. Il. 7. 196 σιγῇ ἐφ' ὑμείων . . ἠὲ καὶ ἀμφαδίην. There is an uncertainty whether the comma should come after εὐνάζεσθαι or after ἀμφαδίην. The latter seems preferable, as then the words ἤν τις . . ἀκοίτην are explanatory of εὐνάζεσθαι ἀμφαδίην. Cp. Od. 6. 288, where ἀμφάδιος γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the *amours* of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκοίτης. Here ποιήσεται is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—Ὠρίωνα δὲ Ἄρτεμις ἀπέκτεινεν ἐν Δήλῳ—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integrae | tentator Orion Dianae | virginea domitus sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὀρτυγίῃ. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B. C. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Συρίη is described as being Ὀρτυγίης καθύπερθεν, which would sufficiently mark the

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.
ὣς δ' ὁπότ' Ἰασίωνι ἐυπλόκαμος Δημήτηρ, 125
ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ
νειῷ ἔνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὣς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.
τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130
οἷον, ἐπεί οἱ νῆα θοὴν ἀργῆτι κεραυνῷ

127. νειῷ ἔνι τριπόλῳ] Schol. H. P. Q. quotes, though with disapproval, the reading τριπύλῳ. Does this imply the existence of a reading νηῷ ?

position of the Cyclad Syros, west of Rhenaea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenaea, ὠνομάζετο δὲ (Ῥηναία) καὶ Ὀρτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rhenaea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὕτω Ῥηναία λεγομένη ἦν καὶ Δῆλόν φασι. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δήλῳ, see also Od. 6. 162. The name Ortygia comes from ὄρτυξ, 'a quail;' and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow shot in *anger* is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. Ἰασίωνι. See Hesiod (Theog. 970, where the form Ἰάσιος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with αἶα, or, according to others, with ἱέναι, ἀνιέναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τρίπολος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. ᾧ θυμῷ εἴξασα, 'yielding to her passion;' i. e. not by compulsion. Cp. Il. 9. 598, where Meleager is described as giving willing aid to the Aetolians ᾧ θυμῷ εἴξας.

127. τρίπολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράπολος. The third ploughing was called νεᾶν, and the field so 'freshened' was called νειός, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel,' described more closely inf. 371 ἀμφ' ἐνὶ δούρατι βαῖνε κέλητ' ὣς ἵππον ἐλαύνων. So περιβαίνειν with gen. Il 5. 21 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο. Compare also περὶ σπείους sup. 68.

Ζεὺς ἕλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.
τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον 135
θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα.
ἀλλ' ἐπεὶ οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι,
ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὔ πῃ ἐγώ γε· 140
οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·
αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται.'
Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145

132. ἕλσας] Ζηνόδοτος ἐλάσας γράφει Schol. H. P. Q. 133, 134.] See on vv. 110, 111. 136. ἀγήρων] So Aristarch. Al. ἀγήραον Schol. H.

132. ἕλσας, from εἴλω, as κέλσας from κέλλω Od. 9. 149, κέρσας from κείρω Il. 24. 450. εἴλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow:' others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνοπι must be a general epithet referring to the dark colour of the tumbling sea, like πορφυρέος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136. ἤματα πάντα. He had lived as an ἀθάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδή γε θεῷ ὡς ἔμπεδος ἦεν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199–201. But θεῷ ὡς may mean no more than that he was right royally treated.

139. ἐρρέτω, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20. 349.

With ἐποτρύνει καὶ ἀνώγει supply ἔρρειν.

140. ἀτρύγετος, as an epithet of the sea, is commonly connected with τρυγᾶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορβος, Il. 14. 200. (In Il. 17. 425 ἀτρύγετος is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρύω and understanding by it ἀκαταπόνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρύϝετος, and applying the meaning to the restless waves. Others connect ἀτρύγετος with τρύζειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀποπεμπέμεν sup. 112. 'I cannot send him away, for I have no ships.'

143. ὑποθήσομαι, to be taken immediately with ὥς κεν ἵκηται. So Il. 16. 84 ἐν φρεσὶ θείω .. ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι, and sup. 31 βουλὴν .. ὥς κε νέηται.

οὐδ' ἐπικεύσω is parenthetical, and parallel to πρόφρων, so that πρόφρων may be rendered, 'with all my heart;' οὐδ' ἐπικεύσω, 'without reserve.'

'οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'
Ὣς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·
ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἤι', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ' ὄσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἥνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155
ἤματα δ' ἐν πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἱσταμένη προσεφώνεε δῖα θεάων·
'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ

156. ἐν πέτρῃσι] ἁμ πέτρῃσι al τοῦ Ἀριστάρχου Schol. H. P. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (84) μετάκειται ὁ στίχος Schol. H.

146. ἐποπίζεο. The lawless are described as θεῶν ὄπιν οὐκ ἀλέγοντες Il. 16. 388, or οὐδ' ὄπιδα τρομέουσι θεῶν Od. 20. 215. Ὄπις is connected with ὄψ in the sense of 'regard' due to the gods, or the 'inspection' or 'visitation' of the gods, like ἐπισκοπή.

147. χαλεπήνῃ, intrans., as inf. 485.

153. οὐκέτι, 'no longer.' As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. ἰαύεσκεν. Curtius regards ἰαύω as a reduplication from a root αυ or αϝ. Compare the form of the aorist ἄ-ε-σα.

καὶ ἀνάγκῃ, 'even perforce;' i.e. if he would not come willingly.

155. παρ' οὐκ ἐθέλων ἐθελούσῃ. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 ἐθέλων ἐθέλουσαν, sup. 97 θεὰ θεόν, inf. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, Od. 15. 488 παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν. Plat. Apol. 37 D καλῶς οὖν ἄν μοι ὁ βίος εἴη .. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. The Alexandrine grammarian called this hyperbaton, ἀντιστροφὴ Ἰωνική.

156. ἠιόνεσσι. See on inf. 418.

160. κάμμορε. See on Od. 2. 351.

161. πρόφρασσα. A feminine form of adjective following the meaning and usage of πρόφρων. It is probable that πρόφρασσα stands for προ-φρα-τια, where φρα is the weak form of the root, in which α represents the sonant nasal. The strong forms of the root are φρεν, φρον, the weak φρα, or φραν. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. ἀμφιέλισσαι, and μέτασσαι Od. 9. 221. πρόφρασσα is used as a synonym of ἐθέλουσα in Il. 10. 290 ὅτε οἱ πρόφρασσα παρίστης, | ὅς νῦν μοι ἐθέλουσα παρίστασο.

162. χαλκῷ, with axe or adze. See inf. 244.

εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρῃσιν ἐπ' ἠεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165
ἐνθήσω μενοεικέ', ἅ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὄπισθεν,
ὥς κε μάλ' ἀσκηθὴς σὴν πατρίδα γαῖαν ἵκηαι,
αἴ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἵ μευ φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.' 170
Ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπὴν,
ἤ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἔΐσαι 175
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὅρκον ὀμόσσαι

168. ἵκηαι] Ἀριστοφάνης ἵκοιο Schol. H. P. La Roche quotes the reading ἣν πατρίδα from two MSS.

163. ἴκρια. See Appendix I.

164. ὑψοῦ. This is added, as the ἴκρια form the highest parts of the hull. He begins the σχεδίη by laying the keel, and finishes off with the ἴκρια. Notice the emphatic position both of εὐρεῖαν and ὑψοῦ. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Brieger would place a comma after αὐτῆς so as to make ὑψοῦ qualify φέρῃσιν, 'carry you high and dry.'

166. μενοεικέα refers to all three nouns in the preceding line.

168. ἵκηαι is preferable to ἵκοιο, the reading of Aristophanes; the subjunctive implying the direct result of the πομπή and the οὖρος.

173. ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδ' ἱκάνει, 17. 444 νῦν δεῦρο τόδ' ἵκω. With the whole phrase cp. Od. 7. 200 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται, and Od. 20. 114 τέρας νύ τεῳ τόδε φαίνεις, ib. 351 τί κακὸν τόδε πάσχετε;

175. τὸ δ' οὐδ'. 'But it not even can good ships travel *over*.' This translation is intended to suggest that ἐπί is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstratival form; whereas later Greek would express it by the relative with a direct preposition, μέγα λαῖτμα ἐφ' ὃ κ.τ.λ.

νῆες ἔΐσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. οὐδ' ἂν ἐγών. There is no parallelism between οὐδέ here and in 175. It is really equivalent to the full force of its constituents οὐ δέ, '*but* I will *not*.' Odysseus is cautious to a fault here. Calypso had said sup. 161 ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

178. εἰ μή μοι.. ἄλλο, 'unless, goddess, thou shouldest make up thy mind to swear me a mighty oath that thou

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὦς φάτο, μείδησεν δὲ Καλυψώ, δῖα θεάων, 180
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ἦ δὴ ἀλιτρός γ' ἐσσὶ καὶ οὐκ ἀποφώλια εἰδὼς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλοτ. 185. ὕδωρ] γράφεται καὶ ὕδατος, πρὸς ὃ ἐσημειοῦτο Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes κακόν as substantival and makes πῆμα predicative. Cp. Od. 7. 195 κακὸν καὶ πῆμα, Od. 3. 152 πῆμα κακοῖο. But it is also possible to make κακόν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. ἀλιτρός, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For ἀποφώλια see Od. 8. 177.

183. οἷον δή is equivalent in meaning to ὅτι τοῖον, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. Στυγὸς ὕδωρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὅρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει | μακρῇσιν πέτρῃσι κατηρεφέ', ἀμφὶ δὲ πάντῃ | κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι | τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ | ψυχρὸν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο | ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν, | Ὠκεανοῖο κέρας, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται (i.e. a tenth part of the water of the ocean flows through Styx), ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης | δίνῃς ἀργυρέῃς εἰλιγμένος εἰς ἅλα πίπτει, | ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσι. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.

ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσσ' ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειὼ τόσον ἵκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'
Ὣς ἄρα φωνήσασ' ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἷξον δὲ σπεῖος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,
καί ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἴκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ διπλῆ affixed by Aristonicus) ἐνδς πρὸς ἕνα διαλεγομένου φησί Schol. P.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὰ μέν. A slight additional emphasis is here given by μέν to the demonstrative τά. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you *just* that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθειν. For this poetical present from the root ἐδ, beside the usual ἐσ-θίω, see Curtius, Verb, p. 207.

οἷα. The neuter plural implies the various kinds of food included under πᾶσαν ἐδωδήν. So in Od. 14. 62 κτῆσιν.. οἷά τε ᾧ οἰκῆι ἄναξ εὔθυμος ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. οὕτω δή, 'so then, dost thou really desire?' Compare the use of 'sic' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il. 2. 158.

205. σὺ δὲ χαῖρε καὶ ἔμπης, 'yet fare

εἴ γε μὲν εἰδείης σῇσι φρεσὶν ὅσσα τοι αἶσα
κήδε' ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδεαι ἤματα πάντα. 210
οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι,
οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὔ πως οὐδὲ ἔοικε
θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν.'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'πότνα θεὰ, μή μοι τόδε χώεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ', οὕνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.

208. σὺν ἐμοί] οὐ παρ' ἐμοί Schol. M. The majority of MSS. have σύν, but Eustath. παρ', and so most edd. 217. εἰσάντα] Ἀρίσταρχος εἰς ἄντα, αἱ δὲ κοινότεραι εἰς σῶμα Schol. H. P. For εἰς σῶμα Porson writes εἰς ἄντα, the reading of Eustath.

thee well natheless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε .. αὖθι, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἔνθα Il. 8. 207, κεῖθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in ὧς δ' αὔτως Od. 3. 65.

σὺν ἐμοί. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοί be read, it must be taken with μένων.

211. χερείων. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρηι Il. 1. 80 is the dative. The forms χέρηες Od. 15. 324, and χέρηα Od. 14. 176, are variants for χέρειες, χέρεια. The relation of χέρηες to χερείων is the same as that of πλέες to πλείων. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερείων. So Schol. H. on Od. 14. 176 gives χέρεια instead of χέρηα, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparatival force, as in Il. 4. 400: Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερειότερος, and in Il. 20. 434 the shorter form. χείρων, lengthened again in Il. 15. 513 into χειρότερος. Benfey compares the χερυ or χρεσυ of the stem with the Skt. *hrasu* or *hrasva*, 'short.' See Monro, H. G. page 322.

215. τόδε χώεο, Od. 23. 212. For a similar adverbial accusative cp. ἄζεο τό γε Od. 17. 401, κοτεσσαμένη τό γε Il. 14. 191. See on 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρη. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to ἀσθενεστέρα or εὐτελεστέρα, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'

ἀλλὰ καὶ ὣς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220
εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.'
Ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν· 225
ἐλθόντες δ' ἄρα τώ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἕννυτ' Ὀδυσσεὺς,
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη, 230
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.
δῶκε μέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,

232. ἐφύπερθε] αἱ Ἀριστάρχου, ἐφύπερθε· αἱ εἰκαιότεραι (see crit. note on Od. 1. 117) ἐπέθηκε Schol. H. 234. δῶκε μέν οἱ] Bekk., ed. 2, and most modern edd. read δῶκέν οἱ, because of the initial *F* of οἱ. Of this reading La Roche says, 'recepissem si vel in uno codice legeretur.'

224. μετὰ.. γενέσθω, 'let this too come into the list of my woes.' See note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένοντες. For the confusion of plural and dual cp. Il. 8. 79 οὔτε δύ' Αἴαντες μενέτην θεράποντες Ἄρηος, Il. 5. 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.

Join μυχῷ with τερπέσθην, 'having gone their way, they took their pleasure in the recess of the cave.'

229. χλαῖνάν τε χιτῶνά τε. This seems an unnatural order, as the χιτών must be put on before the χλαῖνα, but the prothysteron is really natural, because the χλαῖνα takes precedence as impressing the eye, more than the undergarment could do. Cp. Od. 3. 467; 10. 365, etc.

230. ἀργύφεον. Another form is ἄργυφος Od. 10. 85. Benfey refers this termination to a root φα, Skt. *bhâ*, implying 'likeness;' in which sense it reappears as a characteristic suffix of diminutives; cp. ζωύφιον, ξυλήφιον. Düntzer compares ἀργ-ύφ-εος with κορυφή, as well as with diminutives in -υφιον.

232. κεφαλῇ depends upon περιεβάλετο only, ἐφύπερθε being purely adverbial, as in Il. 14. 184 κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων.

καλύπτρην. This does not seem to be different in meaning from κρήδεμνον, except in so far that the same piece of stuff when tied round the head would be called κρήδεμνον, and when suffered to fall over the face as a veil, καλύπτρη. See Od. 1. 334.

234. πέλεκυς (Skt. *paraçus*) is the axe for felling (cp. ἐκβάλλειν inf. 244), and is therefore called ξυλοκόπος Xen. Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined together, as in Il. 18. 600, where the potter's wheel is described as τροχὸν ἄρμενον ἐν παλάμῃσι. Compare also Il. 19. 395 μάστιγα φαεινὴν χειρὶ λαβὼν ἀραρυῖαν.

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240
αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δῖα θεάων,
αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἤνυτο ἔργον.
εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε. 245
τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων·

240. περίκηλα] So Aristarchus, Χρύσιππος δὲ διῄρει, περὶ κῆλα, περισσῶς ξηρά Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχμένον seem to mean that there was a double blade, as in the Lat. *bipennis*, so called because it looked like a bird with outstretched wings, the handle being in the centre. This description of the πέλεκυς suggests the interpretation given by A. Göbel, on Od. 19. 574, who represents that the test in the τόξου θέσις was to shoot an arrow between the upper cusps of a row of 12 such axes, standing upright, with the end of the handle fixed in the ground.

237. σκέπαρνον (σκεπ, σκάπ-τω) is the 'adze,' for squaring and smoothing (cp. ξέσσε inf. 245). So in Soph. O. C. 101 unsmoothed stone is called ἀσκέπαρνος.

ἐύξοος, this epithet only means that the σκέπαρνον had as good and smooth a handle as the πέλεκυς, unless it refers to the high polish of the blade. Anyhow, it cannot be taken actively in the sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was his guide—went first—on the way.'

239. ἐλάτη τ' ἦν. Repeat here ὅθι from preceding line.

240. αὖα πάλαι, περίκηλα, 'long ago sapless and dry.' The same epithets are used of billets for firing, Od. 18. 309. Here the meaning must be that the trees were dead though still standing, and in that condition they might serve, on an emergency, in place of properly seasoned wood.

πλώοιεν is from πλώω, i. e. πλόϝω, a bye-form of πλέω. It has the meaning of floating (cp. Il. 21. 302) rather than of sailing. So πλωτὴ νῆσος Od. 10. 3.

243. ἤνυτο, points to a pres. ἄνυμι. Cobet rejects this form and proposes to read ἤνετο, which Nauck adopts.

244. εἴκοσι . . πάντα, 'he felled full twenty.' The force of πάντα seems to be 'all told,' 'fully reckoned:' so αἰσυμνῆται . . ἐννέα πάντες Od. 8. 258, διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων Od. 19. 578, πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες | δμωαί . . τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν Od. 22. 421, δέκα πάντα τάλαντα Il. 19. 247; compare also Mosch. 1. 6 ἐν εἴκοσι πᾶσι μάθοις νιν = 'among a full score.'

πελέκκησεν describes the next process with the axe after felling, namely, trimming the trees by lopping off the limbs. The work of the σκέπαρνον begins with the word ξέσσε.

245. ἐπὶ στάθμην, 'to the line.' στάθμη is a string which, having been rubbed with chalk or ochre, is drawn tight along a surface. It is then lifted by the workman's finger and thumb and suffered to fly back again, so as to leave a straight line marked in colour. It is to be distinguished from σταφύλη, the plumb-line for testing levels, Il. 2. 765. Cp. Herc. Fur. 944 βάθρα | φοίνικι κανόνι . . ἡρμοσμένα, and Leonid. Tarent. Epig. ap. Reisk. 23 μίλτῳ φυρόμενοι κανόνες.

246. τέρετρα are small borers or gimlets that can be used with one hand.

τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,
γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν.
ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
τόσσον ἔπ' εὐρεῖαν σχεδίην ποιήσατ' Ὀδυσσεύς.
ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. 255
φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσι
κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
τόφρα δὲ φάρε' ἕνεκε Καλυψώ, δῖα θεάων,

247, 248.] Ἀριστοφάνης τὸ αὐτὸ ᾤετο περιέχειν ἄμφω Schol. P. B. Q. Vind. ἄρασσεν] γράφεται καὶ ἄρηρεν Schol. V. So Eustath. and Apollon. 251. ποιήσατ'] ἔνιοι, τορνώσατ' Ὀδυσσεύς Schol. B. E. H. Q. 253. ἐπηγκενίδεσσι] οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπηγανίδεσσι Schol. P. Hesych. Gloss. ἐπηγανίδες, probably a textual error. Buttm. read in Schol. P. ἐπεκτανίδεσσι.

τρύπανον in Od. 9. 385 is a larger auger or drill.

247. τέτρηνεν . . ἀλλήλοισι, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as shipwrights call 'trenails,' as distinct from ἧλοι, which are of metal.

ἁρμονίαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by ἁρμονίαι strips of elastic wood, e.g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation γόμφοι and ἁρμονίαι would be very closely connected: the real joint being the ἁρμονίαι pinned down by γόμφοι. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), τὰς ἁρμονίας . . ἐπάκτωσαν τῇ βύβλῳ, but there he is only speaking of the joints between the planks which needed calking.

249. ὅσσον τίς τε, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνώσεται is the short form of the subjunctive, so frequent a mood in similes: compare τινάξῃ inf. 368, ἐξερέῃσι Od. 4. 337, etc. The τόρνος alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 τορνώσαντο δὲ σῆμα, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipe iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the σχεδίη.

252. ἴκρια . . τελεύτα. Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words ἴκρια στήσας find their epexegesis in ἀραρὼν θαμέσι σταμίνεσσι. For interpretation of the details in vv. 252–260 see Appendix I.

ἡ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
τὴν γὰρ δή μιν ἄνωγε Καλυψὼ, δῖα θεάων,
πεντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,
ἐκτῳκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα

277. χειρός] γρ. νηός Schol. H. M., which Nauck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπωνυμίην καλέουσιν, 'they surname;' ἐπωνυμίην being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (ἐπίκλησις ἐπὶ τῇ τινος ἀρετῇ τιθεμένη), given to commemorate some peculiarity. Cp. Il. 7. 137, 13. 177, 22. 34, 500. Similar is the use of ἐπώνυμος, as in Od. 7. 54; 14. 401; 17. 312.

275. οἴη δ' ἄμμορος. On this expression Aristotle (Poet. c. 25) remarks on τὸ 'οἴη δ' ἄμμορος' κατὰ μεταφορὰν τὸ πᾶν ὑπερβαλλόντως σημαινόμενον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἄμμορος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ἀγνοήσας). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἄρκτου στροφάδες κέλευθοι. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With λοετρῶν Ὠκεανοῖο cp. Il. 5. 5 foll. of Sirius, ὅς τε μάλιστα | λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.

277. ἐπ' ἀριστερὰ χειρός. It is probable that ἀριστερός is related to ἄριστος by the same euphemism as that which employs the word εὐώνυμος for 'left.' The comparatival termination expresses the distinct contrast of left and right. Ἀριστερά is not found in Homer as a substantive without the preposition ἐπί. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐπὶ δεξιά Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μαχῆς Il. 5. 355; 11. 498, νηῶν Il. 12. 118, τοῦν Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 τὰ δεξιὰ τοῦ κέρατος. But the use with χειρός is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have σύ τοι σχεδόν τιν ἐπὶ δεξιὰ [ἐπιδέξια] χειρὸς ἀρθὰν ἄγεις ἐφημοσύναν, and in Aratus Phaen. 278 κατὰ δεξιὰ χειρός is used with the same meaning. It is not unlikely that here χειρός has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
εἵσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέι πόντῳ.
Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἵσατο γάρ οἱ
πόντον ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν· 285
'Ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἥ μιν ἱκάνει·

281. ὅτε ῥινόν] εἰ μὲν ῥινὸν ἀναγνωστέον, ἔσται, ἐφάνη ὡς ἀσπίς· εἰ δὲ ἐρινόν, ἔσται, συκέα Schol. V. ὁ μέντοι Ἀρίσταρχος ἐρινόν· .. ἔνιοι δὲ ῥινὸν κατὰ Οἰνωτροὺς τὸ νέφος Schol. P. Q. T. Fäsi conj. ὡς ὅτε τε ῥίον ἠεροειδέι. The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. ὥς τε ῥινόν.

280. ὅθι τε, 'at the part where (the land) lay nearest to him.'

281. ὡς ὅτε ῥινόν. If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of ὅτε could remain short before the digammated ῥινόν or ῥινός. Cp. inf. 426 ἔνθα κ' ἀπὸ ῥινοὺς δρύφθῃ, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, ὡς ὅτ' ἐρινόν, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word ἐρινόν really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply γαῖα as the subject to εἵσατο than ὄρεα. The interpretation of the Scholl. ῥινόν (Hesych. ἐρινόν) = ἀχλύς 'mist' looks no better than a makeshift. The easiest solution in every way is to read ὥς τε ῥινόν. If ὡς ὅτε be retained, it must be taken as a condensed expression equivalent to εἵσατο ὡς ῥινὸν ὅτε εἴδεται. For this use of ὡς ὅτε cp. Od. 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471. 571; 18. 219.

282. Αἰθιόπων. See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. Σολύμων. Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. μᾶλλον. That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. πόποι. This word is best regarded as an interjection like παπαῖ, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2, 272. The Schol. on Od. 1. 32 says, πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

μετεβούλευσαν ἄλλως. The adverb forms a sort of epexegesis to the preposition in composition.

288. σχεδόν, sc. Ὀδυσσεύς ἐστι.

289. πεῖραρ ὀιζύος. See note on Od. 12. 51.

Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. 305
τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρείδῃσι φέροντες.
ὡς δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἤματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310
τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί·
νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι.'
Ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.
τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ 315
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξε
δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.
τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς· 320

312. ἁλῶναι] Ἰξίων (i. e. Demetrius the Grammarian of Adramyttium) ἁλέσθαι Schol. H.; for which Buttm. reads ὀλέσθαι. 314. ἐπεσσύμενον] Ἀρίσταρχος ἐπισσύμενον διὰ τοῦ ι Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ῥιανὸς, αὐτὸν βάλε, ὃ καὶ ἄμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. σῶς, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶς = σά-ος, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. ἤματι τῷ. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the force of κε, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. λευγαλέος, 'miserable,' stands to λυγρός as ὀτραλέος to ὀτρηρός. For the introduction of ε in the first syllable some compare πευκάλιμος with πυκνός, but Curtius refers them to different roots.

εἵμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. προέηκε, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθέηκε, 'let it go.'

319. ὑπόβρυχα, probably a metaplastic accusative from ὑπόβρυχος, as in Hdt. 7. 130 Θεσσαλίαν πᾶσαν ὑπόβρυχα γενέσθαι. See Od. 3. 458 note. As the subject to θῆκε we must supply θύελλα, or rather κῦμα implied in θύελλα, and expressed in the next line, 'it kept him long under water.'

320. ὑπὸ .. ὁρμῆς should be taken with ἀνσχεθέειν, 'to emerge from beneath the rush of the wave.' So ὑπ'

εἵματα γάρ β' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.
ὀψὲ δὲ δή β' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἅλμην
πικρήν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.
ἀλλ' οὐδ' ὥς σχεδίης ἐπελήθετο, τειρόμενός περ,
ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325
ἐν μέσσῃ δὲ καθῖζε τέλος θανάτου ἀλεείνων.
τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
ἅμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
ὡς τὴν ἅμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
ἄλλοτε μέν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.
Τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἅμ πεδίον, .. ἅμ πέλαγος] διὰ τοῦ μ γραπτέον Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπήνης ἡμιόνους λύειν Od. 7. 5. This is better than to give ὑπό the force of *propter* and to join it with οὐκ ἐδυνάσθη.

325. μεθορμηθείς, 'having made a dart after it.'

327. κατὰ ῥόον ἔνθα καὶ ἔνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. ὀπωρινός, from ὀπώρα, 'the ripening season.' It includes our 'midsummer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρος Od. 11. 192, etc.

329. πυκιναί. See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354:' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them: now hopping with short, quick, springs along the ground, now caught by an eddy and rising suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.'

Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ἰνὼ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkarth*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δέσποτα Παλαίμων. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγουσι δ' ἐν καὶ θαλάσσᾳ | μετὰ κόραισι Νηρῆος ἁλίαις βίοτον ἄφθιτον | Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon.

Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
[αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης,]
ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·
'Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
οὐ μὲν δή σε καταφθίσει, μάλα περ μενεαίνων.
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·

334. αὐδήεσσα] ὁ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδηέσσας φησὶν οἱονεὶ φωνὴν μετειληφυίας· ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἱονεὶ ἐπίγειον· οὕτως καὶ Χαμαιλέων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -εις express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διστάζει, γράφει δὲ διὰ τοῦ ῡ ὑπεδύσατο. Buttm. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσατο. ποτῇ] σὺν τῷ ῡ γραπτέον Schol. V. γράφεται καὶ ποτήν, ἄμεινον δὲ χωρὶς τοῦ ῡ ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήεσσα. The word αὐδήεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἢ ἡ διαβόητος κατὰ τοὺς παλαιοὺς, ὅ ἐστιν ἀοίδιμος διὰ τὰ ἐπ' αὐτῇ ξυμβάντα, ἢ ἡ ἔνδοξος· εὐγενὴς γάρ· ἡ κατὰ Ἀριστοφάνην ἡ χρωμένη ἀνθρωπίνῃ φωνῇ .. γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπίγειος, νύμφη γὰρ ἦν καὶ οὐκ ἐκ τῶν οὐρανιώνων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od 10. 136; of Calypso, Od. 12. 449; of ἄνθρωποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes ἀθάνατοι from θνητοὶ αὐδήεντες. Some have compared αὐδήεις with μέροψ, making the former the distinguishing mark between mortals and immortals, and μέροψ (='articulating') the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήεις, but it is hardly possible that μέροψ should mean, as it was formerly interpreted, μερίζων τὴν ὄπα. It is rather connected with σ-μερ, Skt. *smar*, and means 'thinking' creatures; or with *mar* and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὖδος, a collateral form of οὖδας. See critical note.

335. θεῶν .. τιμῆς, 'enjoyeth her meed of honour from the gods;' cp. θεῶν ἄπο μήδεα εἰδώς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῇ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηνός.

340. ὅτι .. φυτεύει is an explanation of ὧδ' ἐκπάγλως, which latter word is a metathesis for ἐκπλάγως, from ἐξεπλάγ-ην (ἐκπλήσσω).

ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἑκὰς ὀφθαλμοῖσι
γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
ὄφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,
νήξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.'
Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφὲς, ἤλασε δ' αὐτόν.
ὡς δ' ἄνεμος ζαὴς ἠΐων θημῶνα τινάξῃ

ordinary reading is ὅτε or ὅτ', inasmuch as the meaning 'because' does not attach to ὅτε, and ὅτι is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, γράφεται ὅ τέ με. χωρίζει Ἀριστοφάνης διὰ τὸ ὅτε, and, in the Palatinus, over ὅ is written διό. Porson supposed Aristophanes to take ὅ τε as ὅς τε, which Buttm. denies. But Hentze-Ameis, Anh. takes ὅτε as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of ὅ. 364. πάρα] ἀναστρεπτέον τὴν πάρα. δηλοῖ γὰρ τὸ πάρεστιν, ἐπεὶ οὐδέν μοι πάρεστιν ἄμεινον προνοήσασθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, νήξομ', ἐπεὶ οὐ μέν μοί τι πάρα.' It is unusual to find ἐπεὶ | οὐ without synizesis. 365. εἶος] MSS. ἕως or εἴως. Nauck and Ahrens write ἧος.

to have separated into ὅ τε; compare ὃ θαρσαλέως ἀγόρευεν, 'in that he spake boldly,' Od. 1. 382, where ὅ is used without the generalising τε. Nearly parallel to the present passage is Od. 13. 128 οὐκέτ' ἐγώ γε .. τιμήεις ἔσομαι ὅτε με βροτοὶ οὔ τι τίουσι, where οὐκέτι seems to suggest ὅτε, and to stand as a sort of antecedent to it. There seems no reason why ὅτε should be separated here. The use of the Lat. *cum* shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tuum ducis malum.' Cp. Il. 16. 34 γλαυκὴ δέ σε τίκτε θάλασσα | πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής with Il. 16. 433 ὤ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα .. μοῖρα δαμῆναι. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on ἑκάς, not on ἰδόμην. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. φύξιμον, used substantively, 'a place of refuge.'

361. ὄφρ' ἂν .. κεν. This is similar to the frequent use in Attic Greek of ἂν .. ἄν, a combination which is never found in Homer. The passages in which ἂν .. κεν occur are Il. 11. 187 ὄφρ' ἂν μέν κεν ὁρᾷς, Il. 13. 127 φάλαγγες ἃς οὔτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθών, Il. 24. 437 σοὶ δ' ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἱκοίμην, Od. 6. 259 ὄφρ' ἂν μέν κ' ἀγροὺς [κεν ἀγροὺς] ἴομεν, Od. 9. 334 τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι. A double κε is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that ὄφρ' ἂν μέν was a correction for the apparently unmetrical ἕως (ἧος) μέν.

363. Join διὰ .. τινάξῃ.

366. ὦρσε δέ, apodosis to εἶος, as in Od. 4. 121.

368. ἠΐων, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 ὑπολευκαίνονται ἀχυρμαί.

καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ,
ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
ἀμφ' ἑνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
'Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγήῃς·
ἀλλ' οὐδ' ὣς σε ἔολπα ὀνόσσεσθαι κακότητος.'
Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380
ἵκετο δ' εἰς Αἰγὰς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

373.] See on sup. 346. 378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποισι, or a gloss on ἀνθρώποισι διοτρεφέεσσι.

369. τὰ μὲν ἄρ τε. The enclitic goes closely with τά. This demonstratival clause in not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὥστ' αἰγυπιοὶ .. ἐπ' ὀρνίθεσσι θόρωσι | ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται, Il. 4. 482 αἴγειρος ὥς | ἥ ῥά τ' ἐν εἰαμενῇ .. πεφύκει .. τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ .. ἐξέταμεν.

371. ἀμφ' ἑνὶ δούρατι, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo staret tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ὑπ' ἀνάγκης (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοὶ δ' αὖ προπάροιθε πόληος | νῶθ' ἵππων ἐπιβάντες ἐθύνεον Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἀλόω. Imperative from ἀλάομαι. With the form ἀλόω (i. e. ἀλάου), as though from ἀλόομαι, cp. ὁράω and ὁρόω, ἀντιάω and ἀντιόω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἄρηος. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγχίθεοι. Compare δῖοι as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδ' ὣς .. κακότητος, 'yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ἦ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν; Od. 17. 378 ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄναικτος;

381. Αἰγάς. The first interpretation of Schol. E. V., sc. Αἰγαί, πόλις Ἀχαΐας,

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν·
ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385
ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη
διογενὴς Ὀδυσεὺς, θάνατον καὶ Κῆρας ἀλύξας.
Ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πηγῷ
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠὼς, 390
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
ἔπλετο νηνεμίη, ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
ὀξὺ μάλα προϊδὼν, μεγάλου ὑπὸ κύματος ἀρθείς.

386. ἕως] τινὲς δὲ γράφουσιν, ὅπως (sc. ὅππως) Φαιήκεσσι Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅππως Φ. 389. πλάζετο] So Aristarchus, Αἰολικῶς ἐκτείνων τὸ ᾱ. This may mean that he regarded it as coming from πλήσσω, and not from πλάζομαι, 'to wander.' Schol. P. Q. 391. ἡ δέ] Ἀρίσταρχος ἡ δέ, ἄρθρον δεχόμενος τὸ ἡ. οἱ δὲ ἀντὶ τοῦ καί (i. e. ἠδέ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα, instead of ἠδ'. See on Od. 12. 168. 393. ὑπό] ἐν τῇ Ἀριστοφάνους καὶ Ῥιανοῦ, ἐπὶ κύματος Schol. H. accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 Αἰγαί is coupled with the Achaean Ἑλίκη, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with ἀίσσω, ἐπ-αιγ-ίζω, etc. Cp. Artemidor. 2. 12 καὶ γὰρ τὰ μεγάλα κύματα αἴγας ἐν τῇ συνηθείᾳ λέγομεν, καὶ τὸ φοβερώτατον πέλαγος Αἰγαῖον λέγεται. The same root appears in Aegina, αἰγιαλός, Αἰγιάλεια, etc.

384. εὐνηθῆναι. With this metaphor cp. Il. 12. 281; 5. 524.

385. πρὸ δὲ κύματ' ἔαξεν, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2. 23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. πηγῷ (πήγνυμι). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 ξεῖνος μάλα μὲν μέγας ἠδ' εὐπηγής, of a man in good condition, Il. 9. 124 ἵππους | πηγοὺς ἀθλοφόρους. Here it may be compared with τρόφι κῦμα Il. 11. 307, τροφόεντα κύματα Od. 3. 290.

390. τέλεσε, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. ἡ δὲ γαλήνη. See critical note. This reading of Aristarchus gives a better contrast to ἄνεμος μέν. 'And there came a breathless calm.' Or if νηνεμίη be taken as an adjective used substantivally (like ὑγρή Od. 1. 97, ζεφυρίη Od. 7. 119), it will be in apposition to γαλήνη, 'a calm, a hushing of the wind;' so Il. 5. 523 νηνεμίης. 'in still weather.' Cp. Hdt. 7. 188, where νηνεμίη is coupled with αἰθρίη.

393. ὀξὺ .. προϊδών, 'with a quick look forward as he was lifted by a

ὡς δ' ὅτ' ἐν ἠπείρῳ ἐπιστρωφῶσι τεοῖσι φανήῃ
πατρὸς, ὃς ἐν νούσῳ κεῖται κακῇ ἀλγεα πάσχων, 395
ἤπιον ἠκομένου, στυγερῶν δέ τε ἔγρεε δαίμων,
ἠσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ὡς Ὀδυσῆ ἠσπαστὸν ἐείσατο γαῖα καὶ ὕλη,
ὠκὺς δ' ἐπειγόμενος τοσσὶν ἤπειρον ἐπιβῆναι.
ἀλλ' ὅτε τοσσον ἐπὴν ὅσσον τε γέγων βοήσας, 400
καὶ δὴ δούπησ' ἵκουσε τοτὶ σπιλάδεσσι θαλάσσης
ῥόχθεε γὰρ μέγα κῦμα τοτὶ ξεῶν ἠπείροιο
δεινὸν ἐρευγόμενον, εἱλίετο δὲ πάντῃ ἁλὸς ἀχνὴ·
οὐ γὰρ ἔσαν λιμένες νηῶν ὀχοι, οὐδ' ἐπιωγαὶ,

395. πάτρος. The MSS. give αἴτου. The genitive πάτρος is a conjecture of G. Hermann, Opusc. 1. 15. 396. Ὀδυσῆ. Seiler objects to the elision of iota after a long syllable, and writes Ὀδυσεῖ. Eustath. however says, ἐξὸν Ὀδυσεῖ γράψαι διὰ διφθόγγου συνεζήτησε μὴ ἐκ τῆς Ὀδυσῆος ἐστιν. See Schol. H. on Od. 13. 35 Ὀδυσῆ, τὸ πλῆρες Ὀδυσῆος.

great wave.' The wind had fallen, but the ground-swell had not subsided: πολλάκις δὲ παυσαμένων τῶν ἀνέμων μένει τὸ τέλαγος σωματι εὐφῇ κυλινδούμενον Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospicit humani summa sublimis ab unda.'

394. φανῇ. We often find φαίνεσθαι used of the reappearance of things which had been lost. Cp. φανῆμεν Od. 9. 476, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or οὔ τις ἐξεφάνη, of the loss of the men who were detained by Circe's treachery; or ἐξεφαάνθη, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 νοῦσόν γ' οὔ πως ἐστὶ Διὸς μεγάλου ἀλέασθαι. Nitzsch quotes from Seneca (Ep. 95), 'Medecina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν ἰατρικῇ πρὸ τοῦ Ἀσκληπιάδου οὐκ ἐχρῶντο, ὥς φασιν, πρὶν Ἡρόδικον γενέσθαι, i.e. fifth cent. B.C.

396. ἔγρεε, 'assails,' a gnomic aorist parallel to κῆται. Cp. ἐπέχραον Od. 1. 50. The form is that of a thematic aorist χρᾶν- or χρᾰϝ-).

400. ὅσσον τε γέγων βοήσας, the personal subject being τις, which is not expressed; cp. Il. 13. 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο. γέγων is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for γεγάνειν οὐ ψιλῶς ἐστι φανεῖν ἀλλ' ἀκουστὸν φθέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gâ* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, γεγανέω, γεγανίσκω, and, more rarely, γεγάνω, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθεε. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἀχνὴ, the 'sea-spray,' already suggested by the word ἐρευγόμενον.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; τόποι ἀλίμενοι μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέχεσθαι νῆας Schol. P. Q. T.

ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε· 405
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε (πρὸς ὃν μεγαλήτορα θυμόν)
"Ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι
Ζεὺς, καὶ δὴ (τόδε λαῖτμα) διατμήξας ἐτέλεσσα,
ἔκβασις οὔ πῃ φαίνεθ' ἁλὸς πολιοῖο θύραζε· 410
ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
ἀγχιβαθὴς δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσι
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ 415
(κῦμα μέγ' ἁρπάξαν) μελέη δέ μοι ἔσσεται ὁρμή.
εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἤν που ἐφεύρω
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(σ)α Schol. H. P. On which Dind., 'est haud dubie glossema, quod ipsum in textu habet M., ἐπέρασσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιωγαί as places ἔνθα κλῶνται τὰ κύματα ἢ ὁ ἄνεμος, and this interpretation is right; but his proposed etymology ἰωή, the roar of the wind or water, and ἄγνυμι, cannot be accepted. It is better to refer the word to ἄγνυμι simply, as in the form κυματωγή, and to consider the initial ἰ the representative of the ϝ prefixed to ἄγνυμι, or a mere syllable of reduplication, as in ἰ-αύ-ω. In Od. 14. 533 we have the uncompounded form βορέω ὑπ' ἰωγῇ, according to the reading of Aristarchus, the Scholl. giving ὑπιωγῇ. But the addition of ἐπί to the simple word does not have any more effect upon the meaning than in ἐπιμάρτυρες, ἐπαραγοί, etc.

405. ἀκταί are probably 'headlands;' high bluff cliffs, as in Antig. 592 ἀντιπλῆγες ἀκταί, while σπιλάδες according to the Scholl. are αἱ διεσχισμέναι καὶ κεκοιλωμέναι πέτραι, jagged points of broken rock.

πάγοι (πήγνυμι) should be something more massive, perhaps 'reefs;' but not necessarily a level range of rock, as we have πάγοι ὀξέες inf. 411.

409. ἐτέλεσσα (see critical note). Cp. Od. 7. 325, where τέλεσσαν means 'completed their journey,' being parallel to ἀπήνυσαν in the following line. λαῖτμα is then directly governed by διατμήξας, as λαῖτμα διέτμαγον Od. 7. 276. Cp. also Od. 15. 294 νηῦς ἀνύσειε θέουσα θαλάσσης ἁλμυρὸν ὕδωρ.

410. ἔκβασις ἁλὸς θύραζε. Here begins the apodosis; 'nowhere is any escape from the sea clear away.' θύραζε is merely epexegetical of ἁλός, as in Il. 16. 408 ἰχθὺν ἕλκειν ἐκ πόντοιο θύραζε.

411. ἔκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πως. See on sup. 356; and cp. Il. 23. 341 μή πως ἵππους τε τρώσῃς .. χάρμα δὲ τοῖς ἄλλοισιν ἐλεγχείη δὲ σοὶ αὐτῷ ἔσσεται, Od. 16. 87 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. So here, 'and my endeavour will be all in vain,' which is better than to take ἔσσεται in dependence on μή.

418. ἠιόνας. The etymology of ἠιών is not clear. It is possibly connected with ἐλαμενή, see Buttm. Lexil. s. v.; or more likely with εἶμι, whether as the

καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν, 460
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465
εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό.

459. ἀπὸ ἕο] Ζηνόδοτος ἀπὸ ἕο, ἡ κοινή, ἀπὸ ἕθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἕο being the reading of Aristarchus, Zenodotus having read ἑοῦ or οὗ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω. 469. αὔρη δ' ἐκ] αὔρη γάρ Schol. H. P.

459. ἀπὸ ἕο. The lengthening of the *o* depends upon the original form of ἕο, which was *σϝέο*, as the Skt. *sva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. ἁλιμυρήεντα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἁλί Schol. B. on Il. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. λιασθείς, 'sidling away;' perhaps connected with κλίνειν, or, according to Döderl., with ἀλεύεσθαι.

466. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 οἱ δ' ὅτε δή ῥ' ἵκανον ὅθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξεις | εὐνῇ ἐνὶ μαλακῇ.

φυλάσσω, intransitive = 'keep watch;' cp. Il. 10. 192.

467. μὴ.. δαμάσῃ, see on sup. 356.

θῆλυς is used in seven places besides the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' θῆλυς, connected with θάω and θάλλω, bears the meaning of 'nourishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλέος as an epithet of dew, Il. 11. 53. But compare τεθαλυῖα ἐέρσῃ Od. 13. 245.

468. κεκαφηότα, here and in Il. 5. 698 = 'gasping,' from root καπ (καφ), as in καπ-ύω, καπ-νός, κάπος, interpreted by Hesych. as πνεῦμα. ibid. ἐγ-κάπ-τει = ἐκπνεῖ. Curtius compares Lat. *vapor* for *cvapor*, and Lithuanian *kvap-a-s*. For the form we may compare κεκορηότα, κεκοτηότε, τετετιηότες, βεβαρηότα, κεχαρηότα, all peculiar to Homer. κεκαφηότα is commonly taken in agreement with θυμόν 'my exhausted spirit:' but Eustath. ad loc. is probably right in rendering it ἐκπεπνευκότα τὴν ψυχήν, with which we may compare Il. 22. 467 ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.

469. αὔρη ἐκ ποταμοῦ. Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470
θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
δείδω μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι.'
Ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπῆλυθε θάμνους,
ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ 480
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς

471. μεθείη] This is the reading of the majority of MSS. Al. μεθείῃ, or, as La Roche gives the reading of Aristarchus, μεθήῃ, Textkrit. p. 406. The reading ἐπέλθοι also occurs, to harmonise with μεθείη. 477. ἐξ ὁμόθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ὑπομνήμασι γεγαῶτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὔρη blowing from it.

ἠῶθι πρό. Compare Ἰλιόθι πρό Od. 8. 581, οὐρανόθι πρό Il. 3. 3; in each case πρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἠῶθι πρό the adverb lends a temporal epexegesis = 'in the morning, early.' So πρό is used adverbially, Il. 13. 799 πρὸ μέν τ' ἄλλ', αὐτὰρ ἔπ' ἄλλα, Il. 19. 118 πρὸ φώσδε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἴ με μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. ἐν περιφαινομένῳ, 'in a clearing,' i.e. on ground with a clear open space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῳ ἐνὶ χώρῳ.

477. ἐξ ὁμόθεν πεφυῶτας. It seems better to join ἐξ with ὁμόθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps κατ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἑνὸς αὐχένος ἐκπεφυυῖαι Il. 11. 40.

φυλίη, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλίκη in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = ἀγριέλαιος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἶδος συκῆς ἢ εἶδος δένδρου ὅμοιον πρίνῳ.

478. διάη, al. διάει. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ὣς ἄρα πυκνοί, 'so thick they grew, intertwining with one another.'

481. ἀλλήλοισι should be taken closely with ἐπαμοιβαδίς.

Join ὑπὸ δύσετο.

δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι. 485
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔοι, 490
ὣς Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὔοι] So most MSS. Ixion read αὔῃ, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. 1. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαμήσατο, 'gathered together.' So ἀμησάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος | τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσι. If ἀμᾶν in the sense of 'cutting' and ἀμᾶσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ᾰμ, while the middle voice and the verb in compounds have ᾱμ. It has been proposed to connect the word with ἅμα or ἄμυδις, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähen*, 'to mow,' or Lat. *me-to, mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time, even though the weather should be very wild.'

With χύσις ἤλιθα πολλή cp. ληίδα .. ἤλιθα πολλήν Il. 11. 677.

484. With ὅσσον τε . . ἔρυσθαι compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. τήν, sc. χύσιν.

488. ὡς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μή ποθεν ἄλλοθεν αὔοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μή . . αὔοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ ὅταν τούτου δέῃ;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of δύσπονος, as if from an adjective of the form δυσπονής.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων, 5
οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,

2. ἀρημένος] ἕτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, δύῃ ἀρημένος. In Il. 18. 435 we have γήραϊ λυγρῷ ἀρ., and in Od. 11. 136 γήραι ὑπὸ λιπαρῷ ἀρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἀρᾶν, a simpler form of ἀράσσειν, comparing ἀρατὸν ἕλκος Soph. Ant. 972, and suggesting a connection with ἀραιός. Düntzer refers it to ἀρή (ᾰ), a word itself of doubtful derivation; cp. ἀρὴν ἀμῦναι Il. 12. 334. Thiersch takes it from a form ϝαρέω = βαρέω, as if it were ϝεϝαρημένος, and this notion of 'over-weighed' suits well with a similar phrase, καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνῳ Od. 12. 281. Unless we can translate ὕπνῳ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt;' or it may be a sort of ἓν διὰ δυοῖν, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque somno.' Some interpreters, according to Eustath., joined ὕπνῳ with καθεῦδε.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. ἀεὶ παρ' Ὁμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἵνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δέ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.

Ὑπερείῃ, see on Od. 5. 34.

5. ὑπερηνορεόντων (ὑπέρ, ἀνήρ) is usually in Od. the epithet of the μνηστῆρες. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present ὑπερηνορέω, which is not found (cp. ὑπερμενέων); nor does the adjective ὑπερήνωρ occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the α to η is illustrated by ἠνεμόεις from ἄνεμος.

6. βίηφι δέ. This gives the *reason* of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἷσεν. The change of tense shows that the second fact is the result and completion of the first.

εἶσεν δὲ Σχερίῃ, ἑκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄιδόσδε βεβήκει,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
κοιμᾶτ' ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης, 20
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίῃ] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. τεῖχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. ἐδάσσατο, sc. allotted them for cultivation; so ἄρουραι is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. δύ' ἀμφίπολοι. So Penelope (Od. 1. 331) is accompanied by two handmaidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Πασιθέην (i.e. πᾶσι θέα, *omnibus spectaculum*) χαρίτων μίαν ὀπλοτεράων Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χάρις, named by Hesiod, Theog. 945. Aglaia. Χάριτες are described as attendants of Aphrodite Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eurynome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλήτα and Φαέννα: in Athens they were called Αὐξώ and Ἡγεμόνη.

19. ἐπέκειντο (cp. ἐπιθεῖναι Il. 5. 751), 'were closed;' i.e. 'lay to,' on their σταθμοί.

20. ἀνέμου ὡς πνοιή. Cp. h. Hom. Merc. 146 Διὸς δ' ἐριούνιος Ἑρμῆς | δοχμωθεὶς μεγάροιο διὰ κλήθρον ἔδυνε, | αὔρῃ ὀπωρινῇ ἐναλίγκιος, Virg. Aen. 6. 702 'par levibus ventis volucrique simillima somno.'

23. ὁμηλικίη, equivalent to ὁμῆλιξ, as Od. 3. 49.

24. μιν is governed by προσέφη, and

'Ναυσικάα, τί νύ σ' ὧδε μεθήμονα γείνατο μήτηρ; 25
εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἵ κέ σ' ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλὴ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30
ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἠοῖ φαινομένηφι·
καί τοι ἐγὼ συνέριθος ἅμ' ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with ἐεισαμένη. For the form of the sentence cp. Od. 13. 429 ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη, and for the construction, Od. 11. 241 τῷ δ' ἄρ' ἐεισάμενος, 'to whom having likened himself,' which shows that μιν is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to τί νυ ὧδε μεθήμων πέφυκας; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ, Horace, Od. 3. 10. 11 'non te Penelopen difficilem procis | Tyrrhenus genuit parens.'

26. Join κεῖται ἀκηδέα. The epithet σιγαλόεντα is a fixed one (cp. Schol. Venet. on Il. 8. 551 οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει), and is so inseparable from its noun that no contradiction is felt by the combination of ἀκηδέα with it: cp. also inf. 74 ἐσθῆτα φαεινήν. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called ἐρίηρες, Od. 12. 397; and the horses of Antilochus, though called ὠκύποδες Il. 23. 304, are specified, ib. 310, as βάρδιστοι θείειν.

27. σοὶ δὲ γάμος, 'and thy wedding is near, at which (so ἵνα Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δέ the antithesis to καλὰ μέν, as if καλὰ δέ had been written; compare τοὺς δέ Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with κε expresses expectation.

28. ἄγωνται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνει, 'good report spreads among men.' This construction with ἀναβαίνειν finds no exact parallel, though Eustath. says well, ἀναβαίνει ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρομε. It does not seem necessary, with Nitzsch, to write ἄνα βαίνει. The φάτις may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. συνέριθος, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, κυρίως ἡ συνεργοῦσα εἰς τὰ ἔρια. The word is more probably to be referred to the root ερ or αρ, which appears in ἄρ-ω, ἀρ-τύω.

33. ἐντύνεαι. The υ in this aorist subjunctive is long, so that εαι (as in ἔσσεαι ibid.) must be scanned as one syllable.

πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.'! 40
Ἦ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅτι τοι γένος ἐσσὶ καὶ αὐτή (cp. Od. 15. 267). Atque ἐσσί a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque:' (sc. ἐν οἷς καὶ αὐτὴ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. ὅθι τοι. See crit. note. If we read ἐσσί and αὐτή we must render 'to whom thou also thyself belongest by birth.' But the better reading is ἐστί and αὐτῇ 'where thou hast thine own family-ties.' In this translation ὅθι . . αὐτῇ is epexegetical of ἀριστῆες, according to the interpretation of the Schol. H. P. T. ὅπου ἐν τοῖς ἀρίστοις καί σοι αὐτῇ τὸ γένος. With τοι αὐτῇ compare τοι . . αὐτῷ Od. 11. 134, τοι . . αὐτῇ Il. 6. 272. But the position of the words makes it more likely that ὅθι takes up δῆμον, not ἀριστῆες, so that Athena is reminding Nausicaa that she is being wooed by the noblest *natives* suitors.

36. ἠῶθι πρό. See on Od. 5. 469.

37. ἄμαξα, in Attic Greek ἅμαξα, is a four-wheeled cart as distinct from the two-wheeled ἅρμα. The etymology is supposed to be ἅμα and ἄγω, or, according to Grashof, ἀμφι-ἄξων, i.e. with two axles.

40. πλυνοί. In Il. 22. 153 such πλυνοί or washing-tanks are described as καλοὶ λαΐνεοι. See inf. 86–91.

42. Οὔλυμπόνδ', ὅθι φασί. Cp. Il. 2. 783 εἰν Ἀρίμοις ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς, Il. 24. 615 ἐν Σιπύλῳ ὅθι φασὶ θεάων ἔμμεναι εὐνάς. No doubt the words ὅθι φασί sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that ὅθι φασί is appropriate here if Ὄλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοιασμὸν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words ὅθι φασί a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito ὅθι φασί, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcileable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; Il. 5. 398, αἰπύς Il. 5. 367, νιφόεις Il. 18. 616, ἀγάννιφος Il. 1. 420, μέγας Il. 1. 530, πολύπτυχος Il. 8. 411, πολυδειράς Il. 5. 754, and αἰγλήεις Il. 1. 532: Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Ὄλυμπος ὃν' ἀθανάτων ἕδος ἐστί Il. 5. 360. But

ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη· 45
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.

44. αἴθρη] Ῥιανὸς αἰθὴρ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si μάλα explices *sane*.' 46. τῷ] Ῥιανὸς, τῇ ἔνι, πρὸς τὴν αἴγλην Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with οὐρανός, as being under the special charge of the Ὧραι, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase αἴθρη ἀνέφελος compatible with the epithets νιφόεις and ἀγάννιφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφη and αἴθρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τοιοῦτος μὲν ὁ Ὄλυμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάννιφός που λέγεται.

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concutiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilus aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinatior ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἕδος. Compare Pind. Nem. 6. 5 ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἕδος μένει οὐρανός.

45. πέπταται, 'is outspread;' so πέπτατο αὐγή Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀννέφελος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δὲ νεφέεσσι Od. 5. 293; 9. 68, ποτὶ νέφεα Od. 8. 374, διὰ νεφέων Il. 22. 309. Among words beginning with ν a fair proportion can be shown to have begun with σν (as νευρή, νιφάς, νέω, νύμφη). And it has been held that νέφος originally began with a double consonant, as shown by δνόφος, κνέφας, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings ἀκάματος and ἀθάνατος. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of ἀχλύς Od. 20. 357.

With αἴγλη compare αἰγλήεντος Ὀλύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.

Αὐτίκα δ' Ἠὼς ἦλθεν ἐύθρονος, ἣ μιν ἔγειρε
Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
βῆ δ' ἴμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι, 50
πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξίν,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε
ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
ἡ δὲ μάλ' ἐγγὺς στᾶσα φίλον πατέρα προσέειπε·
Πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα 60

50. ἐκ] Al. ἀπό. La Roche compares Od. 4. 679, 17. 479 in favour of ἐκ.
57. ἐφοπλίσσειας] Ῥαψὶν ἐφοπλίσσειας, αἱ ἅμαξαι ἐφελκύσαι Schol. H. P.

49. ἐπεθαύμασε: was lost in wonder at. Cp. Hdt. 1. 30 ἐπεθαύμασε τὸ λεχθέν. For the use of ἐπί in composition in an intensive sense compare ἐπιστόν Od. 16. 340, ἐπιμνησόμεθα Il. 19. 165, ἐπιμνήσω ib. 6. 422, perhaps, ἐπιμνήσω Od. 2. 277. So we have ἐπί used in Latin as in demirari, deosculari, detonare, demeare.

53. φίλοισιν: the very Od. 17. 97 spoke of from the phases of distaff. No form of the word in the singular is found. But for the change in meaning we may compare πόρον ἐπὶ πόρον, ἐπὶ πόρον ἐπὶ πόρον in Od. 4. 35 the course of the two has been a spinning in opposite. The common interpretation of ἀλιπόρφυρος is purple, τεταγμένα ἐν ἁλμυρῷ πορφύρᾳ as Hesych. and others. It seems there is no alleged instance in the language of Phoenicians prior to the time of the poems. The Scholiast [illegible] Eustath. [illegible] the word is [illegible] ἡ θάλασσα πορφυρίζουσα, ἡ ἀναστρέφουσα σπίλος ἐν ἀστεῖῳ [illegible] in the form of the [illegible] being a true [illegible] Eust. [illegible] Lex. [illegible] Porpor. [illegible] ἁλιπόρφυρος.

54. ἐνβλήσας: for the use in [illegible] hastening down the μέγαρον and catching him at the door.

With μετὰ βασιλῆας ἐς βουλήν cp. L. 1. 423 ἐς Ὀλυμπον μετ' ἀθανάτους Αἰθιόπας.

57. οὐκ ἂν δή. A tentative, beseeching form of question: 'Canst not, wilt not, grant me to do?' Hermann Philolog. 29 140 proves for similar questions that, put in the optative with ἄν or ἐν, a negative sentence, L. 3. 52. 5. 52 456; 15. 204: 24. 262. Cp. 7. 22. 22. 122.

ἐφοπλίσσειας: for carrying a vehicle ἅμαξα with four wheels, generally drawn by mules or oxen. Cp. [illegible] Hesych. [illegible] Eustath. [illegible] ἅμαξα ἄγραπτος. [illegible] Lucian [illegible] in Cretes.

59. ῥερυπωμένα: [illegible] for the [illegible] Eustath. [illegible] ἐν τῷ [illegible] For the change of [illegible]

βουλὰς βουλεύειν καθαρὰ χροΐ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ὀπυίοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65
Ὣς ἔφατ'· αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι

16. 465, and Od. 10. 563. 565. The MSS. vary between ἐόντα, ἔχοντα and ἐόντι, ἔχοντι. Nauck declares for the latter. Classen discusses this construction thoroughly in his Beobacht. über dem Hom. Sprach. pp. 140 foll.

61. βουλὰς βουλεύειν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as βίον ζῆν with βίον ἄγειν; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. Aul. 4. 1. 6, 'servitutem servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians σχῆμα ἐτυμολογικόν. And from the identity of stem, and therefore close similarity in sound, we find τὸ τοιοῦτον σχῆμα παρονομασία καλεῖται Schol. D. on Il. 2. 121. As instances may be quoted, ἀγορὰς ἀγορεύειν Il. 2. 788, ἱδρῶ ἱδροῦν Il. 4. 27, μάχην μάχεσθαι Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], νείκεα νεικεῖν Il. 20. 251, πόλεμον πολεμίζειν Il. 2. 121, ἀπειλὰς ἀπειλεῖν Il. 13. 219, βουλὰς βουλεύειν here and Il. 10. 147, δαῖτα δαινύναι Od. 3. 67, ἔπος εἰπεῖν Il. 1. 108; Od. 8. 397 (this phrase is never used in the Iliad, unless ἔπος have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the Odyssey it is found without such an addition, as Od. 8. 397; 16. 469; 19. 98), μῦθον μυθεῖσθαι Od. 3. 140, νόον νοεῖν Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as αἰχμὰς αἰχμάσσειν Il. 4. 324, κτέρεα κτερεΐζειν Od. 1. 291, compared with κτερεΐζειν ἑταῖρον Il. 23. 646, ἔργα ἐργάζεσθαι Od. 20. 72, τέμενος τάμνειν Il. 6. 194, φυτεύειν φυτόν Od. 9. 108, χοὴν χεῖσθαι Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as ἀπολωλέναι μόρον Od. 1. 166, ὄλλυσθαι οἶτον Il. 8. 34, διζύειν κακά Il. 14. 89, μογεῖν ἄλγεα Od. 21. 207, εὕδειν ὕπνον Od. 8. 445, or ἀωτεῖν ὕπνον Od. 10. 548, ὅρκον ὀμνύναι Od. 5. 178, ζώειν βίον (but with the addition ἀγαθόν) Od. 15. 491, ὑποστῆναι ὑπόσχεσιν Il. 2. 286, εἰλαπίνην δαίνυσθαι Il. 23. 201 (cp. δαινύναι τάφον Od. 3. 309, γάμον Od. 4. 3), ὁδὸν ἐλθέμεναι Il. 1. 151; Od. 3. 316, ὁδὸν οἴχεσθαι Od. 3. 693. Cp. ἀγγελίην ἐλθεῖν Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as πῦρ δεδορκώς Od. 19. 446, ὄσσεσθαι ὄλεθρον Od. 2. 152, πνεῖν μένος Od. 22. 203, etc., ἕλκος βάλλειν Il. 5. 795, οὐλὴν ἐλαύνειν Od. 24. 332, ὅρκια τάμνειν Od. 24. 483, ὀμνύναι ὕδωρ Il. 14. 271. Cp. πέπληγον χορόν Od. 8. 264. See on the whole question La Roche, Hom. Stud. § 19 foll.

65. μέμηλεν. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. γάμον. Preparation for her marriage was the reason urged upon

πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
'Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίῃ ἀραρυῖαν.' 70
Ὣς εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
ὤπλεον, ἡμιόνους θ' ὕπαγον ζεῦξάν θ' ὑπ' ἀπήνῃ·
κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.
καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ, 75
μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80
ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν·
αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,

74, 75. φέρεν, κατέθηκεν] Ἀριστοφάνης 'φέρον,' γράφει καὶ 'κατέθηκαν,' οἱ δμῶες Schol. H. P. Did Aristoph. read κοῦραι or κούρῃ!

her by Athena, in the dream. θαλερός is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, 'marriage in her maiden-prime;' or it may be a fixed epithet of γάμος in the sense of 'fruitful;' which would further explain the feeling of αἰδώς which kept her silent upon the subject.

69. ἔρχευ, 'away then!'

70. ὑπερτερίῃ. The Scholl. interpret this of a box for baggage. In this sense it may be compared with πείρινθα, which is similarly affixed to an ἄμαξα, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable 'hood' or 'awning' to protect the passengers from the sun or rain. The word itself, meaning 'upper-works' (ὑπέρτερος), gives no clue; but perhaps the participle ἀραρυῖαν suggests something forming a part, though a movable part, of the cart, and so makes the signification 'awning' somewhat more likely.

73. ὕπαγον .. ὑπ' ἀπήνῃ. This expression comes from the idea of the horses or mules being brought up, and put with their necks *under the yoke*. So ζεῦξαι ὑπ' ὄχεσφι Il. 23. 130, ὑπ' ἀμάξῃσιν Il. 24. 782. Cp. also ζεύξαθ' ὑφ' ἅρματ' ἄγοντες Od. 3. 476.

80. χυτλώσαιτο. χύτλον, related to χυτός as φύτλη to φυτόν, is properly anything 'poured.' Its technical sense is a mixture of oil and water called ὑδρέλαιον Dioscor. 2. 10, etc., used by bathers. χυτλοῦσθαι thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (κονία) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. ἄμοτον. The old etymology, which Aristarchus supports, is from ἀ privative and μοτόν, 'lint;' so that the word would mean 'with unstanched flow.' Others refer it to root μα, as in με-μα-ώς, or compound it of ἀ [illegible] and root με, as in μέ-τρον [illegible] however was only constant [illegible] for the maids followed [illegible] ἅμ' ἑπόιατο πεζοί [illegible] stepped straight [illegible]

πάντ' ἀίπυ. ἶμα τῇ γε καὶ ἐκφόβησε κόον θέλεα.

Αἱ δ' ὅτε δὴ ποταμοῖο ὁδὸν πεφυκυῖαν ἵκοντο, 85
ἔνθ' ἄρ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺς δ' ὕδωρ
καλὸν ὑπεκπροφέει μάλα περ ῥυπόωντα καθῆραι.
ἔνθ' αἱ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης,
καὶ τὰς μὲν σεῦαν ποταμὸν παρὰ δινήεντα
τρώγειν ἄγρωστιν μελιηδέα τοὶ δ' ἀπ' ἀπήνης 90
εἵματα χερσὶν ἕλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἑρίδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλύνάν τε καθήραν τε ῥύπα πάντα,
ἐξείης πέτασαν παρὰ θῖν' ἁλὸς, ἦχι μάλιστα
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθησιν ποταμοῖο,
εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.

87. ὑπεκπροφέει] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπρόρεον. ῥυπόωντα] γρ. ῥυπόεντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποστύνεσκε Vind. 56. ἀποστύνεσκε] ἀπέρριπτε Schol. V.

86. ἐπηετανοί, 'constantly supplied.' See on Od. 4. 89. The πλυνοί seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπροφέει seems to be that the water wells up from beneath (ὑπό), passes on (πρό), and flows out again (ἐκ). So in ὑπεκπροέλυσαν (inf. 88) they removed the mules from under the yoke, detached them from the cart, and turned them off to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροφύγοιν Od. 12. 113.

87. μάλα περ καθῆραι, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegesis to καλόν and πολύ, 'water plentiful and clear.'

88. ἀγρωστιν is often rendered 'clover,' which the epithet μελιηδής seems to suit. Others regard it as 'couch grass' (Triticum repens L.), which has a peculiarly sweet root; others as 'dog's tooth grass' (Cynodon dactylon), which forms the poor but nutritious food of India under the name Dhoobla.

91. μέλαν. See on Od. 4. 359.

ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἴρεον εἰσανάγουσαι Od. 8. 529, σπέος εἰσερύσαντες Od. 12. 317, ἐπληθεὶς Αἰγυπτίους Od. 4. 83.

94. ἦχι μάλιστα, 'just where.' Cp. Il. 13. 789 ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν, Soph. O. C. 900 ἔνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί.

95. ἀποπλύνεσκε. The variant ἀποστύνεσκε, and the interpretation of Schol. V. ἀπέρριπτε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare ῥόχθει μέγα κῦμα ποτὶ ξερόν Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. λίπ' ἐλαίῳ. See on Od. 3. 466.

98. μένον τερσήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσομαι), 'waited for the clothes to dry.' Com-

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτή,
σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεος ἰοχέαιρα,

100. ταὶ δ' ἄρ'] πᾶσαι διὰ τοῦ δ' Schol. H. P., πᾶσαι meaning, says La Roche ad loc., 'omnia exemplaria recensionis Aristarcheae.' Here δέ gives the apodosis. On the unusual position of δέ see Schnorr de Carolsfeld, verbb. collocatio Homerica, p. 48: 'Ut particula δέ a secunda sede in tertiam recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedit pronomen ὁ, si pronomen ὁ ab articuli natura proxime abest (cp. Il. 1. 54 τῇ δεκάτῃ δέ etc.), et vocabulis quae ita cohaerent, ut τρὶς μάκαρες (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homerica discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ταί γ' ἄρ', et ταί τ' ἄρ'. Solet enim particula ἄρα apodosi addita nisi particulis a primo apodosis verbo non seiungi.' 102. κατ' οὔρεος] γρ. οὔρεα ὅπερ ἄμεινον Schol. H. Kayser considers οὔρεα to be the reading of Aristarchus, and Nauck adopts it.

pare μένον δ' ἐπὶ ἕσπερον ἐλθεῖν Od. 1. 422.

100. ταὶ δ' ἄρ' ἔπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδιᾶς ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὀρχηθμός. Cp. Athen. 1. 25 ὀρχήσεις δ' εἰσὶ παρ' Ὁμήρῳ, αἱ μέν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας, ἧς τὴν εὕρεσιν Ἀγαλλὶς ἡ Κερκυραία γραμματικὴ Ναυσικάᾳ ἀνατίθησιν ὡς πολίτιδι χαριζομένη.

102. οἵη δ' Ἄρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque venatibus Dianae congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina.. praeter ista omnia florem ipsum totius loci Vergilium videri omisisse, quod hunc Homeri versum exigue secutus sit, ῥεῖα δ' ἀριγνώτη πέλεται· καλαὶ δέ τε πᾶσαι, quando nulla maior cumulatiorque pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὔρεος. See critical note. We may suppose that Artemis descends *from* some peak, and then travels *along* the ridges of the hills, ἡ κατὰ Τηΰγετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταΰς, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπροι has a peculiar appropriateness here.

ἰοχέαιρα, not from ἰός and χαίρω, but originally ἰοχέϝαιρα, from χέω. See

ἢ κατὰ Τηΰγετον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
ἀγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα,
ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὣς ἥ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἁδμής.
Ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἴκόνδε νέεσθαι
ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλὰ,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ,

106. ἀγρονόμοι] Μεγακλείδης 'ἀγρόμεναι παίζουσιν ἀνὰ δρία παιπαλόεντα' Schol. H.P.
116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμπεσε, which Nitzsch thinks may have been the original reading,

Schol. on Il. 16. 465, comparing νείαιρα, from νέω. For the word χέω used of shooting cp. βέλεα χέοντο Il. 15. 590, ἐκχέομαι ἀκοντίς Od. 22. 3.

106. ἀγρονόμοι. The paroxytone accent is right here, as νέμειν and νέμεσθαι are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἄγραν νέμουσαι as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκες. Cp. Il. 20. 8 νυμφάων .. αἵ τ' ἄλσεα καλὰ νέμονται.

παίζουσι seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὗμός, ὡς ἐγὼ κλύω, θεᾶς | παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεραστὴν ἔλαφον.

107. ὑπὲρ .. ἔχει. The simplest construction is not, as usually given, ὑπερέχει πασάων, 'overtops all by her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὑψοῦ δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους with ib. 227 ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ ἄρ' (unusual hiatus) ἔμελλε. This means 'she now thought of packing up and going home;' the actual preparations, described by ζεύξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. ἥ οἱ ἡγήσαιτο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίζειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called Πλύντριαι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἅμαρτε, sc. Nausicaa, who is also the subject to ἔμβαλε.

αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,
ἑζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
'Ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀϋτὴ,
νυμφάων, αἳ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.'
Ὡς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,

altered to ἔμβαλε, lest any one might imagine Nausicaa had fallen into the water. 122–125] See note on text. 125. ἦ νύ που] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. ἐπὶ μακρὸν ἄυσαν. Join ἐπὶ .. ἄυσαν, 'they cried aloud thereat,' as ἐπὶ δ' αὐτὸς ἄυσε Il. 15. 321, ἐπὶ δὲ πλῆμναι μέγ' ἄυτευν Hes. Scut. Herc. 309.

119. τέων αὖτε. Cp. Ebeling, Hom. Lex. s. v., 'αὖτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. θεουδής, 'god-fearing.' Before Buttm. θεουδής was generally regarded as another form of θεοειδής. It should, however, be classed under those nouns with stems in -εεσ which are subject to Hyphaeresis, or dropping a vowel before another vowel, as κλέα for κλέε-α. So θεουδής, θεουδέα (for θεοδϝής). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to θεοαδής, from root ἀδ, σϝαδ, in the sense of 'god-pleasing;' so also Schol. P. νόος θεουδής here is a sort of epexegesis of φιλόξεινοι, men who ἔδεισαν μῆνιν Ζηνὸς ξεινίου. Cp. Il. 13. 625.

122. ὥς τε to be joined with κουράων, 'as it were the voice of girls.' Cp. Od. 4. 45 ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης.

κουράων is further defined by the addition of νυμφάων, cp. Od. 4. 63 ἀνδρῶν .. διοτρεφέων βασιλήων. The voice of nymphs may further have suggested to him the presence of mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, νηΐδες Il. 6. 22; nymphs of mountains, ὀρεστιάδες Il. 6. 420, and ἀγρονόμοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Bothe objects to the combination κουράων νυμφάων, and proposes to read ἦ νυμφέων. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in ἦ νύ που, which he writes with the disjunctive ἤ.

126. πειρήσομαι may be the subjunctive of the aorist, as being parallel to ἴδωμαι, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. θάμνων ὑπεδύσετο. So with genitive, implying the notion of escape, κακῶν ὑποδύσεαι Od. 20. 53.

ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὡς ῥύσαιτο περὶ χροῖ μήδεα φωτός.
βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130
ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν
ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἑ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὣς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλε 135
μίξεσθαι, γυμνός περ ἐών· χρειὼ γὰρ ἵκανε.
σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἅλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠιόνας προὐχούσας·
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυίων. 140

132. μετέρχεται] κρεῖσσον γράφειν ἐπέρχεται Eustath.

128. πτόρθον . . φύλλων, a somewhat loose genitive resembling the material genitive, as τάπης ἠρίοιο Od. 4. 124, ἕλσος ἀ·γείρων inf. 291; or the genitive of contents, like οἴνου πίθοι Od. 2. 340, εἴνου ἀσκός Od. 5. 265.

129. ὃς ῥύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκί. This metaplastic form of the dative from ἀλκή occurs four times in the Iliad, but only here in the Odyssey.

131. With ὑόμενος καὶ ἀήμενος Nitzsch compares νιφόμενος Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 τηρεῖν νιφόμενον τὰς ἐσβολάς. For the passive of ἄημι cp. ἄητο Il. 21. 386.

ὄσσε is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form ὄσσοις for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with ὄσσε, in Il. 13. 435 we find θέλξας ὄσσε φαεινά, in Il. 14. 236 ὄσσε φαεινώ, etc. The grammarians supposed a nominative ὁ ὄσσος or τὸ ὄσσος. The form ὄσσε is probably *akje*, Skt. *akshi*.

132. βουσὶ μετέρχεται . . ἠὲ μετ' . . ἐλάφους. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κέλεται δέ, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. ἔμελλε, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; χρειὼ γὰρ ἵκανε.

138. τρέσσαν, 'fled scared.' According to Aristarchus τρεῖν always has the notion of 'fleeing;' but the meaning is certainly not strongly brought out in every passage, as ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον Il. 17. 332, μὴ λίην τρέε Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἠιόνας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join ἐκ with εἵλετο.

στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,
ἢ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
ἢ αὔτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη.
ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·
'Γουνοῦμαί σε, ἄνασσα· θεὸς νύ τις, ἢ βροτός ἐσσι;
εἰ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρῃ μεγάλοιο,
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω·
εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
αἰὲν ἐυφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of λίσσοιτο, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἢ βροτός] τὸν ἢ ὁ Ἀσκαλωνίτης περισπᾷ, ἐρωτηματικὸν νομίζων· ὃ καὶ χαριέστερον· οἱ δὲ ἐνέκλιναν ὡς εἰ ἔλεγεν εἴτε θεὸς εἴτε ἄνθρωπος Schol. P. 156. ἐυφροσύνῃσιν] γρ. ἐν εὐφροσύνῃσιν κακῶς· οὐδέποτε γὰρ Ὅμηρος ἀδιαιρέτως τὴν εὐφροσύνην φησὶ τὸ ὀνοματικόν Schol. P. Q.

141. σχομένη, 'halting.' Lit. 'having checked herself [from flight].' So Eustath. ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς. Cp. φρεσὶ δ' ἔσχετο Od. 17. 238, σχέσθαι βίης Od. 4. 422. This is far simpler than to supply such a noun as χεῖρας or κρήδεμνον, as in Od. 1. 334 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα.

143. αὔτως, 'as he was;' further defined by ἀποσταδά.

148. κερδαλέον. Through the sense of 'gain-getting,' the derivatives of κέρδος take almost any colouring, from the wise counsel of a goddess, κερδοσύνῃ ἡγήσατ' Ἀθήνη Il. 22. 247, to the selfishness of Agamemnon, who is called κερδαλεόφρων Il. 1. 149; or the craftiness of Sisyphus, ὃς κέρδιστος γένετ' ἀνδρῶν Il. 6. 153. Compare also the titles κερδαλέη and κερδώ for the fox, in Pindar and Archilochus.

149. ἄνασσα. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 'quam te memorem, virgo? namque haud tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una?' Also Ovid, Met. 4. 312 'qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

156. ἐυφροσύνῃσιν, cp. ἀεσιφροσύνῃσιν Od. 15. 470, and for other feminine plurals to express an abstract idea cp. τεκτοσυνάων Od. 5. 250, ποδωκείῃσιν Il. 2. 792, πολυκερδείῃσιν Od. 24. 167. Similarly, ἀτασθαλίαι, ὑπεροπλίαι, ἱπποσύναι, etc.

λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐέδνοισι βρίσας οἶκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα:
ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαὸς
τὴν ὁδὸν ᾗ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
ὣς δ' αὔτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ

160. τοιοῦτον ἴδον] Bekk. τοῖον ϝεῖδον. La Roche follows Grashof in writing τοιόνδε ἴδον. Nauck gives τοιοῦτον ἐγὼ ἴδον. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives ἡ δὴ μέλλεν] followed by a notice of Aristonicus, [ἡ διπλῆ] ὅτι οὐκ οἶδεν ὁ ποιητὴς τὸ μέλλεν· Ἀττικῶν γάρ ἐστι τῶν μεταγενεστέρων. But to make any sense of this we must alter μέλλεν in the Scholium to ἤμελλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun σφισι, cp. Od. 9. 256 ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων, ib. 458 τῷ κέ οἱ ἐγκέφαλός γε . . θεινομένου ῥαίοιτο, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἦτορ or ἐγκέφαλος, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος . . εἰσοιχνεῦσαν. For the 'constructio ad sensum,' the participle agreeing with the gender *implied* in θάλος, cp. Il. 22. 87 φίλον θάλος, ὃν τέκεν αὐτή, Od. 11. 90 ἦλθεν ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο | χρύσεον σκῆπτρον ἔχων, Il. 11. 690 ἐλθὼν ἐκάκωσε βίῃ Ἡρακληείῃ. Also Eur. Bacch. 130 τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος | αἰσχιστα καὶ κάκιστα κατθανόνθ' ὁρῶ.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος . . ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' σέ is governed by ἀγάγηται, not by βρίσας, for βρίθειν in Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χειρὶ βρίθειν, Eur. Troad. 216 ὄλβῳ βρίθειν. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἀντὶ τοῦ νικήσας ἔδναν πλήθει τοὺς ἄλλους μνηστῆρας.

162. Δήλῳ. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the μορίαι or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πρωτόγονος φοῖνιξ, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem;' so too Pliny, N. H. 16. 99. 44.

164. ἦλθον . . τὴν ὁδόν. See note on βουλὰς βουλεύειν sup. 61.

166. ὣς δ' αὔτως (the words always

δὴν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὡς σὲ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς
γούνων ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζὸς ἐεικοστῷ φύγον ἤματι οἴνοπα πόντον· 170
τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,
ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally ὡς καὶ κεῖνο ἰδὼν ἐτεθήπεα, ὡς αὔτως σὲ ἄγαμαι, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with εὕροι δ' ἐν πήματα οἴκῳ Od. 9. 535, δήεις δ' ἐν πήματα οἴκῳ Od. 11. 115, or Od. 10. 290 βαλέει δ' ἐν φάρμακα σίτῳ, where, however, Bekker and Nauck read ἐνί with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of χθές, as in Od. 2. 262, etc. Compare 'sic venias hodierne' (for *hodie*) Tibull. 1. 7. 53. 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i.e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore;' not ἀκίνδυνον καταγωγήν, but τὴν ἀπὸ πνευμάτων δεινῶν ἐξερριμμένην, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i.e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that,' sc. before the ἀνάπαυσις comes. The Schol. cannot be right in rendering πάροιθεν as ἐς τὸ μετέπειτα, 'hereafter;' for Homer uses ὄπιθεν and ὀπίσσω in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην.

175. σὲ .. ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἄλλων. For ἐς used with persons compare Il. 7. 312 εἰς Ἀγαμέμνονα, Od. 3. 317 ἐς Μενέλαον.

177, 178. πόλιν .. ἄστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with πόλις. But even the etymology points to a distinction which lies at the bottom of this difference. πόλις (Skt. *purî*) is connected with the root πλε or πελ, and points to the settlement of a multitude of people; while ἄστυ (*ϝάστυ*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vâstu* = 'domus.' Cp.

ἄστυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα,
σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς, 180
ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

Il. 17. 144 φράζεο νῦν ὅπως κε πόλιν καὶ ἄστυ σαώσεις.

179. εἴλυμα σπείρων, as the Schol. interprets εἴ πού σοι εὐτελὲς ῥάκιον τὴν ἄλλην ἐσθῆτα φουρεῖν προβέβλητο, τοῦτο δός μοι ἵνα ἀμπίσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε..ἢ ὅτε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare Il. 15. 509 οὔ τις ταῦδε νόος καὶ μῆτις ἀμείνων | ἢ αὐτοσχεδίῃ μῖξαι χείρας τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μεῖζον τοῦδ' ἔτι θνατοῖς | πάθος ἐξεύροις | ἢ τέκνα θανόντ' ἐσιδέσθαι; Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας | ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes..convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegesis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes, Eur. Med. 14 ἥπερ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ἅταν οὐρανίαν φλέγων, or διδάσκειν τινὰ ἱππέα. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χάρμα γενέσθαι. χάρμα and πῆμα are among the words most frequently used in such apposition; as ἥ μιν τέκε πῆμα βροτοῖσι Od. 12. 125, γυναῖκ' εὐειδέ' ἀνῆγες | ἐξ ἀπίης γαίης νυὸν ἀνδρῶν αἰχμητάων, | πατρί τε σῷ μέγα πῆμα πόλῃ τέ παντί τε δήμῳ, | δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ Il. 3. 48 foll., Μενέλαον.. ὅν τις διστεύσας ἔβαλεν τόξων εὖ εἰδώς, | Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος Il. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἤ τις Ἀχαιῶν | ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον Il. 24. 734, or θάνατόν νύ τοι ὄρνυ' ἑταμνον Il. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρὸς, γυναικοποίνων πολέμων ἀραγάν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos!'

185. μάλιστα δέ τ' ἔκλυον αὐτοί. They *hear* the congratulations of friends, and the envious words of foes; but they *hear* the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of ἔκλυον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt,' inasmuch as κλύειν standing alone could hardly be equiva-

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ·
καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,

193. ἀντιάσαντα] γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to εὖ or κακῶς ἀπούειν. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἄνθρωποι, | καί τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., ἤτοι αἰσθάνονται καὶ αὐτοὶ τῆς ὠφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύουσι. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;' or Aesch. Ag. 859 οὐκ ἄλλων πάρα | μαθοῦσ' ἐμαυτῆς δύσφορον λέξω βίον.

If on the other hand we are unwilling to assign so artificial a meaning to κλύειν, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. ἔκλυον is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. ἐπεί. The actual apodosis to the protasis introduced by ἐπεί comes after the parenthesis, with the words οὔτ' οὖν ἐσθῆτος. The sentence from Ζεὺς to ἔμπης is a parenthetical reflection suggested by the condition of Odysseus. The sentence from ἐπεί to ἱκάνεις adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188–9. The point in these lines lies in the words ὅπως ἐθέλῃσιν, the *arbitrary* dispensation of good and evil. Compare ἀτὰρ θεὸς ἄλλοτε ἄλλῳ | Ζεὺς ἀγαθόν τε κακόν τε διδοῖ Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. τάδε, 'these hardships which I see.'

193. ὧν ἐπέοιχ' ἱκέτην .. ἀντιάσαντα, supply μὴ δεύεσθαι from οὐ δευήσεαι above, as in ξείνια εὖ παρέθηκε ἅ τε ξείνοις (sc. παραθεῖναι) θέμις ἐστί Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρξέμεν Od. 7. 293, ἀργαλέον σέ, θεά, γνῶναι βροτῷ ἀντιάσαντι Od. 13. 312, ἀλλά τιν' ὔμμ' δίω δόμεναι θεὸν ἀντιάσαντα Il. 10. 551. The general sense conveyed by ἀντιάσαντα is that there is something of suddenness or emergency in the case.

ταλαπείριον. Cp. Schol. P. V. on Od. 7. 24 Ἀρίσταρχος μὲν ἀντὶ ταλαίπωρος, τινὲς δὲ ἀντὶ τοῦ ξένος καὶ πόρρωθεν πεπερακὼς ἢ μακρόθεν ἀφιγμένος. But both ταλαίπωρος and ταλαπείριος are to be referred to root περ, to which πωρ is related, as φώρ to root φερ, and δῶμα to root δεμ.

τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'
Ἦ ῥα, καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσε·
'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν..
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,

201. διερός] οὕτως τὸν ζῶντα Ἀρίσταρχος· Καλλίστρατος δὲ γράφει δυερός, ὁ ἐπίπονος Schol. E. H. P. Q. T. Cp. Hesych. 1. 540.

197. τοῦ δ' ἐκ .. ἔχεται. The construction is the same as in Hdt. 6. 109 ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ σέο ἄρτηται. Cp. Od. 11. 346. The same construction occurs after ἔχεσθαι without a preposition, as Il. 9. 102 σέο δ' ἔξεται ὅττι κεν ἄρχῃ.

200. ἦ μή που, like ἆρα μή in Attic Greek = 'you don't mean that you think, do you?' Cp. Od. 9. 405.

201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός. If διερός means, as Schol. P.Q.V. interprets it, ζῶν ἐρρωμένως καὶ ἱκμάδος μετέχων, it is probably to be referred to διαίνω and δεύω, the connection of the ideas of 'moisture' and 'flexibility' or 'activity' being the same as in the word ὑγρός Pind. Pyth. 1. 17, etc. Compare also the use of ἀλίβαντες, the 'sapless,' as a synonym for θανόντες, as in Plato, Rep. 787 C. And διερῷ ποδί in Od. 9. 43 seems to mean 'with nimble foot.' In later Greek, 'moist' is the regular meaning assigned to διερός, as διερὸν αἷμα Aesch. Eum. 263, αὔην καὶ διερήν Hes. Opp. 460, νότιον θέρος ὕδατι ζαεύτῳ διερόν Pind. Frag. 74. 11. Following this line of interpretation, διερὸς βροτός stands here as the predicate, and the whole sentence may be rendered, 'That man exists not as a living mortal, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This is substantially the interpretation of Schol. B. οὐκ ἔστιν ἄνθρωπος ἐκεῖνος ἄρτι ζῶν, οὐδὲ γενησόμενος, ὃς μαλλει τολμῆσαι ἀγωνιοῦν ἐς τὴν χώραν ἡμῶν πολέμων. οὗτος does not specifically refer to Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 οὐκ ἔστι οὗτος ἀνὴρ, ὅτι μὴ σὺ, τῷ ἔστι δύναμις, Od. 16. 437 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται | ὃς κεν .. ἐποίσει, Il. 21. 103 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ. Other commentators refer διερός to δίεσθαι and δίος (cp. Lat. *di-rus*), and translate it 'timid' or 'fleeing,' in direct apposition to οὗτος ἀνήρ, 'that man—poor creature that he is.' The Gloss. in Cod. Pal. gives as an interpretation of διερός, the words βλαπτικός, πειρατικός, πειρατής, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; 'non est iste vir fugator homo, h. e. non est quem fugere opus sit;' this rendering necessitates a colon after βροτός, and the whole sentence would mean, 'this man' (referring to Odysseus) 'is not a creature to scare us' (taking up πόσε φεύγετε; sup. 199), 'nor will any one be born who shall come,' etc. But the first rendering is far preferable. With οὐδὲ γένηται compare Il. 1. 262 οὐδὲ ἴδωμαι.

204. The words ἐνὶ πόντῳ are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. ἔσχατοι, used also of the Aethiopians, Od. 1. 23.

206. ἀλλ' ὅδε. The use of ὅδε here, when the direct allusion is made to Odysseus, corroborates the view that οὗτος, sup. 201, has no such specific allusion. Compare ζώοντ' δή τινε τώδε Od. 4. 26.

τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210
Ὡς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ' ἄρ' Ὀδυσσέα εἷσαν ἐπὶ σκέπας, ὡς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215
ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσι.
δή ῥα τότ' ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
'Ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
ἅλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρῃσιν ἐυπλοκάμοισι μετελθών.'
Ὡς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρῃ.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὀδυσσεὺς
ἅλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους· 225
ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο.

212. Ὀδυσσέα] Al. Ὀδυσσῆ'. 222. μετελθών] Eustath. ἐπελθών. Schol. V. ἀντὶ τοῦ ἐπελθών.

207. πρὸς Διός, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. 1. 238 δικάσπολοι, οἵ τε θέμιστας | πρὸς Διὸς εἰρύαται, and Il. 6. 456 καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις. With the sentiment compare Od. 7. 165 Ζεὺς .. ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

208. δόσις .. φίλη τε, 'a gift, though small, is welcome;' so Schol. B. ὀλίγη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι, ἡ γὰρ ἔνδεια καὶ τὸ ὀλίγον φίλον ἡγεῖται. Cp. Il. 1. 167 σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε | ἔρχομ' ἔχων. Soph. O. C. 5 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι | μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.

212. εἷσαν ἐπὶ σκέπας, 'brought him to the sheltered spot and set him down there.' Compare θῶκόνδε καθίζανον Od. 5. 3.

214. εἵματα, 'for raiment,' in apposition to φᾶρος and χιτῶνα. Cp. Od. 7. 234, etc.

216. ἤνωγον .. λοῦσθαι. Nausicaa had said λούσατε sup. 210.

218. οὕτω = 'yonder;' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. 1. 182.

224. With ἐκ ποταμοῦ compare λούειν ἐκ τρίποδος Od. 10. 361.

νίζετο χρόα .. ἅλμην. The double accusative here resembles the construction with ἀφαιρεῖσθαί τινά τι. See on Od. 1. 403. Compare also ὄφρα τάχιστα | Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα Il. 18. 345, κελαινεφὲς αἷμα κάθηρον | ἐλθὼν ἐκ βελέων Σαρπηδόνα Il. 16. 667, κεῖσο μετ' ἰχθύσιν οἵ σ' ὠτειλὴν | αἷμ' ἀπολιχμήσονται Il. 21. 122.

226. χνόον (κνάω-κόνις) 'the scurf'

[illegible]

[illegible] and turn from [illegible]

[illegible] the [illegible] of the [illegible] [illegible] [illegible]

ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
ἕζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
κάλλεϊ καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
δή ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
'Κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσι, 240
Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

239. κλῦτέ μευ] So Schol. H. for the κλῦτέ μοι of the MSS.

endam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, Il. 1. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδίαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἠλιδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυνωθούμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἢ καὶ ἄλλως οὐ κατὰ μελανίαν ἡ πρὸς ὑάκινθον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οὖλον αὐτῆς, ἤγουν πρὸς τὸ οὐλότριχον.'

232. περιχεύεται here is aor. subjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροιής) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέρασιν περιχεύας. Cp. Il. 10. 294; Virg. Aen. 1. 596 'ubi flavo | argentum Pariusve lapis circumdatur auro.'

233. Ἥφαιστος . . Ἀθήνη. Nitzsch quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχναι παρ' Ἡφαίστου καὶ τῆς συντέχνου. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθήνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 Ἥφαιστος . . ὃς μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in Il. 22. 265 Hector is bidden to use all the prowess he has, παντοίη ἀρετή, which may be compared with Il. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελείει, sc. ἀνήρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join οὐ . . ἀέκητι, as οὐ . . θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. δέατο (compare δέαται = φαίνεται, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεα-, with a bye-form δοα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form διϝα, which is to be regarded as an expansion of the root div = shine. See Monro, H. G. § 11.

αἴ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καί οἱ ἄδοι αὐτόθι μίμνειν. 245
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.'
Ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,
πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250
Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.
ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 255
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἀμφω μὲν ἀθετεῖ Ἀρίσταρχος, διστάζει δὲ περὶ τοῦ πρώτου, ἐπεὶ καὶ Ἀλκμὰν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων 'Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἴη' Schol. H. Q. 'μετέβαλε, probabilius μετέλαβε, *transtulit ad sua*' Dind.

244. κεκλημένος εἴη. Cp. Il. 2. 260 μήδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. This so-called 'periphrastic conjugation' is found in Homer only with the perfect passive participle, as in τετελεσμένον ἔσται. See Lehrs, Aristarch. 383. Translate, 'Would that such an one might be called my husband, and that it might please him to bide here!' Compare σὴ παράκοιτις κέκλημαι Il. 4. 60. Ameis suggests that οἱ, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν, and Schol. Q. T. remarks, Ἔφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφυοῦς πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδίαιτον τῶν Φαιάκων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere possibility; and she has no hearers but her own familiar handmaidens, for Odysseus is ἀπάνευθε (sup. 236). In the presence of men, Nausicaa is very different, even before her father, αἴδετο θαλερὸν γάμον ἐξονομῆναι sup. 66.

248. Ὀδυσσῆι ἔθεσαν. Notice the lengthening of the datival iota before a vowel, with no initial ϝ, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the -ι of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *ī*, it is highly probable that the Greek -ι was originally long. See Monro, H. G. §§ 373, 376.

255. ὄρσεο .. ἴμεν, 'rouse thyself to go.' So ὄρτο πόλινδ' ἴμεν Od. 7. 14, and the common phrase βῆ δ' ἴμεν sup. 130, or βῆ δ' ἰέναι. Ὄρσεο is the imperat. of the weak aorist ὠρσύμην, like δύσετο. The form ὄρσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν. cp. Od. 7. 327 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται | νῆες ἐμαί.

ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἣν πέρι πύργος
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259. ὄφρα..ἴομεν, 'while we are going *along* the fields and farms.' With ἀγροὺς ἴέναι cp. Soph. O. R. 1027 ὁδοιπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γύας. On ἄν.. κε see Od. 5. 361.

262. ἐπήν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings. With πόλιος ἐπιβείομεν cp. Il. 16. 396 οὐδὲ πόληος | εἶα ἱεμένους ἐπιβαινέμεν. We should expect ἐπιβήομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the ει is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δέ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίθμη (ἴθμα, ἴέναι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθμη, evidently suggested by the word ἰσθμός. Two such harbours are spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες..ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφίαλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφίαλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

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ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διστάζει δὲ περὶ τοῦ πρώτου, ἐπεὶ καὶ Ἀλκμὰν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων 'Ζεῦ πάτερ, αἴ γὰρ ἐμὸς πόσις εἴη' Schol. H. Q. 'μετέβαλε, probabilius μετέλαβε, transtulit ad sua' Dind.

244. κεκλημένος εἴη. Cp. Il. 2. 260 μήδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. This so-called 'periphrastic conjugation' is found in Homer only with the perfect passive participle, as in τετελεσμένον ἔσται. See Lehrs, Aristarch. 383. Translate, 'Would that such an one might be called my husband, and that it might please him to bide here!' Compare σὴ παράκοιτις κέκλημαι Il. 4. 60. Ameis suggests that οἱ, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν, and Schol. Q. T. remarks, Ἔφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφυοῦς πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδίαιτον τῶν Φαιάκων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere possibility; and she has no hearers but her own familiar handmaidens, for Odysseus is ἀπάνευθε (sup. 236). In the presence of men, Nausicaa is very different, even before her father, αἴδετο θαλερὸν γάμον ἐξονομῆναι sup. 66.

248. Ὀδυσσῆι ἔθεσαν. Notice the lengthening of the datival iota before a vowel, with no initial ϝ, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the -ι of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in ī, it is highly probable that the Greek -ι was originally long. See Monro, H. G. §§ 373, 376.

255. ὄρσεο .. ἴμεν, 'rouse thyself to go.' So ὄρτο πόλινδ' ἴμεν Od. 7. 14, and the common phrase βῆ δ' ἴμεν sup. 130, or βῆ δ' ἰέναι. Ὄρσεο is the imperat. of the weak aorist ὠρσόμην, like δύσετο. The form ὄρσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται | νῆες ἐμαί.

ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἣν πέρι πύργος
ὑψηλὸς, καλὸς δὲ λιμὴν ἑκάτερθε πόληος,
λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι

262. ἐπιβείομεν] ἐπιβήομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβείομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καταβείομεν Il. 10. 97, θείομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείομεν Il. 15. 297, κιχείομεν Il. 21. 128. See note below. 264. εἰσίθμη] Ἀριστοφάνης δὲ σὺν τῷ σ̄ γράφει ἴσθμη παρὰ τὸν ἰσθμόν Schol. B. H. Q.

259. ὄφρα..ἴομεν, 'while we are going *along* the fields and farms.'

With ἀγροὺς ἴέναι cp. Soph. O. R. 1027 ὁδοιπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γύας. On ἄν.. κε see Od. 5. 361.

262. ἐπήν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβείομεν cp. Il. 16. 396 οὐδὲ πόληος | εἶα ἰεμένους ἐπιβαινέμεν. We should expect ἐπιβήομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the ει is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δέ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίθμη (ἴθμα, ἴέναι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθμη, evidently suggested by the word ἰσθμός. Two such harbours are spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες..ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφίαλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφίαλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες ὁδὸν..εἰρύαται. The Schol. is uncertain between the interpretations εἱλκυσμέναι εἰσί and φυλάττουσιν ὁδόν, and there may be some doubt. For εἰρύαται, like πύλας εἴρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύαται and εἴρυντο are used of the drawing up of ships. With this interpretation ὁδόν may be explained as an analogous accusative to ἀγρούς sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύαται. It is a moot point with philologists whether the various forms given under ἐρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἐρύω (ϝερύω, ϝρύω) with the meaning 'draw,' and (2) ἐρύομαι or εἰρύομαι (originally σρύομαι, Lat. *serv-o*) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way;' so ἐκ βελέων ἐρύσαντο Il. 18. 152; or followed

εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ. 265
ἔνθα δέ τέ σφ' ἀγορὴ, καλὸν Ποσιδήιον ἀμφὶς,
ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι,
πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.

269. σπεῖρα] Eustath. gives a variant σπείρας, i. e. warping-cables, δι' ὧν ἕλκονται αἱ νῆες Schol. T. ἀποξύνουσιν] Eustath. mentions a reading ἀποξύνουσαν, or gives it as an interpretation. Buttm. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as ἄνδρα μάχης ἐρύσαιο Il. 5. 456; or, lastly, ἐρύεσθαί τινα or τι, as σανίδες πύλας εἴρυντο Il. 12. 454, οἷος γὰρ ἐρύετο Ἴλιον Ἕκτωρ Il. 6. 403. Monro, H. G. § 18, notices that the verb ἐρύομαι (ῥύομαι), *protect*, is for the most part non-thematic. The verb ἐρύω (ἐρυσ-), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γάρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of ἐπί and ἑστία, for although in the New Ionic dialect the form ἐπίστιος is found so compounded (Hdt. 1. 44), in Homer the form ἐφέστιος is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as νεώριον, to which Schol. E. T. V. adds ἐποίκιον, σκηνή. Some commentators again seem to have imagined a connection between ἐπίστιον and the words ἱστίον and ἱστός, one reading, quoted by Schol. on Il. 2. 135, being actually ἐπ' ἱστίον, though here again a partially right interpretation follows, ὡσεὶ κατάλυμα παρὰ τῇ νηί. Perhaps the simplest solution is to refer ἐπί-στιον to ἐπι-στῆναι, ἐπίστασις, in the sense of 'halting-place;' and we may compare it with the form περίστια and περιστίαρχος, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of σκηνή), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἔνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφὶς is used rather than περί, because the Posideion is not in the centre of the ἀγορά, like a garden in the middle of a square, but it breaks the continuity of the ἀγορά, which would otherwise stretch right across the εἰσίθμη, and thus the ἀγορά is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσιν is, literally, 'hauled,' i.e. as being too big to be carried, τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἑλκομένοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, χερμάδια ἀνδραχθέα, but those that have to be brought on a cart are called in Thucydides (1. 93) λίθοι ἁμαξιαῖοι. The wall round the house of Eumaeus (Od. 14. 10) is also described as built ῥυτοῖσι λάεσσι. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι. We are not to suppose that the ἀγορά was *paved* with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 ἀγορὴν ἣ σφιν παρὰ νηυσὶ τέτυκτο· | ἑλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισι. The stone blocks were partly sunk in the ground, ὧν τὸ μὲν κατορυκτὸν τὸ δὲ ὑπερφαίνεται Schol.

269. σπεῖρα . . ἀποξύνουσιν. See crit. note. With ἀποξύνουσι cp. the epithet προήκεα given to oars in Od. 12. 205.

οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐΐσαι,
ἷσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
καί νύ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας· 275
'τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε
ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
ἤ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν·
ἤ τίς οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν 280
οὐρανόθεν καταβὰς, ἕξει δέ μιν ἤματα πάντα.
βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν
ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο. 285
καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι,

275. καί νύ τις] ἀθετοῦνται στίχοι ιδ' ἕως 'ἀνδράσι μίσγηται,' ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. ἤ τίς οἱ] The MSS. give no variant; but it is doubtful if τις can remain short before οἱ. We may perhaps read ἠέ τις εὐξαμένῃ with Bekk. Al. ἤ τί οἱ, ἠέ οἱ. 282. καὐτή] Wolf changed the common reading εἴ κ' into εἰ κ' [i. e. καί], but καὐτή is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives κ' αὐτός). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὀπίσσω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 μή πού τι κακὸν πάσχωσιν ὀπίσσω.

275. ἀντιβολήσας, i. e. if he met us together.

277. ξεῖνος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσσατο both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

279. ἐπεί explains τηλεδαπῶν. He must have come from a distant place, inasmuch as we have no near neighbours.

281. ἕξει δέ μιν, 'he will have her to wife for evermore.' Compare ἔχεις Ἑλένην Od. 4. 569. In ἤματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, ''tis better so' (compare ἄλγιον Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

εἰ καὐτή. See critical note.

286. ἄλλῃ νεμεσῶ. Cp. Il. 23. 494

ἤ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
ἀνδράσι μίσγηται πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
ξεῖνε, σὺ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο. 290
δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών.
ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς 295
ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
αὐτὰρ ἐπὴν ἡμέας ἔλπῃ ποτὶ δώματ' ἀφῖχθαι,
καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι

287. ἤ τ'] ψιλωτέον τὸ ἤτ' (lege ἠδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had ῥέζοι, ἠδ' ἀέκητι . . . μίσγηται. 289. ὧδ'] Ἀρίσταρχος σὺ δ' ὦκ' ἐμέθεν Schol. H. Probably on the analogy of Il. 2. 26 νῦν δ' ἐμέθεν ξίνες ὦκα.

καὶ δ' ἄλλῳ νεμεσᾶτον, ὅ τις τοιαῦτά γε ῥέζοι. Notice here the change of mood from ῥέζοι to μίσγηται. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀέκητι . . ἐόντων. The Schol. H. says βραχὺ διασταλτέον μετὰ τὸ φίλων, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case πατρὸς καὶ μητρός will be a closer description of φίλων. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. 1. 47 ἀντία πάντων | ἀθανάτων ἀέκητι θεῶν. For the use of ἐόντων in the emphatic sense of 'superstitum' compare πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν εἰσίν Od. 4. 94, μάλα μὲν κακὸν υἷος ἐόντος | ἄλλων δῆμον ἱκέσθαι Od. 20. 218. Cp. also Od. 1. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. 1. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δέ, with this arrangement of words cp. Il. 1. 282 Ἀτρεΐδη, σὺ δὲ παῦε. For the meaning of ὧδε see on Od. 1. 182. If ὦκα be read it will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. ἄλσος Ἀθήνης .. αἰγείρων, 'a grove of Athena, of poplars.' So ἄλσος ὑδατοτρεφέων αἰγείρων Od. 17. 208. It is simpler to take αἰγείρων depending on ἄλσος as a material genitive, and as adding a further description of ἄλσος, than to explain the two genitives on the analogy of the Attic double genitive, as in εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνου.

ἀλωή (originally ϝαλοϝή, compare ἀλοιάω), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 καὶ ἡ πολύδενδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεῖα. On τέμενος see Apoll. Lex. 240 πᾶς ἀποτετμημένος εἰς τιμὴν τόπος, Eustath. τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὅμηρον οἴδασι.

298. καὶ τότε .. ἴμεν, apodosis to ἐπήν, 'then go and ask.'

δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·
ῥεῖα δ' ἀρίγνωτ'· ἐστὶ καὶ ἂν πάις ἡγήσαιτο 300
νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
ἥρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐλὴ,
ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι
μητέρ' ἐμήν· ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
ἠλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
κίονι κεκλιμένη· δμωαὶ δέ οἱ εἵαθ' ὄπισθεν.
ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς.
τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδηαι
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. ἥρωος] The reading of Eustath. See note on text. Al. ἥρως, intended to stand for a genitive or vocative. 308. ποτικέκλιται αὐτῇ] Schol. Q. αὐγῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἂν πάις ἡγήσαιτο, 'even a child would show thee the way.'

301. ἐοικότα τοῖσι, sc. δώμασι, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμος is substituted for δώματα, and the whole clause οἷος δόμος Ἀλκ. stands as an awkward epexegesis of ἐοικότα τοῖσι. Compare οὔ τι τοιοῦτον ἐτύχθη | οἴην τερπωλὴν θεὸς ἤγαγε Od. 18. 36.

303. ἥρωος is generally read as a dactyl, and is compared with βέβλῆαι Il. 11. 380, but Ahrens would make both spondees by synizesis. For other instances of a long syllable shortened in the middle of a word compare ἔμπαῖον Od. 20. 379, οἷος (⏑⏑) Il. 13. 275; 18. 105; Od. 7. 312; 20. 89, υἱός Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489?), υἱόν Il. 4. 473; 5. 612; 9. 84; 17. 590, υἱέ Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478?). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (subjunctive of reduplicated aor.), is appropriate with δόμοι, as one is lost to sight from outside, as soon as the door is passed. αὐλή seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κίονι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 ἡ δ' ἧσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἄρα θῆκε θρόνον .. πρὸς κίονα μακρὸν ἐρείσας.

308. ποτικέκλιται αὐτῇ (see crit. note), 'leans close to that same pillar;' both seats are against the κίων though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνῳ αὐτῆς, 'my mother's seat.' Compare δμοῖα νοήματα Πηνελοπείῃ Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinous' seat was somewhat nearer the door than Arete's.

309. Join τῷ .. ἐφήμενος. With the words ἀθάνατος ὥς cp. Il. 4. 1, foll. where the gods are described as sitting παὰρ Ζηνί .. μετὰ δέ σφισι πότνια Ἥβη | νέκταρ ἐφυποχόει.

312. εἰ καὶ .. ἐσσί, 'even though

[illegible]

[illegible]

[illegible]

ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν.'
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν 330
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

παρέρχονταί τε μέσαι νύκτες καὶ ψύχεται τὸ ὕδωρ. Cp. Soph. Phil. 355.

326. ῥαιομένου, ὅτε μ' ἔρραιε. For a similar repetition cp. Il. 20. 316 ὁπότ' ἂν Τροίῃ .. δάηται | δαιομένῃ, δαίωσι δ' ἀρήιοι υἷες Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' Il. 9. 516. We may refer ἐπι-ζα-φελ-ῶς to the root φελ, (seen in ὀ-φέλλω) = 'swell.' Thus the word is similar in use to Latin 'tumidus,' cp. Hor. Od. 4. 3. 5; Virg. Aen. 6. 407. The adjective ἀφελής, generally rendered 'simple' or 'sincere,' is really 'not swollen' and so 'smooth.' Others compound the word of ἀ priv. and φελλεύς, 'rough ground.' Athena did not now venture to vouchsafe her visible presence, but she throws off this reserve as soon as Odysseus has landed in Ithaca, and is beyond the power of Poseidon. It was the custom of the gods not openly to oppose each other, θεοῖσι δ' ὧδ' ἔχει νόμος· | οὐδεὶς ἀπαντᾶν βούλεται προθυμίᾳ | τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' ἀεί Eur. Hipp. 1328.

ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσέως εἴσοδος πρὸς Ἀλκίνουν.

Ὡς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεὺς,
κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνοιιν.
ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ ῥ' ὑπ' ἀπήνης 5
ἡμιόνους ἔλυον ἐσθῆτά τε ἔσφερον εἴσω.
αὐτὴ δ' ἐς θάλαμον ἐὸν ἤιε· δαῖε δέ οἱ πῦρ
γρηὺς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,
τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσι 10
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουεν·
ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.

4. στῆσεν, sc. ἡμιόνους. So στῆσε is used Od. 19. 188, in the sense of 'anchored;' the idea of νῆα being supplied. We have στῆσα νέας in Od. 4. 582, ἵππους στήσασα Il. 5. 755.

7. πῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ἔμεν ἠδὲ θέρεσθαι Od. 19. 64.

8. Ἀπειραίη, ἄνωθεν παροῦσα, ἡ Ἠπειρωτική Schol. P. T. V. But the word, like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form θαλαμηπόλος, see Monro, H. G. § 124 *a*.

10. αὐτήν, emphatic: *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. θεοῦ δ' ὡς, 'the people hearkened to him as to a god.'

12, 13. ἣ . . ἣ, both demonstratives.

τρέφε. The τροφός in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τροφοί on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80-83. Nitzsch compares Genesis 24. 39.

ἤ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.
Καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι, 15
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννὴν,
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη
παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20
στῆ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·
'Ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἠγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα 25
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσι.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.

13.] ἀθετεῖ Ζηνόδοτος· ἤδη γὰρ εἶπε 'δαΐε δέ οἱ πῦρ.' καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἔνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δ' Ἀθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἄν μοι] Ἀριστοφάνης ἤ μά μοι Schol. H. P. More likely ἦ μά νύ μοι. 26. γαῖαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἐκόσμει. With this contrast ἀπεκόσμεον ἔντεα δαιτός inf. 232.

15. ἠέρα. Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this ἀήρ is the Ἀΐδος κυνέη Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. ἐραννός, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcram Calydona.' It stands to ἐράω as the Lat. amoenus does to amare. The proper form is ἐρασ-νός, so that the double ν is due to assimilation of the σ.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a substantive in apposition to, νεήνιδι. The form stands to παρθένος as ὀρφανικός to ὀρφανός.

25. ἐξ ἀπίης γαίης. These words form the epexegesis to τηλόθεν, as, sup. 22, Ἀλκινόου does to ἀνέρος. Translate, 'from afar, from a distant land.' So Eustath. ἐκ τῆς μακρὰν ἀπεχούσης γῆς. The name γῆ Ἀπία (ᾱ) for the Peloponnese is a different word according to Buttm. Lexil. s. v. The accentuation of ἄπιος, however, as compared with ἀντίος, seems to suggest some other etymology than ἀπό. It is therefore proposed to refer it to root ap, as in Skt. áp-as, Lat. aqu-a. We might then compare Ἀπιδανός, Μεσσ-άπ-ιοι, and even Ἀπία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (mare); cp. Ar-mor-ica. Thus ἐξ ἀπίης γῆς would mean 'from a land over the water.' Cp. Il. 1. 270.

29. ναίει. See note on Od. 1. 404.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεί σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα.'
Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. ὅς κ' ἄλλοθεν ἔλθῃ] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading ὅτε κέν τις ἵκηται. ἔλθῃ with Bekk. and La Roche; most MSS. ἔλθοι.

Some compare the words πατρὸς ἐγγύθι ναίει with ποτικέκλιται αὐτῇ Od. 6. 308; see note there.

32. μάλα. This is to be closely connected with οὐ, and both words with ἀνέχονται, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But οὐκ ἀνέχονται is a stronger expression than οὐ ξενίζουσι, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinous himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. θοῇσιν .. ὠκείῃσι. The two epithets are (so to speak) only verbally tautological: for the one is *epitheton ornans*, a conventional epithet, and the other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (θοῇσιν) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in θοῶν ὠκυάλων νεῶν, where see Schneidewin's note.

36. ὡς εἰ .. νόημα. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ· | ἔνθ' ἤην ἢ ἔνθα· μενοινήῃσι δὲ πολλά, | ὣς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη. Cp. h. Hom. Apoll. 186 ἔνθεν δὲ πρὸς Ὄλυμπον ἀπὸ χθονὸς, ὥς τε νόημα | εἶσι, ib. 448 νόημ' ὥς ἅλτο πέτεσθαι. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. ὡς δ' ὁπότ' ὠκὺ νόημα διὰ στέρνοιο περήσει | ἀνέρος, ὅν τε θαμειαὶ ἐπιστροφῶσι μέριμναι, | ἢ ὅτε δινηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὡς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἑρμῆς. Ameis quotes as parallel passages Cic. Tusc. 1. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;' also Gratius, Cyneg. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 τάχιστος νοῦς· διὰ παντὸς γὰρ τρέχει. For the use of ὡς εἰ without any verb, see Od. 19. 39, 211, etc.

ἐρχόμενον κατὰ ἄστυ· δέος δ' ἔχε πάντας ἰδόντας. Ἀθήνη
εἶα ἐνοπλόκαμος· δεινὸν θέος· ἦ ἄρα καὶ ὃς
θεσπεσίῃ κατέχευε φίλας φρένας· ἔν τε τοῖσι
θαύμαζεν δ' Ὀδυσεὺς λιμένας καὶ νῆας ἐεσσαι
αὐτῶν θ' ἡρώων ἀγυιὰς καὶ τείχεα μακρὰ
ὑψηλὰ, σκολόπεσσι παραπρὸς ἔρυτα δεδασμένα.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλειτοῖο ἵκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
Οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὃν μ' ἐκέλευες
πεφραδέμεν· δίειν δὲ διοτρεφέας βασιλῆας·
δαίτην δαινυμένους· σὺ δ' ἔσω κιών μηδὲ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσι κάμεινον
ἔργοισιν τελέθει, εἰ καὶ πόθεν ἀλλόθεν ἐλθών.
δέσποιναν μὲν πρῶτα κιχήσεαι· ἐν μεγάροισι

41. ἦ ἄρα οἱ Ἀρετάδνη· ἡ πρώτη γαμεῖ. ὅστις δὲ ἐν τοῖς ἔπεσι τοῖς ἑξῆς [illegible] ὅστις καὶ τότε δὴ ἐ' αὐτῷ πάλαι χρὴ θεσπέσιον ἦν. [illegible] Τὴν ἀναφορὰν τῶν Schol. P. Q. T [illegible] 15. remarking that in this a man is erected out Odysseus, οἱ τοῦ θαυμάζει ἐν οἷς τοῖς ἑξῆς [illegible] [illegible] 52. πόθεν ἀλλόθεν γαμεῖται [illegible] Bekker and others reject this line. The addition of certain words in general appears to the gnome, which is far more sententious in form if it is a man [illegible] a [illegible]

40. διὰ σφέας describes the movement as he passes through the mass of them on his way to the palace. [illegible] δ' αὐτῶν ἐρχομένων Od. 11. 391. where the genitive gives a slightly different point of view. See Eurip. Hipp. [illegible] ἃ διὰ πόστιν εὖμ' ἐπορεύετο.

41. ἐνοπλόκαμος. This epithet is applied to Athena only here: but she is called ἰήνωμος in Il. 6. 92. 273. 303.

43. θαύμαζον. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πόλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word ἀγυιαί, some compare the word φήμις, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench, [illegible] ἐξέστη ἡσυχίη τῶν ἑστηότων ἐν ἀγυιῇ πύργων καὶ μεγάλων, ὅθεν ἀνδρῶν ἀλέεσκον [illegible] Here it represents the palisade or [illegible] along the coping of the [illegible] [illegible] ἀμφὶ δὲ τεῖχος ἔβαλλον [illegible] [illegible] ἀγυιάς.

47. πάντας. [illegible] between [illegible] [illegible]

49. ἔνθα δὲ πάρφασ. [illegible] 4. 305 πολλὰ δὲ κεκρυμμένα Καβειρόφιν [illegible] [illegible] Τῶν [illegible] ἐν δὲ οἴδε ἔσαν καὶ ἐν ἔπεσι Τυδείδεω Διομήδεος πάρφασις.

52. δαίτην δαινυμένους. See note on Od. 6. 61.

53. δόμοισιν. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of κιχήσεαι. Thus Bothe, 'thou art to *make thy suit* first to the queen:' but (1) an interpretation which takes the word out of its obvious sense,

Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων
τῶν αὐτῶν οἵ περ τέκον Ἀλκίνοον βασιλῆα.
Ναυσίθοον μὲν πρώτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἄριστη, 55

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus: 'the queen whom thou art to approach first is named Arete:' but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. ἐπιχήσεαι is a simple future, and means not 'approach' nor 'make suit to,' but 'find.' (That πρῶτα qualifies δέσποιναν we are led to infer from the parallel passage, Od. 13. 226 τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, | καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· | ὦ φίλ' ἐπεί σε πρώτα κιχάνω τῷδ' ἐνὶ χώρῳ, where πρώτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to 'find' one person before another, would be that of his eye first resting upon such an one: 'thine eye will rest first upon the queen of all that are in the hall.' This intimation is quite consistent (1) with Nausicaa's direction to push past the king to the queen, so long as ἐπιχήσεαι does not mean 'shalt come to,' and also (2) with the statement ἀμφὶς δὲ δυνησεαι βασιλῆος [illegible] for this would be satisfied by a general consciousness of their presence; and further, although ἄρτι (being quite general) of the ending of things as well as persons, whether expected or not, might have been used in the place of πρώτα, it is so less true that πρώτα (being only used of finding a person who is in others' or own eyes) could only properly be used of Arete and Odysseus. It is also consistent (3) with the account of Odysseus' actual proceedings, inf. 136 foll. οὐδὲ δὲ θεσπέσιον ἐγήγερεν ἐμβὰς μέδεσσι .. αὐτὰρ ὁ βῆ διὰ δῶμα .. ἄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 ἕδρας πρώτον ἐφ' ὑμῶν τῆσδε γῆς ἕκαμψ' ἐγώ. Hence Arete says, Od. 11. 338 ξεῖνος δ' αὖτ' ἐμός ἐστιν.

54. ὄνομα, not accus., as if, 'she is by name Arete;' but, 'Arete is her name.' The only passages which are decisive point this way: Od. 9. 366 Οὖτις ἐμοί γ' ὄνομα, Od. 19. 409 τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον, and 24. 306 αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος.

ἐπώνυμον refers properly to a *surname*, added with a special significance; as Ἀλκυόνην καλέεσκον ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς | μήτηρ ἀλκυόνος πολυκηδέος οἶτον ἔχουσα | κλαῖε Il. 9. 562. Here Arete is so called καθὸ ἀρετῆς καὶ εὐκταίας ἐγεννήθη Schol. P. V. Compare the use of ἐπι-κλησιν Od. 5. 273. Ἄρητος is the name of one of Nestor's sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name Θεόκριτος corresponds to it.

τοκήων refers here to ancestors and not to immediate parents: Alcinous being uncle as well as husband of Arete, as the genealogy shows:

Poseidon=Peribœa

Nausithous

Rhexenor — Alcinous

Arete

ὁπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκίνοόν τε.
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
νυμφίον ἐν μεγάρῳ μίαν οἴην παῖδα λιπόντα 65
Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
καί μιν ἔτισ' ὡς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη,
ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
ὣς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν

69. τετίμηταί τε καὶ ἔστιν] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures τοιάδεσσιν, which does but add further confusion.

59. Γιγάντεσσιν, according to some from γίς = γῆ, and γα, as in γεγαώς, and so identical with γηγενής. Curtius supposes γίγας to be only a reduplication of the root γα. Cp. Pausan. 8. 29. 2 Γιγάντων οὐδεμίαν ἐν Ἰλιάδι ἐποιήσατο Ὅμηρος μνήμην, ἐν Ὀδυσσείᾳ δὲ (10. 129) ἔγραψε μὲν ὡς ταῖς Ὀδυσσέως ναυσὶ Λαιστρυγόνες ἐπέλθοιεν Γίγασι καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαιάκων λέγοντα (Od. 7. 205, 206) εἶναι τοὺς Φαίακας θεῶν ἐγγὺς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἔν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῖον γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι· ὃς ποθ' ὑπερθύμοισι.. αὐτός. ἐθέλουσι δὲ αὐτῷ λαὸς ἐν τοῖς ἔπεσιν ἄνθρωποι οἱ πολλοὶ καλεῖσθαι. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets ὑπερθύμοισι and ἀτάσθαλον.

64. ἄκουρον.. νυμφίον, 'without male issue.. before his bridal days were over.' This meaning seems to be sufficiently established by the words μίαν οἴην παῖδα λιπόντα that follow as epexegesis. But Nauck, from a gloss of Aristoph. ἄγουρον, proposes, needlessly, ἄωρον, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. περὶ κῆρι, cp. Od. 5. 36.

τετίμηταί τε καὶ ἔστιν. A passage which recalls this is Plat. Sympos. 195 B μετὰ δὲ νέων [Ἔρως] ἀεὶ ξύνεστί τε καὶ ἔστιν, where with ἔστιν must be supplied νέος. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with ἔστιν Nitzsch would supply τιμήεσσα. But it is possible that περί is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70
καὶ λαῶν, οἳ μιν ῥα θεὸν ὣς εἰσορόωντες
δειδέχαται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
οἷσίν τ' εὖ φρονέῃσι καὶ ἀνδράσι νείκεα λύει.
εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ, 75
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.'
Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν,
ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, 80
δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.

74. οἷσίν τ' εὖ φρονέῃσι] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ᾗσίν τ' εὖ φρονέῃσι [text φρονέουσι] καὶ ἀνδράσιν· ἤγουν αἷς γυναιξὶ φιληδεῖ καὶ οἷς ἀνδράσι προσέχει λύει τὰ νείκεα· φέρεται δὲ καὶ τρίτη γραφὴ αὕτη· ᾗσιν ἐυφροσύνῃσι, ἤγουν ἰδίαις φρονήσεσι λύει δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol. B. H. P. Q. T.; but Schol. C. E. M. more correctly οἷς εὖ φρονεῖ, οὐ γυναικῶν, ἀλλὰ καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποπτεύεται ὁ τόπος ὡς καὶ Χαῖρίς φησιν ἐν διορθωτικοῖς Schol. H. P. Probably on the ground that the passage may have been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. 1. 66 ὅς περὶ μὲν νόον ἐστὶ βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν ἔδωκε. After ἔστιν the construction with τετίμηται is resumed in ἔκ τε φίλων κ.τ.λ. For the construction with ἔκ compare ἐφίληθεν ἐκ Διός Il. 2. 669.

72. δειδέχαται μύθοισιν, 'welcome with loyal speeches.' δειδέχαται (δείκνυμι) is the perfect tense; in Il. 9. 224 we have δείδεκτο, and in Il. 4. 4 δειδέχατο. The perfect appears as δέδειγμαι. Soph. Fr. 379 Dind. With the strengthened form of reduplication compare εἵμαρμαι, δείδοικα, and δειδίσκομαι from root δικ.

73. καὶ αὐτή = 'vel ipsa per se,' meaning that she does not only shine with light reflected from the king.

74. οἷσίν τ'.. λύει, 'for those to whom she shows favour, be they even men, she settles disputes.' The meaning of εὖ φρονεῖν cannot be (whether we regard the sense, or the next line) 'gives wise counsel.' Nitzsch is led to maintain this apparently by the wish to support his rendering of ἐυφροσύνων Od. 2. 160. He is misled also as to the relation of this line to the preceding, by taking τε as the copulative; whereas it is exegetic, as inf. 129 ἐν δὲ δύω κρῆναι· ἡ μὲν τ' κ.τ.λ.; cp. also Od. 8. 124.

81. Ἐρεχθῆος.. δόμον, 'the strong house of Erechtheus' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus, as in Il. 5. 447 we find Leto and Artemis sharing a temple with Apollo. Cp. Il. 2. 547 Ἀθήνας.. δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη | θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα, | κὰδ δ' ἐν Ἀθήνῃς εἷσεν ἑῷ ἐνὶ πιόνι νηῷ. Herodot. tacitly refers to this passage in 8. 55 ἔστι ἐν τῇ ἀκροπόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηὸς ἐν τῷ ἐλαίη τε καὶ θάλασσα ἔνι.

83. ἱσταμένῳ. As Odysseus caught from without a glimpse of some of the glories of the palace, his pace betrayed

ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα κάθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο. 85
χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον.
σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ,
ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη. 90
χρύσειοι δ' ἑκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρηρέδατο, ἡρμοσμένοι ἦσαν ἢ ἐμπεπηγμένοι Schol. M. ἐληλάδατο, Ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E. ἐληλέδατο, ἦλθεν· ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm. ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he 'stopped ever and anon,' πολλὰς ἔχων φροντίδων ἐπιστάσεις, as in Soph. Ant. 225.

84. ὥς τε..σελήνης. See Od. 4. 45. Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcinous in magnificence.

86. τοῖχοι. The description of the δόμος does not begin till v. 95; here we have the walls of the αὐλή, for θριγκός seems to refer to the finishing of open-air walls. Cp. Od. 14. 5-10, and 17. 266 ἐπήσκηται δέ οἱ αὐλὴ | τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσίν. So Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε | πύλας τε σεμνάς..προσῆλθον. Accordingly μυχός here is only the inner end of the αὐλή, though elsewhere applied to δόμος, θάλαμος, κλισίη, ἄντρον, and to places, as μυχῷ Ἄργεος.

ἐληλέδατ', see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 575 'Bekker has adopted this form (sc. ἐληλέδατο) on good authority, (see Dindorf's Schol.) instead of the vulg. ἐληλάδατο. Buttm. 'Ausf. Gr. 1. 426) prefers the less well established form ἐληλέ-ατο, standing to a stem ἐλα- in the same relation in which πεπτέ-ατο does to root πτα. ἐληλέδατο on the other hand points back to a stem ἐλαj-, from which would come a present ἐλάω, as illustrated by the forms ἠλάσθην, ἐλαστός. For analogous forms compare ἐρρέδατο Od. 20. 354, ἀγωνίδατο Hdt. 9. 26, κεχαρίδαται ib. 1. 140, ἐσκευάδαται 4. 58, ἀκηχέδατο Il. 17. 637. ἐλαύνειν here expresses the continuous line of the wall, as in ἐλαύνειν ὄγμον Il. 11. 68. If the reading ἐρηρέδατο (ἐρείδω) be adopted we shall have to notice an anomalous ε for ι, as in δει-δέχ-ατο from δείκνυμι and ἀκ-ηχέδ-ατο from ἀκαχίζω.

87. It is impossible to say with certainty what the 'coping of κύανος' was. Curt. connects the word with Skt. *çjâmas*, 'dark smoke,' which accords well with μέλανος κυάνοιο Il. 11. 35. It has commonly been regarded as 'blue steel,' and Evans, L'âge du bronze, p. 14 f., supports this view. But such steel would soon rust, and would be quite unsuitable for mural decoration. The whole question is treated well by Helbig (Das Hom. Epos aus den Denkmälern erläutert, p. 79 foll.), who shows from Theophrastus that there were two kinds of κύανος, the natural (αὐτοφυής) and the artificial (σκευαστός). The first is Lapis lazuli, or real ultramarine; too rare and costly for such a θριγκός, the second is a kind of glass or enamel coloured with cobalt or smalt. Plates so coloured have been discovered at Mycenae (Schliemann, Mykenae, p. 183); and we may suppose such plates or tiles to have formed a frieze to the wall here described.

91. χρύσειοι..κύνες, and (100), χρύσειοι..κοῦροι. It is improbable that the poet intends by these descriptions anything more than *images* of dogs and boys. In support of this view we may (partly with Nitzsch), remark that,

οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα.
ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
λεπτοὶ ἐύνητοι βεβλήατο, ἔργα γυναικῶν.
ἔνθα δὲ Φαιήκων ἡγήτορες ἑδριόωντο
πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν 100
ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] κακῶς οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βωμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolical expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματοι . . θαῦμα ἰδέσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may doubt whether we have more than a hyperbolical account of mechanical contrivances, ἀμφίπολοι . . ζωῇσι νεήνισιν εἰοικυῖαι, | τῇς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν, for after all they are only ζωῇσι νεήνισιν εἰοικυῖαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο | ὃς κείνον τελαμῶνα ἐῇ ἐγκάτθετο τέχνῃ. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδριάς, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 οὔσης. Nitzsch doubts if we can read the ordinary form ἐόντας as a dissyllable. Inflexions which in later Greek would allow of contraction afford of course no parallel. But we might derive some countenance from Od. 2. 148 ἕως (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρεόν (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἑῷ (monosyll.), 10. 344 ἑῶμεν (dissyll.), 8. 217 κηλέῳ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὖντα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δέ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise,' occurs in Il. 7. 156 παρήορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνεχές, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. δαψιλές.

100. βωμῶν, from root βα, as in βαίνω, properly anything on which one mounts; cp. Il. 8. 441 ἅρματα δ' ἅμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25

πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπὸν,
αἱ δ' ἱστοὺς ὑφόωσι καὶ ἠλάκατα στρωφῶσιν 105
ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

104. μύλης] Al. μύλης and μύλοις. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀρίσταρχος καιροσέων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροεσσέων (from καιρόεις), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοσί for βουσί Jacobs, ad Anthol. Pal. 374.

δμωὰς δ' οὐκ εἶας προβλωσκέμεν αἵ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν | ὄφρα φαείνοιεν.

103. πεντήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. 1. 703 'quinquaginta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλός, 'white,' 'glistering.'

106. οἷά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσσα τε than οἷά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἤτοι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην, ὡς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα ῥᾳδίως καὶ ὑπὸ τυχούσης αὔρας, ὡς καὶ Σοφοκλῆς ἐν Αἰγεῖ (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς, | κἂν ἄλλο μηδὲν, ἀλλὰ τοὐκείνης κάρα | κινεῖ τις αὔρα κἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροεσσέων (see crit. note), 'close-woven.' καιρόεις is from καῖρος (Lat. *licium*, Engl. *leash*), the loop which holds each vertical thread in the loom. καῖρος δὲ ὁ μίτος, δι' οὗ τοὺς στήμονας ἐναλλάττουσι χάριν τοῦ τὴν κρόκην πλέκεσθαι Schol. B. H. M. P. T. A web in which the καῖροι stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὅμηρος εἶπε· καιροσέων . . ἐνδεικνύμενος τὴν ἀκρίβειαν καὶ λεπτότητα τοῦ ὕφους τῷ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολισθαίνειν τῆς πυκνότητος μὴ διείσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· Ἄν γ' ἐλαδίου | ταρτημόριά μοι, φησὶ, προσενέγκῃς τρία, | κόμισαι. τὸ κωλῦον γάρ ἐστι τοῦτό με. | Ἡ δ' ὡς ἀπήγγειλεν, τάλαιν', εἶπεν, κακῶν | ἡ Γλυκέριον· μέλλει γὰρ ὥσπερ μανίδας ἀποτηγανίζειν (to fry) φησί μου τὸ λῄδιον. The passage must of course be considered with two others: Il. 18. 596 χιτῶνας | εἷατ' ἐυννήτους, ἧκα στίλβοντας ἐλαίῳ, and Od. 3. 408 λίθοι ξεστοὶ ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the *appearance* of oil, i.e. glossiness. In the pas-

ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὣς δὲ γυναῖκες
ἱστῶν τεχνῆσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι 115
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ, 120
αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ.
ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. ἱστῶν] Schol. V. on Il. 24. 487 gives ἱστῷ. The common reading ἱστόν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -εις (reading τεχνῆσσαι), La Roche adopts ἱστῶν from two Viennese MSS. τεχνῆσσαι] So Vind. 56. Gl. M. V. gives τεχνήεσσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that ἄλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἔλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμων ἀπολείβετ' ἔλαιον.

109. ὣς is parallel to ὅσσον.

110. ἱστῶν τεχνῆσσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἴδριες (108), and ἱστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσατος a μέσσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτῶν, ordo singulus plantarum vel arborum, ὄρχατος autem istorum ordinum complexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult. In v. 128 we have the form πεφύᾱσι. There are only two instances of this short ending in Homer, viz., πεφύκᾰσι, as here, and λελόγχᾰσι Od. 11. 304. 'For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the ᾰ belongs to the ending, since -ᾰσι is for -ᾰτι, which corresponds to the -ντι of the Doric φα-ντι. The forms in -ᾱσι are of later origin.' Monro, H. G. § 5, cp. also § 7.

118. χείματος, 'neither in winter nor in summer.' To this is added, as epexegesis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρίη. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἔνθα δέ. Here follows the de-

τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγόωσιν,
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν 125

123. θειλόπεδον] Al. εἰλόπεδον. Cp. Lobeck, Path. Elem. I. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes μέν θ' εἰλόπεδον, which Nauck follows.

scription of another part of the ὄρχατος. Altogether three scenes are described, all introduced by ἔνθα δέ. (1) The fruit garden 114–121; (2) the vine ground, 122–126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of σταφυλή is unexpected, as *vines* belong properly to the πολύκαρπος ἀλωή.

ἐρρίζωται. The Schol. interprets this πεφύτευται, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word ῥιζοῦσθαι, which signifies 'to be rooted,' in the sense of 'fixed firmly:' cp. Od. 13. 162 ὅτ μιν [ναῦν] λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε, and especially Soph. O. C. 1590 τὸν καταρράκτην ὁδόν | χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling κάπετος (cp. Il. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the ἀλωή.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [ἕτερον μέν], and others are being gathered [ἑτέρας δέ]; (2) the treading of the grapes; (3) the grapes, which are (*a*) just formed, or (*b*) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word πάροιθε. And again, grammatically, while we have the pronoun ἄλλος to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, ἕτερος, which indicates that in what precedes the clause ἄλλας δὲ τραπέουσι and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of ἄλλος and ἕτερος. Nitzsch divides thus: 1st scene, introduced by ἕτερον; 2nd, introduced by ἑτέρας with ἄλλας subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

τῆς ἕτερον .. τρυγόωσιν, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

θειλόπεδον, or εἰλόπεδον (see crit. note), stands as the subject to τέρσεται, though more properly σταφυλαὶ τέρσονται; it is by a similar transference that ἕτερον agrees with θειλόπεδον though [illegible] trasted with ἑτέρας [σταφυλάς].

125. τραπέουσι, 'are treading.' [illegible] pare ἀ-τραπ-ός, and Angl. 'tread[illegible] the concise phrase, ἄλλας δὲ τραπέουσι, is presented the whole [illegible] full baskets brought by the [illegible] and emptied into the [illegible] treading out of the [illegible] and song, and the [illegible] purple juice.

πάροιθε, in the [illegible] of vines which [illegible] still [illegible].

ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
ἐν δὲ δύω κρῆναι ἡ μέν τ' ἀνὰ κῆπον ἅπαντα
σκίδναται, ἡ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130
πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.
Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
αὐτὰρ ἐπειδὴ πάντα ἑῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135
εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.

The words ἕτεραι δέ in the next line imply a corresponding ἕτεραι μέν before ἄνθος ἀφιεῖσαι, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become ὄμφακες).

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περκνός or πέρκος, which Hesych. interprets by γλαυκός, μέλας, καὶ τὰ ὄμοια, is connected with Skt. *pṛçnis*, an epithet used of spotted or brindled cows; compare πόρκας ἐλάφους. The form of the sentence suggests ὑποπερκάζουσαι as a symmetrical parallel to ἀφιεῖσαι, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κὴρ | ἄλλον ζωὸν ἔχουσα νεοκτάτον, ἄλλον ἄουτον, | ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. ἔστι γάρ τις ἐναλία | γῆς Εὐβοείας· τῇδε βάκχειος βότρυς | ἐπ' ἦμαρ ἕρπει· πρῶτα μὲν λαμπρὰς ἕω | κεκλημάτωται χῶρος εὐανθὲς δέμας· | εἶτ' ἦμαρ αὔξει μέσσον ὄμφακος τύπον, | καὶ κλίνεται γε κἠποπερκοῦται βότρυς· | δείλῃ δὲ πᾶσα τέμνεται βλαστουμένη | καλῶς ὑπώρα, κἀνακίρναται ποτόν.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outermost row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets κοσμηταὶ πρασιαί by κατασκευασταὶ λαχανιαί, and the proper meaning of πρασιαί seems to be 'leek-beds,' from πράσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανόωσαι, from root γαϝ, as γαίω, γάνυμαι, and Lat. 'gaudeo.'

129. κῆπος here is the enclosure containing the πρασιαί just mentioned.

130. σκίδναται, 'is led in rills.'

ἑτέρωθεν = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἵησι, intrans., as Od. 11. 239 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word ὅθεν refers immediately to κρήνη, implying that the towns-people drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. ᾧ πυμάτῳ. Schol. V. ἐπεὶ ὀνειροτυμπὸς ἡ ὕπνου παρεκτικός· διὸ καὶ 'εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,
πολλὴν ἠέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140
ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς;
καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεῳ ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὁρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145
'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σόν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας;
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτήματ' ἐνὶ μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν: 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω.'

140. περίχευεν] See on sup. 41. Here Zenodotus has no variant. 144. ἄνεῳ] Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δέ, etc., and so written ἄνεω, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. δὲ λιτάνευεν] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δ' ἐλλιτάνευεν. 149. ἐπιτρέψειεν] οὕτως αἱ Ἀριστάρχου Schol. H. P. ἐπιτρέψειαν Schol. M. V.

θέλγει.' But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as ψυχοπομπός, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to Ζεὺς Σωτήρ or Τέλειος, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. ἠέρ' ἔχων. Cp. the phrases εἵματα ἔχειν Od. 17. 24, τεύχεα ἔχειν Il. 10. 440.

143. αὐτοῖο. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after πάλιν χύτο cp. Il. 18. 138 πάλιν τράπετ' υἷος ἑῆος, 20. 439 καὶ τό γ' Ἀθήνη | πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε.

144. ἰδόντες.. ὁρόωντες. A hush fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; εἰκότως ἐθαύμαζον ὅτι προσιόντα οὐκ εἶδον Schol. P. Q. T.

148. ὄλβια δοῖεν. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of ζωέμεναι, that it is an epexegetic addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by δοῖεν.

150. The γέρας conferred by the people is the royal demesne, τέμενος πατρώιον, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that παισίν is emphatic.

152. θᾶσσον. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with ἱκέσθαι, parallel to καρπαλίμως in Od. 6. 311 foll. ἵνα

Ὡς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος, 155
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·
ὁ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
'Ἀλκίνοε, οὐ μέν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160
οἵδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἷσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων.'
Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαίφρονα ποικιλομήτην
ὦρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ,

155. Ἐχένηος] γρ. Ἀλιθέρσης Schol. P. 156. προγενέστερος] Bekk. προγενέστατος. 159. οὐ μέν τοι τόδε] γρ. οὐ μέν καὶ τό γε Schol. H. P.

νύστιμον ἦμαρ ἴδηαι] καρπαλίμως. Cp. inf. 194.

153. ἐπ' ἐσχάρῃ, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοὶ δ' ἐν λιταροῖσι κέλευσεν ἥ γε θρόνοις ἕζεσθαι .. τὰ δ' ἀνεῳ καὶ ἀνωγὸν ἐφ' ἑστίῃ ἁζόμενοι ἵζανον, ἥ τε δίκη λιτροῖς ἱκέτῃσι γένηται. So in Hdt. 1. 35 ἑστίοιος stands as the equivalent of ἱκέτης. Cp. also Plutarch. Vit. Themist. 1. 485 Reisk. πρὸς τὴν ἑστίαν sc. Ἀδμήτου κατέπεσε. These passages show that ἑστία implies far more than ἐσχάρα. See Od. 14. 159 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, | ἑστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω.

156. προγενέστερος, not governing Φαιήκων, which is a partitive gen. after ὅς, but standing alone as a qualifying comparative, like our use of elder-ly. Cp. γεραίτερος Od. 3. 362.

159. οὐ μέν τοι. The return to this is ἀλλ' ἄγε v. 162, while ξεῖνον μέν (160 is answered by οἵδε δέ. The comparative κάλλιον means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive ἧσθαι is the epexegesis to τόδε, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. οἵδε, 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἰσχανόωνται, from a lengthened form of ἴσχω, with frequentative force; cp. ἐρυκανόωσι. The only forms found are ἰσχανάᾳς, -ᾷ, -ώωσιν, -ώων, -ώωσαν, and in the middle ἰσχανόωνται, -ώωντο, -ᾱάσθω, and the iterative ἰσχανάᾱσκον.

164. ἐπικρῆσαι, i.e. 'to mix with the water,' as ἀνὰ .. κέρασσε Od. 3. 390.

υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170
ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκε.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, 175
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
αὐτὰρ ὁ πῖνε καὶ ἧσθε πολύτλας δῖος Ὀδυσσεύς·
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
'Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 180
σπείσομεν, ὅσθ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἰόντες·
ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσι 190
ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης
πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαῖαν ἵκηται

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὁμήρου συνηθείᾳ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ. 183.] βραχὺ διασταλτέον μετὰ τὸ πᾶσιν Schol. P. 192. μνησόμεθ'] γρ. φρασσόμεθα Schol. M.

171. **μάλιστα δέ μιν φιλέεσκε.** With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. γρηῒ .. ἥ οἱ .. ἥσκειν εἵρια καλὰ, μάλιστα δέ μιν φιλέεσκε. Cp. also Od. 1. 71; 2. 54. The subject to φιλέεσκε is πατήρ.

182. **μελίφρονα,** 'honey-hearted,' Tennyson. This translation gives a certain personality to **οἶνος,** like our use of 'generous wine.' Cp. εὐήνωρ οἶνος Od. 4. 622. μελίφρων is used as an epithet of πυρός Il. 8. 188, σῖτος Od. 24. 489, ὕπνος Il. 2. 34.

188. **κατακείετε.** Some regard this as the aorist imperative, others as a desiderative form. See on Od. 1. 424.

189. Join **ἐπί** with **καλέσαντες,** 'bidding them gather to the meeting.'

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195
πρίν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. 200

197. κατὰ κλῶθες] τὸ δὲ κατὰ πρὸς τὸ νήσαντο Schol. B. H. P. Q. T. κατακλῶθες E. γράφεται δὲ καταλλῶθές τε βαρεῖαι, καὶ καταλλώθησι βαρεῖα, αἶσα δηλαδή, κατά τινα τῶν ἀντιγράφων, οὐ μέντοι καλῶς Eustath. The latter reading, as La Roche remarks, implies the omission of 198. Nauck suggests καιά. 198. γεινομένῳ] See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν Schol. M. P. This seems to be impossible.

194. τηλόθεν ἐστί, not γαῖα, as we might suppose from inf. 321, but rather ξεῖνος, as suggested by the nearer parallel, Od. 6. 312.

195. μεσσηγύς. This is sometimes quoted as the only passage in which μεσσηγύς = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets ἀναμεταξὺ ἡμῶν καὶ τῆς τούτων πόλεως, which meaning will be quite sufficient preparation for πρίν which follows.

197. αἶσα. Supposing the etymology which refers αἶσα to ἶσος to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. λήιδος αἶσα Il. 18. 327, ἐλπίδος αἶσα Od. 19. 84, τίω δέ μιν ἐν καρὸς αἴσῃ Il. 9. 378. See also Il. 6. 333 ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν = 'in due proportion and not disproportionately.' Thus αἶσα signifies also *vitae portio* (Juv. 9. 127) in Il. 1. 416 ἐπεί νύ τοι αἶσα μινυνθά περ, οὔ τι μάλα δήν. With αἶσα may be joined a *genit. auctoris*, as Διὸς, δαίμονος αἶσα Od. 11. 61; or a *genit. appositionis*, as αἶσα θανάτοιο Il. 24. 428. Sometimes αἶσα seems to be used quite impersonally, as in the phrase ἧῃ αἴσῃ Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127: a tendency to which usage is seen from its being joined with such words as παρίστη Od. 9. 52, ἅπε 11. 61. See Nagelsbach, Hom. Theolog. 122 foll.

κατά need not be taken in composition with νήσαντο, but as an adverbial addition. Cp. Od. 14. 226 τά τ' ἄλλοισίν γε κατὰ μέγηλα πέλονται, and 349 κεφαλῇ δὲ κατὰ βάκος ἀμφεκαλύψας. We may perhaps render 'span *off* for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinous declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does ἄσσα that follows), 'and then *whatever* his own efforts cannot avert will befall him.'

κλῶθες. μεταπλασμός ἐστι τοῦ κλαθοὶ ἀπ' εὐθείας τῆς κλαθώ Schol. B. H. P. Q. T. The notion of three Μοῖραι is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the κλῶθες are merely the half-personified agency of αἶσα, cp. Il. 20. 126 πείσεται ἄσσα οἱ αἶσα γεινομένῳ ἐπέκλωσε λίνῳ. This is an instance of a personification that stops short of mythology; cp. ἅρπυιαι Od. 1. 241. The epithet βαρεῖαι, 'stern,' is no more than could have been said of αἶσα. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. εἰ δέ, 'but if he is one of the gods come down from heaven, then (ἔπειτα) this is some strange thing which the gods are intending towards us.' For ἔπειτα with this sort of inferential force see note on Od. 1. 65, and cp. Il. 6. 350; 9. 457; 12. 234; 22. 49.

200. ἄλλο τι is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,
δαίνυνταί τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.
εἰ δ' ἄρα τις καὶ μοῦνος ἰὼν ξύμβληται ὁδίτης,
οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμὲν, 205
ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε, ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε
ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
οὕς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀιζὺν
ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἰσωσαίμην.

204. ξύμβληται] προπαροξύτονον Schol. P. Bekk. ξυμβλῆται. Nauck considers ξυμβλῆται the subjunctive, and ξύμβληται indicative. 210. βροτοῖσιν'] στικτέον εἰς τὸ βροτοῖσιν, τὸ οὕστινας ἀφ' ἑτέρας ἀρχῆς· ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see Od. 6. 229 foll. The line occurs in a different connection Il. 6. 128.

201. For the thought, cp. Catull. Pel. et Thet. ad fin. 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum spreta pietate, solebant .. | sed postquam .. , quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant;' as in Od. 4. 247 ἄλλῳ δ' αὐτὸν φασὶ κατακρύπτων ἥσθαι.

ἐγγύθεν is generally taken here as 'near-related,' like ἀγχίθεοι Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phaak. Rhein. Mus. 1833, p. 219) seems to take ἐγγύθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1.), who are called ἔσχατοι ἀνδρῶν, and Herodotus (3. 106) says, αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον. See Plat. Phileb. 16. C οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in Od. 10. 441 καὶ τῷ περ ἐόντι μάλα σχεδόν.

208. ἄλλο τί τοι μελέτω, i. e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὕς τινας. With the form of sentence cp. Od. 1. 219 ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων, τοῦ μ' ἐκ φασι γενέσθαι. Here the words are equivalent to 'quoscunque nostis hominum prae ceteris aerumnam tolerantes, illis me aequare possem.'

With ἴστε .. ὀχέοντας compare ᾔδεσ .. ἐόντα Od. 23. 29, and with ἐν ἄλγεσιν

καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὣς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένηφιν,
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.' 225
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,

213. καὶ μᾶλλον ἐγώ] γρ. καὶ πλείω' ἐγώ Schol. P. 215. δορπῆσαι] ἔν τισι γράφεται δειπνῆσαι· οὔπω δὲ ὥρα τοῦ ἀρίστου Schol. P. 217. ἔο] Ζηνόδοτος ἑο γράφει ἀντὶ τοῦ ἑαυτῆς Schol. H. P. This is a mistake of the Schol. ἔο is the reading of Aristarchus, while Zenodotus wrote ἑοῦ. See La Roche and Dind. ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικωτέρα, ἡ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus 10. 412 D. 222. ὀτρύνεσθαι] ὅτι ἀπαρέμφατον infinitive; ἀντὶ προστακτικοῦ, ὅπερ ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἴσῃ ἐν ἀρηγιλέῃ φθίσει Il. 21. 61, ἐῇ ἐν τιμῇ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80, 494; 24. 370; Od. 4. 301; 16. 418.

For καὶ μᾶλλον = 'vel magis,' Ameis quotes Od. 2. 334; 4. 819; 8. 154; 15. 108; 18. 22, 210; Il. 8. 470; 13. 638; 16. 200; 22. 235.

214. ξυμπαντα means 'from first to last.'

ἰότητι. Curtius connects ἰότης with a root ἰϝ = 'wish,' as in Skt. yōtáti, 'desired;' compare ἵ-μερος, and, perhaps, Ἴ-μαρος, Ἴ-μερος.

215. ἐνὶ γαστέρι, 'there never was anything more shameless than the belly.' For this formula of comparison cp. Hes. 4. 118 οὐδὲν ἐνὶ γαστρὶ ἔστι φιλοφαγότερον. Theo. 3. 45 ἐν εἴτεσι οὐδὲν ἔλασσον.

217. Here ἔπλετο and ἐκέλευσεν are aorists of custom.

220. ἐκ-λήθανα. This form of the verb is causative, like ἐκέλαδον Il. 2. 600.

224. καί περ. The only passage in Homer where καί stands in immediate juxtaposition to περ. Elsewhere they are separated, as ut...quidem in Latin.

καὶ λίποι. So Il. 5. 685 ἔπεστί μοι καὶ λίποι αἰὼν ἐν πολέμῳ ἱμερτῷ, where ἔπεστι, 'thereafter,' adds a similar force to that expressed here by the participial clause ἰδόντα κ.τ.λ. The addition of καί emphasises λίποι αἰών, so as to make it mean the worst thing that could happen. Cp. Romeo and Juliet, 2. 6 'Not enough sorrow can, It cannot countervail the exchange of joy That one short minute gives me in her sight.'

225. This line has occurred already, sup. 134. Nitzsch supposes that in the

οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεὺς, 230
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
καλὰ, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἶς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240
'ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι

232. ἀπεκόσμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστῶτι (present) μὲν κατὰ παράδοσιν ὀξύνεται καὶ σὺν τῷ ἶῶτα γράφεται . . . εἰ δὲ περισπασθῇ ἀνεῦ τοῦ ἶῶτα γράφεται καὶ ἀντὶ τοῦ ἔφης λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῄς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. ἔντεα is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently ὅπλα.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτή. Rather the meaning is, '*I* will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2 39 πρῶτον ἔπειτα γέροντα καθεζόμενος προσέειπε, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 ἔνθ' ἐμὲ μὲν πρώτιστα ἕτερα μέσσαντ' ἐπέεσσι, i.e. 'before ever I thought about it myself;' cp. also Il. 9. 34 ἀλκὴν μέν μοι πρῶτον ὀνείδισας ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where πρῶτον ὀν. seems equivalent to ἤρξας ὀνειδίζειν. In Il. 24. 557, ἐπεί με πρῶτον ἔασας . . ζώειν, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. ἀργαλέον. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηνεκέως, from stem ἐνεκ, as in ἤνεγκα (cp. ποδηνεκής, κεντρηνεκής), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pet-uus*. Translate here, 'at full length.'

κήδε', ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται,
ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
ναίει ἐυπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
οἶον, ἐπεί μοι νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε

250. ἔλσας] Al. ἰλάσας, perhaps the reading of Zenodotus. ἐκέασσε, ἔκχυν Schol. P. This implies two readings, namely ἐκέασσε and ἐκέδασσε. 251–258.] ἀθετοῦνται δὲ στίχοι η'· ὕστερον γὰρ ταῦτα λέγεται (11. 447–453) εἰ δὲ προείρητο, οὐκ ἂν ἐναλλάττει Schol. H. P. Buttm. refers this remark to vv. 251–258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθιθεν] Al. ἀπεφάνθν. Et. Mag. quotes ἀπέφθιθον, ἀπὸ τοῦ ἀπόφθιμαι.

242. οὐρανίωνες. Curtius G. E. p. 569 maintains that the termination here is merely amplificative, and that οὐρανίωνες stands in the same relation to οὐρανός that αἰλίων does to αἶλις, κοσμίων to κόσμος. See note on Τιτῆνες Od. 1. 8. In Il. 5. 898 Οὐρανίωνες seems to be used as a true patronymic of the Titans as sons of Uranus, though Naeckbach Hom. Theol. 74 foll. interprets even that passage of the gods of Olympus. Aristarchus notices a difference between Οὐρανίωνες and Οὐρανίδαι, remarking on Il. 15. 225, ἐπεὶ τοὺς μὲν καλεῖ καὶ οὐρανίωνας καὶ ἐπουρανίωνας καὶ Τιτῆνας τοὺς περὶ Κρόνον θεοὺς Τιτῆνας Ἀριστάρχ. 101. Here, however, the reference is unmistakably to the gods of heaven.

245 δολόεσσα. The cabinet which represents Ulysses' adventure on Calypso, rather than her character received character, means not treacherous or false, but only sly, or scheming to keep him for her husband.

247. μίσγεται. That no one associates with her is only a way of describing her lonely home ἀπόπροθεν εἰν ἁλί. Cp. Od. 6. 205 of the Phaeacians, οὐδέ τις ἀλλοδαπὸς πολυπάλαιστος ἐπιστὰς ἐμμίσγεται, οὐδέ τις ἄλλος Βροτῶν ἐπιμίσγεται ἄλλῳ.

248. ἐφέστιον with ἤγαγε, 'brought me to be her guest' ἐπὶ τὴν ἑστίαν αὐτῆς ἐπιστρεφόμενον Schol. V. Cp. Od. 23. 55 ἦλθε μοι αὐτὸς ἐφέστιος.

251. ἔνθα takes up the moment of the shipwreck.

255 λαβοῦσα is an unusual word in such a connection: we should expect ἐπιλαβοῦσα, or ἀναλαβοῦσα. But probably it implies that Calypso made him stay.

256 ἐνδυκέως. See note on ἀδυκέως Od. 4. 456. Various etymologies have been proposed for the word, e.g. from δύκα = σωστικός, or from ἐν-δυκ in

θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
ἔνθα μὲν ἑπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· 260
ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίης, ἢ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἵματα ἕσσεν, 265
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι ὀιζυῖ 270
πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. ὄγδοον] Dindorf conjectures ὀγδόατον, which Bekk. adopts, the initial vowel making a synizesis with δή, as Od. 12. 399. In the reading in the text ὄγδοον must be scanned as a dissyllable. 269. ὑμετέρης] The reading approved by Schol. P. Al. φαιήκων. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root δευκ or δοκ, the variation between *o* and *υ* being caused by the influence of Aeolic: so that ἐνδυκέως will be nearly equivalent to κατὰ δόξαν, *dec-enter*. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἔμπεδον, 'continuously.' πέδον or πεδίον, 'solid ground,' gives this meaning to ἔμπεδον by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durus*. Bekker remarks that ἔμπεδον stands here before a word beginning with a *F*, and suggests ἔμπεδα, comparing Od. 19. 113 τίκτει δ' ἔμπεδα μῆλα. But it may be doubted whether ἔμπεδα does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. κέλευθα. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a distinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite 'way' or 'path' = Lat. *via*; and κέλευθοι = *viae*, e.g. Il. 3. 406 θεῶν δ' ἀπόειπε κελεύθου, 11. 504 οὐδ' ἄν πω χάζοντο κελεύθου, 13. 399 πολέεσσι δὲ θῆκε κέλευθον, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 ἤματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 10. 66 πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι, Od. 10. 86 ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 ἀνέμων λιγέων λαιψηρὰ κέλευθα, Od. 3. 177 ἰχθυόεντα κέλευθα, Od. 24. 10 εὐρώεντα, 20. 64 ἠερόεντα, and often ὑγρὰ κέλευθα. Ellendt con-

ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
εἶα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγώ γε 275
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπέι χώρῳ·
ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἷος ἐπῆλθον 280
ἐς ποταμόν, τῇ δή μοι ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
ἤλυθ'· ἐγὼ δ' ἀπάνευθε διιπετέος ποταμοῖο
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285

273. οὐδέ τι] Nitzsch οὐδ' ἔτι.

trasts especially Od. 5. 383 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους with 10. 20 ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα, because in the former passage the word ἄλλων implies that each wind has its own κέλευθος, which are there opposed to the κέλευθος of Boreas; whereas in the latter, κέλευθα is quite general, meaning the 'outgoings' of the winds collectively. The distinction of form is evidently not the mere consequence of metrical exigency; nor does the difference of meaning lie between singular and plural: for cp. Soph. Trach. 130 of the regular orbit of the Bear, ἄρκτου ἀγρυπνοῦς κελεύθου, Apoll. Rhod. 1. 500 ἄστρα κελευθαίη τε καὶ ἠέλιοο κέλευθα. But there is no need in the present passage to write with Ameis and La Roche κελεύθων, for Ulysses means nothing more than 'my progress:' his way home was, in his conception, uncertain and trackless. For an attempt to distinguish ὁδός and κέλευθος see note on Od. 4. 380.

With the accusative here after κατέδησεν cp. Od. 14. 61 ἦ γὰρ τοί γε δεῖ κατὰ κοῦρον ἕσπεσθαι. Another construction appears in Od. 4. 356, 450 ἐς τὸ μ' ἄλσεσιν πελάᾳ καὶ ἔδησε κελεύθου.

273 ἀθέσφατον. Apollon. Lex. 19. 5 interprets this by the words τὸν ἀόρατον καὶ ἀν θεοῦς φοβεῖσθαι διὰ τὸ κλύφος. Düntz. on Od. 20. 211 regards the prosthetic α as intensive, so making ἀθέσφατος identical with θεσπέσιος.

οὐδέ τι. This, though introduced as a co-ordinate clause, really gives the result of the raising of this tremendous sea, 'so that the wave suffered me not,' etc.

276. τόδε λαῖτμα, 'yonder gulf.' He points in the direction of the sea. λαῖτμα is the object of διέτμαγον, and νηχόμενος is added as giving the means by which he made his way through it.

278. βιήσατό .. κε, 'would have crushed me as I climbed out upon the shore.' The aorist giving the completed meaning of βιάσεται. For ἐκβαίνειν in this sense see Od. 5. 415.

279. καὶ is epexegetic, = 'against the huge rocks that ugly spot.' Cp. Aesch. P. V. 31 ἐνθ' ἂν ἀτερπῆ τῆνδε συνοικοῖς τόπον.

283. ἐκ δ' ἔπεσον, a pregnant phrase = 'and coming out of the water I sank down, applying my spirit' (this doubtless means by deep gasps for breath). The result of this effort is described Od. 5. 458 ἐς δ' αὖτις θυμὸς ἐνέβη. Cp. Apollon. Lex. ἐκβὰς δὲ ἐκ τοῦ ὕδατος καὶ ἀναπαυσάμενος τῆς ὁδοῦ κτλ.

284. ἐκβάς, sc. from the ravine in which the river ran: cp. Od. 5. 451 ἐκ ποταμοῦ λιμένος.

ἠφυσάμην ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ·
δύσετό τ' ἠέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 Ἀρίσταρχος οὐ γράφει δύσετο, ἀλλὰ δείλετο, ὅ ἐστιν ἐς δύσιν ἀνέκλινε. Et. Mag. 290. 6 ἐχρῆν δείλετο, εἰς δείλην ἐτρέπη· ἡμέρα γὰρ ἦν ἔτι. Similarly Schol. H. P. 'δείλετο est coniectura Aristarchi, qui ut discrepantiam tolleret veterem scripturam immutare non dubitavit. Si δείλετο librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. ἠφυσάμην. This is the process described Od. 5. 487 χόσιν δ' ἐπεχεύατο φύλλων. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῦν.

289. δύσετο. See crit. note. Buttm. Lexil. s. v. δείλη, urges the authority of δείλετο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δύσετο, as being more common, might spring from δείλετο, the converse could not happen. Grammatically, Buttm. defends δείλετο on the analogy of θέρμετο, ὅπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ. As a further argument for δείλετο it is urged that δύσετο involves a difficulty which δείλετο relieves. If δύσετο be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; *after* which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετό τ' ἠέλιος, καί τοι κλυτὸν ἄλσος ἵκοντο. 'Nay,' says Buttm., 'even this second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δείλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δείλη is as much tied (etymology apart) to 'sunset,' as δύσετο is. For we find with δύσετο an adjunct, σκιόωντό τε πᾶσαι ἀγυιαί, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δείλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειελήσας, nor by ib. 606 δείελον ἦμαρ, but it is tied by Il. 21. 232 εἰς ὅ κεν ἔλθῃ δείελος, ἐκ δὲ δόωσι, σκιάσῃ τ' ἐρίβωλον ἄρουραν, where (to borrow what Buttm. has proved under ἠέριος) δείελος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δείλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δείλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἕσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δείλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
παιζούσας, ἐν δ' αὐτὴ ἔην ἐικυῖα θεῇσι.
τὴν ἱκέτευσ'· ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
ἡ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον, 295

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δείλεται a further latitude; and that is its tense: δύσετο is an aorist, δείλεται an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δείλετο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δείλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὄφρα μὲν ἠὼς ἦν καὶ δέξετο ἱερὸν ἦμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἠώς. Similarly our text designates all the time after the midday period as δύσις or δείλη. The designation of a period by its concluding moment is illustrated by our transference of the word πάνη to midday from πάνη = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δείλη is quite consistent with the subsequent division of the period into δείλη πρωία and δείλη ὀψία. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέειπε used where only two persons are present.

292. ἤμβροτεν is described as a sort of metathesis for ἡμαρτεν. Compare ἔβραχον and βέρεομαι, ἔβραθον and βαρθάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἁμαρτάνω from ἀ priv. and root μερ, as in μείρομαι, ἔμ-μορ-α. Others refer it to a different root μερ, Skt. *smar*, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίζω and Lat. *me-mor*; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἤμβροτον as one of the rare (Aeolic?) examples of ρο instead of ρα repeating the sonant liquid = so that ἤμβροτον comes from a stem αμρτο.

293. ἅν is scanned long, as ἔλπεαι has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορρῖψαι 16. 282, ὄθεν οἴκ ἔλπετό γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with ἀξέμεν (ἄγω), οἰσέμεναι, imperat. οἶσε, δείσεο, ἐθήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλπετο δὲ τεῖχος . . ῥήξειν, Od. 3. 375 οὔ σε ἔολπα κακὸν καὶ ἀνάλκιδ' ἔσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πρᾶξαι, and Eustath., writing ἔρξειν, seems to lean towards the future.

295. αἴθοπα, used in Homer of οἶνος, χαλκός, πυρός, is variously rendered, e.g. Hesych. interprets it in its use with οἶνος, by μέλας, πυρώδης ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the

καὶ λοῦσ' ἐν ποταμῷ, καί μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμή, οὕνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν 300
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἱκέτευσας.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἥρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,

301. ἐς ἡμέτερον] ἡμετέρου· Ἀττικὸν δὲ τὸ σχῆμα ὅτι, ἐς δοδασκάλου Schol. H. P. See on Od. 2. 55. 311–316.] τοῦς ἐξ Ἀρίσταρχοι διστάζει Ὁμήρου εἶναι. εἰ δὲ καὶ Ὁμηρικοί, εἰκότως αὐτοὺς περαιρεθῆναί φησι. τῶν γὰρ ἀγροῖκον τὸν ἄνδρα μηνυτεύεται αὐτῷ τὴν θυγατέρα, καὶ οὐ προστρεπόμενος ἀλλὰ λιταρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὁμηρικοί as 'etiamsi nihil continent quod a consuetudine sermonis et antiquitatis Homericae abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth;' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἱκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; '*for* it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ἄρα ἐπ ψεύδεται φανερῶς ὁ Ὀδυσσεύς. ὅπερ ἐν παιρῷ ποιήσεων ἐν ὁ σοφός.

δείσας αἰσχυνόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 ταρβήσαντε καὶ αἰδομένω, 2. 374 ἀλοῦσά τε πεφοβημένη τε. The second participle stands almost parenthetically here, as μὴ ἐπισκύσσαιτο follows directly after δείσας. Düntz. supposes that ἐπισκύζεσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σκύ-νιον, comparing σεσυ-μένων, σεν-θρός.

306. ἰδόντι takes up ἕπεσθαι, 'should you catch sight of me following her.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φῦλα γυναικῶν . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὔ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοῖοι ἐμμενέμεν Od. 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἴσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέθει, Od. 17. 578 ναιὸς δ' αἰδοῖος ἀλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τῶν ποσὶν πεσά.

311. αἴ γάρ . . ἐχέμεν. The most perfect parallel to this construction is

τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγώ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὖθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὄφρ' εὖ εἰδῇς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἵκηαι

314. οἶκον δέ κ'] Hermann, Opusc. iv. 161 de partic. ἄν, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading κἀγώ in a MS. at Breslau, and La Roche and Nauck agree. 318. αὔριον ἔς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὔριον. So Schol. P. ἐς τῆμος δὲ, μέχρι τοῦτο; and Schol. P. T. ἔν ἐστι τὸ τῆμόσδε τὸ δὲ ἐς τόδε καὶ ἐς τῆμόσδε ταὐτὸν δηλοῦσιν. So Eustath. 319. ἐλόωσι] Schol. P. gives both ἐλάσουσι and ἐλάωσι.

Od. 24. 376 αἴ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, | οἷος Νήριτον εἶλον .. τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, | τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστῆρας. The *regular* construction in such passages is either that of a wish, Od. 4. 341 αἴ γὰρ .. τοῖος ἐὼν οἷός περ' .. ἐπάλαισεν ἀναστάς .. τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardy, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖος. A sort of similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς .. μὴ μὲν ἐγὼ κοιρῇ Βρισηΐδ' χεῖρ' ἐπενείκαι, which is a confusion between the form of an oath and the calling of Zeus to witness.

313. τά τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. 1. 86 τὰ τε ἐκείνου φρονήσαντος καὶ τὰ τοῦ Μεσσηνίου ἐστασιάσατο, καὶ ἀπὸ τοῦ Δικαίου.

314. οἶκον δέ κ'. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. It is still preferable to retain δέ τ', we must either regard δοίην as the independent optative in apodosis (cp. κόμην ὀπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. 1. p. 34, rejects the whole passage with great contempt: 'ipsi versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . . Itaque non dubito quin aliquis — idem fortasse qui 6. 245 adscripsit — totum locum composuerit eo consilio ut quae Nausicaa, 6. 244. 277 sqq. de Ulixe sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. μὴ τοῦτο. 'I pray this may not be the will of Zeus;' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 300 μὴ τοῦτο θεοὶ τελέσειε.

317. ἐς τόδ', i.e. 'for a certain day, and that to-morrow.' ἐς τόδ' thus anticipates αὔριον ἔς. For the use of ἐς cp. the expression ἐς ὁ ἔτι. αὔριον is properly the neuter of an adjective, used as χθιζὸν Il. 14. 105, πρωΐον Il. 15. 470, πρῴ Od. 1. 175, etc.

318. τῆμος δέ, 'and all the while;' sc. during the voyage. The period, of which τῆμος is a proximal prolepsis, is described presently by the words ὄφρ' ἂν ἵκηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

319. ἐλόωσι, cp. τοῦτον ἐλεύσοντες

πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστὶν, 320
εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.
καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἕτερ καμάτοιο τέλεσσαν 325
ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄριστοι
νῆες ἐμαὶ καὶ κοῦραι ἀκηράσσειν ἅλα πηδῷ.
Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
εὐχόμενος δ' ἄρα οἷσιν ἔπος τ' ἔφατ' ἔκ τ' ἰνίαλλε 330
Ζεῦ πάτερ, αὖθ' ἵσοι ἔστε τελεσσήνορες ἔπεσσι
Ἀλκίνοος τοῦ μέν κε ἐπὶ ζείδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἱκοίμην.
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
κέκλετο δ' Ἀρήτην ἰσοπάλεσσι φωνήσασι 335
δέσποιν' ἐς θαλάμην θέμεναι κοῖτόν τε πόρεν τε
πορφύρεον ἐμβάλλεον ἐπιστόρεσάν τ' ἐπὶ τοῖσι
χλαῖνάς τ' ἐνθέμεσαν πύκνα καθύπερθεν ἔπεσσιν.

335 ἰσοπάλεσσι] A ζῶνα τ' A. ζῶνα ἐπιστόρεσάν τοῦ κ. ἀπὸ τοῦ ἀπὸ τοῦ ἀπὸ τοῦ

αἱ δ' ἵσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340
ὤτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
'Ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή.'
ὣς φάν· τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στόρεσαν takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσαι is found only in the fem. particip., here and in Od. 23. 291; Il. 24. 648. ἀμφιέποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. Ὄρσο, see on Od. 6. 255.

κέων, the shorter form only here.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσέως σύστασις πρὸς Φαίακας.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
ὤρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο. 5
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον· 10
Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,
ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθεὶς, δέμας ἀθανάτοισιν ὁμοῖος.

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαοὺς μὲν ἄνωγ' ἀγορήνδ' ἰέναι Φαιήκων.

3. πτολίπορθος (πτολιπόρθιος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαοὶ δ' εἰν ἀγορῇ ἕσαν ἀθρόοι .. οἱ δὲ γέροντες | ἕατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλησίον, 'near together.'

11. Δεῦτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται; Aristoph. Acharn. 319. We may take ἰέναι in the next line as the imperatival use of the infinitive.

12. ξείνοιο, 'about the stranger.' So Δίαντος πυθέσθαι Il. 17. 102.

[illegible] ἔστ' ἐπὶ δὴ μέσσῳ καὶ ἑκάστου, 15
[illegible] ἔ ἑκάστου ἔμπαν ἔγροιό τε καὶ ἔθραι
[illegible] τοῖσιν δ' ἔσαν ἑστηότες ἄντα
τῶν Φαιήκων ἠιθέοντες. τῷ δ' ἐν Ἀθήνη
θῆκεν ἐπ' ἀγκῶνι κορύνην ἐρικυδέος τε καὶ ἄρμους,
τὴν μὲν μειλιχίοισι καὶ ἠπιόφρονι θῆκεν ἔοικεν, 20
ἐς μὲν Φαιήκων πολὺς ἠγερέθετο γήθησέν τε
δεῦρο τ' ἰόντ' ἰδόντες τε καὶ ἐκτελέσειν ἀέθλους
πολλοὺς τοὺς Φαίηκες ἐπεμήσαντο Ὀδυσῆος.
αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ἀμητήρες τ' ἐγένοντο,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε 25

15. καὶ ἑκάστου ἑκάστου] Bekk. reads here, on the suggestion of Bentley, θυμόν τε ἑκάστου, because of the initial ε in ἑκάστου. 23. πολλοὺς] ἀθετεῖ Ζηνόδοτος, οὐ γὰρ πολλοὺς ἐτέλεσεν ὧν Φαίακες, ἀλλ' ἑξήκοντα μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the Iliad, is found only here in the Odyssey.

16. ἄγροιό. The plural here, as in ἄθραι, points to the different parts into which the place of assembly was divided. It seems better to take βροτῶν not as dependent on ἔμπλητο but as following ἄγροιό τε καὶ ἄθραι, as in ἀνδρῶν ἄγοραι Od. 2. 69, βροτῶν ἄγοραι 15. 491, and the common phrase ἀγὼν ἀνθρώπων. βροτῶν could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. ἀγερομένων. Is this form pres. or aor.? See Monro, H. G. § 34, who notes this participle as remarkable for dropping ε, if it is to be referred to the tense ἀγέροντο and ἀγέρεσθαι so accented in Mss. In the undoubted aor. ἔγρετο the form ἐγερ- never occurs. It is used absolutely = 'as men gathered,' or in dependence upon ἔμπλητο, compare μετὰ δὲ πρῶτοι ἀγερόμενοισιν inf. 171.

21. ἐκτελέσειν .. γένοντο i.e. *quae ratione fierent accepta*, the use of the relative adverb with ἄν or κε suggesting not only the purpose, but the accomplishment of the result. Compare for the use of ὡς ἄν or κεν with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; Il. 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέσειν. It is difficult to reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting ἐκτελ. ἀέθλους of the full *narration* by Odysseus of all his past troubles; and πειρᾶσθαι in the sense of 'questioning about;' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον. Eustath. explains the line thus—τὸ δὲ ἐκτελέσειν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κεῖται ἀλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γὰρ καὶ μόνον ἐδίσκευσεν ὁ Ὀδυσσεύς, οὐχ ὑπεῖδε καὶ ἑτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς εὐδοκιμεῖν εἴη ἐν ἐκείνοις ἀπαγορεύουσιν οἱ Φαίακες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐξετέλεσεν ὧν οἱ Φαίακες ὑπεξεχώρησαν αὐτῷ. For ἐκτελέσειν does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for ἀλλ' these the care of Athena qualified him. The use of the accusative τούς with πειρᾶσθαι resembles that of the cognate accusative, sc. πεῖραν πειρᾶσθαι, cp. Od. 4. 119 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο. It is doubtful whether πειρᾶσθαι can take a direct accusative of the object. In Il. 18. 600 τροχὸν .. κεραμεὺς πειρήσεται αἴ κε θέῃσι, the accusative τροχόν is the

'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
ἠὲ πρὸς ἠοίων ἢ ἑσπερίων ἀνθρώπων·
πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30
ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώματ' ἵκηται,
ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κοῦροι.

anticipated subject of the next clause; and in νῦν μὲν πειρᾶται τάχα δ' ἵψεται υἷας Ἀχαιῶν Il. 2. 193, if the verse is genuine, the accusative may depend solely on ἵψεται.

29. ἠέ.. ἢ. These two clauses serve as an expansion of ὅς τις, 'whoever he may be, whether he be come from the men of the East or,' etc. Compare οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, | ἢ εὖ ἢε κακῶς νοστήσομεν Il. 2. 253, οὐκ ἂν γνοίης ποτέροισι μετείη, | ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς Il. 5. 85. For this geographical use of πρός with the genitive cp. Od. 21. 347 ὅσσοι νήσοισι [κοιρανέουσι] πρὸς Ἤλιδος, 'off Elis.' On the sense of the words, cp. Schol. Q. οὕτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύσιν καὶ ἀνατολὴν τὰ κοσμικά. οὐ γάρ τ' ἴδμεν ὅπη ζόφος οὐδ' ὅπη ἠώς (Od. 10. 190).

30. ἔμπεδον εἶναι. That is, 'that it should be assured.' ἔμπεδος, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Il. 2. 393 μισθὸς δέ οἱ ἄρκιος ἔστω, and Buttm. Lexil. § 28.

31. πάρος, here as in inf. 36, and Od. 4. 627, in its regular idiomatic use for wont or custom.

32. οὐδὲ γὰρ οὐδέ, see on Od. 3. 27. The second οὐδέ determines the negation to a particular part of the sentence, namely, ἄλλος τις.

35. πρωτόπλοον, 'for her first voyage.' The ship has never been to sea before.

κούρω. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of δύω immediately following, as in inf. 48. In Il. 4. 453 we find ποταμοὶ ῥέοντες .. συμβάλλετον ὕδωρ, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In Il. 9. 182, 192, 196 τὼ δὲ βάτην, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. κρινάσθων. The Schol. P. interprets this passively ἐπιλεχθήτωσαν κατὰ γειτονίαν, but the voice is middle, and has an indefinite plural subject unexpressed, as χευάντων Od. 4. 214. where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in -σθωσαν.

38. ἔκβητε, 'leave the ship again;' see Od. 4. 785, and Appendix 1. § 9.

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδόν,
Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.' 45
Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 50
νῆα μὲν οἵ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,
πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. τέρπειν] Al. τερπωλήν. Eustath. quotes both readings. 49. ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο] γρ. ἱερὸν μένος Ἀλκινόοιο Schol. M. 55. ἐν νοτίῳ] See on Od. 4. 782 Ἀριστοφάνης νοδίῳ Schol. H. 'Haec sedes glossae Hesychianae ἐννοδίῳ, ἀγκυροβολίῳ. Nimirum pro ἐν νοτίῳ Aristophanes legebat ἐννοδίῳ, quod male alii divellebant' Buttm.

θοήν, a proleptic epithet meaning, 'which shall be soon ready;' cp. Od. 9. 257 ἄνευ δ' ἀγορὴν αἰψηρήν. Perhaps our 'hasty meal' comes near enough.

40. οἱ ἄλλοι .. ἔρχεσθε, see Od. 1. 138.

44. τῷ γάρ ῥα, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus — [illegible].

47. μετῴχετο, 'went for,' like the common use of μετέρχεσθαι.

49. βήτην, here the irrational use of the dual is extended to the verb.

51. αἴθουσαι, the plural, because including both αἴθουσα αἰλῆς, and αἴθουσα δώματος. ἔρκεα is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with αὐλή. In Od. 16. 341 λίπε δ' ἔρκεά τε μεγάρου τε is equivalent to 'left the premises,' though the sentence has the form of a prothysteron. In Od. 20. 164 Eumaeus comes in with three swine, and, while he talked with Odysseus, τοὶ μὲν ῥ' εἴασε καθ' ἕρκεα καλὰ νέεσθαι, sc. in the αὐλή. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ. In Od. 21. 138 the women are bidden to close the doors, and not to come out ἢ τις .. κτείνοι ἔνδον ἀνευθ' ἀνδρῶν ἠμὲ γυναικῶν ἐν ἕρκεσιν. δόμοι are the various

[ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,
ὀκτὼ δ' ἀργιόδοντας ὗας, δύο δ' εἰλίποδας βοῦς· 60
τοὺς δέρον ἀμφί θ' ἕπον, τετύκοντό τε δαῖτ' ἐρατεινήν.
Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδὸν,
τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδὴν,
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,
κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. 1. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] Ἀριστοφάνης δῆσε φόρμιγγι Schol. H. 'Scripsisse videtur Aristophanes δῆσεν φόρμιγγα. Praemitti autem debebant huic scholio verba οὕτως αἱ Ἀριστάρχου, ad receptam (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined δόμοι ἀνδρῶν, interpreting the words by οἱ ἀνδρῶνες, but this is wrong.

61. ἀμφί θ' ἕπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφιέπειν κρέα Il. 11. 776, βοῦν Il. 18. 559.

62. ἐρίηρον. The prefix ἐρι, which some identify with ἀρι, perhaps from ἀρ-είων, merely strengthens the sense of the word. ἐρίϝηρος is referred by Curtius to a root var, 'to choose;' compare also ἦρα, ἐπι-ήρανος. This form from the ο declension occurs only here, and inf. 471, and Od. 1. 346. We find ἐρίηρος in Il. 4. 266. It is common in the metaplastic form ἐρίηρες and ἐρίηρας. The epithet may be rendered 'worthy.'

64. ὀφθαλμῶν μὲν ἄμερσε. Curtius, p. 574, notices that for the Homeric ἀμέρδειν, Pindar writes ἀμείρειν, the two forms being referable to ἀμερϝ-ω. The root is μερ, 'to apportion.' Taking *expertem facere* as the original sense of ἀμέρδειν, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. μαρ, 'to be bright,' and so we may compare it with ἀμαυροῦν.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσσῃ, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by ὑπὲρ κεφαλῆς. The use of αὐτοῦ followed by a closer epexegesis is very common, e.g. αὐτοῦ τῷδ' ἐνὶ δήμῳ Od. 2. 317, αὐτοῦ παρ' ἐμοί Od. 16. 74, αὐτοῦ ἐπ' ἐσχατιῇ Od. 10. 96, αὐτοῦ μετ' ἀνδράσι Od. 9. 96, αὐτοῦ κατὰ δώματα Od. 20. 159, αὐτοῦ πρόσθε ποδῶν Il. 16. 741, αὐτοῦ προπάροιθε θυράων Od. 16. 344, αὐτοῦ ἔνθα Il. 8. 207: see Aulin, de Epexegesi, p. 16.

ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of φράζω (of which ἐπέφραδε is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he *told* him

κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
νεῖκος Ὀδυσσῆος καὶ Πηλείδεω Ἀχιλῆος, 75

73. ἀνῆκεν] γράφεται ἐνῆκεν Schol. E. ἀνδρῶν] τὸ δὲ οἴμης, οἱ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ἵνα ᾖ 'κλέα ἀνδρῶν οἴμης,' κάλλιον δὲ στίζειν εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φράζω nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad πεφράδοι Il. 14. 335, πεφράδοι· διασημάνειε, τοῦ Ἀριστάρχου σεσημειωμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται. Ubique, quod recte et subtiliter Aristarchus observavit, φράζειν significat indicare. Minime obstat Od. 1. 273 (μῦθον πέφραδε πᾶσι), hoc dictum est fere ut ἔπος πάντεσσι πιφαύσκων Il. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo δεικνύναι, αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασε. Nec (inf. 142) αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον, ubi annotatur οὔτε Ἀρίσταρχος οὔτε Ζηνόδοτος οὔτε Ἀριστοφάνης ἐπίστανται τοῦτον τὸν στίχον, vocabuli significatio absona visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.'

73. κλέα ἀνδρῶν. So in Il. 9. 186 foll. Achilles is found with his lyre, τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

[illegible] 'grain' literally, 'way' of sung. The word is always used of sung, however independent it stands: [illegible] Other [illegible] are Mus. [illegible] [illegible] [illegible]

ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόῳ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
ὣς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, (ὅθ' ὑπέρβη λάινον οὐδὸν 80
χρησόμενος·) τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.
Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι
κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
αἴδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδός,

78. ὅτ'] La Roche ὅ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο· διὸ ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

φησιν ὀργίζεσθαι διὰ τὸ δεῖπνον ἀλλά φησιν, Ἤδη τὰ Τροίας εἰσορῶν ἐδώλια Δέδοικας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλῆος? The oracle was given before the war, v. 81.

77. ἐκπάγλοις, i. e. which dismayed the bystanders by their fierceness, 'but Agamemnon rejoiced.'

78. νόῳ, i. e. secretly.

79. χρείων, 'giving response,' as χρήσω δ' ἀνθρώποισι Διὸς νημερτέα βουλήν h. Hom. Ap. 132.

80. Πυθώ was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυθοῖ νῦν πύθεν ἐπὶ χθονὶ βωτιανείρῃ .. ἐξ οὗ νῦν Πυθὼ κεκλήσκεται. Others derive it from πυθέσθαι, where the quantity of the vowel suggests a difficulty. Δελφοί was properly the name of the people; the word first occurs h. Hom. 28. 14 Δελφῶν ἐς πίονα δῆμον. Voss (says Nitzsch) dates it from about B.C. 620. O. Müller would explain λάινος οὐδός of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the κακῶν τρικυμία was just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος ἅμα τῷ Ὀδυσεῖ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἔσεσθαι ἐς Ἴλιον στρατείας.

85. κὰκ κεφαλῆς εἴρυσσε. The φᾶρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. ὅτε λήξειεν, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237–241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

δάκρυ' ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἕλεσκε,
καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν ἀείδειν 90
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλείῃ·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαιμοσύνῃ τε καὶ ἅλμασιν ἠδὲ πόδεσσιν.'
Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, 105
Δημοδόκου δ' ἕλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

90. ἄψ] ὁ Ἀριστοφάνης αὖθ' Ὀδυσεὺς γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus: others inverted the position of δαιτός and θαλείῃ Schol. H. 99. θαλείῃ] Eustath. remarks that some wrote ἑταίρῃ for θαλείῃ. It seems more likely that ἑταίρῃ was a gloss upon συνήορος from Od. 17. 271. 103. παλαιμοσύνῃ] Al παλαιμοσύνῃ· οὕτω λέγει τοὺς ὁ γραφεὺς φασὶ τὸν Ἀριστάρχου Eustath., who adduces the analogous form Παλαιμόν. 105.] See on sup. 67. Here Schol. H. gives an alternative the words οὕτως οἱ Ἀριστάρχειοι.

90. στεφάνῃ — 'linked with;' cp. [illegible] 17. 271.

[illegible] ἄλλοι — 'proverbial: the same phrase occurs in Od. 10. [illegible] 3 [illegible] 18. 138 [illegible] ἄλλοι [illegible] Schol. [illegible] However the article [illegible]

108. ἀέθλια means here the 'games,' i.e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads by which the manhood of the suitors was to be tested are called ἀέθλια καὶ φόνον ἀγῶν. cp. 14. 186. In Od. 21. 117 the signification of the word is uncertain. Telemachus, in alluding to the trial of strength speaks of Laertes as αὐτὰρ ὁ τῷδε ἀέθλῳ [illegible] which some render the words 'to all up the tests of the instruments of the trial—bow and axe-heads' cp. [illegible] and others take

βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος,
μυρίοι· ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί. 110
ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
Ποντεύς τε Πρῳρεύς τε, Θόων, Ἀναβησίνεώς τε
Ἀμφίαλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
ἂν δὲ καὶ Εὐρύαλος βροτολοιγῷ ἶσος Ἄρηϊ 115
Ναυβολίδης, ὃς ἄριστος ἔην εἶδός τε δέμας τε
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. Ναυβολίδης] The common reading is Ναυβολίδης θ', which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρείδης, Τυδείδης, Μενοιτιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize;' cp. ἀέθλια ἶσ' ἀνελόντες Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. ἀέθλια ποσσὶν ἄροντο Il. 9. 124, ἀέθλια ἠνείκαντο ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as Ὀλύμπια νικᾶν. In Latin, too, 'certamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diores' Aen. 5. 339.

As we have μηρία, μῆρα and μηροί with doubtful differences of signification, so we find ἀέθλιον, ἄεθλον [ἆθλον], and ἄεθλος [ἆθλος] with a like uncertainty. ἄεθλον in Od. 11. 548, and ἄεθλα often (as, e. g. Il. 23. 259) have the meaning of 'prize;' while in Od. 24. 89 ἄεθλα seems to stand for 'contest.' This double meaning is not found with ἄεθλοι [ἆθλοι], which uniformly signifies 'contest' or 'toil.' The gender of ἆθλων inf. 160 is still uncertain, for though the addition of οἷά τε there might seem to imply the neuter, yet such phrases as κτῆσιν ὅπασσεν | οἷά τε ᾧ οἰκῇ ἄναξ εὔθυμος ἔδωκεν (Od. 14. 63) show that οἷά τε may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11. 536, so that ἆθλων may well be the genitive from ἄεθλος [ἆθλος]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, ὁ ἆθλος ἀρσενικῶς μόνος ὁ ἀγών, τὸ ἆθλον δὲ καὶ τὸ ἐπινίκιον καὶ ὁ ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 βῶν | ἁζαλέην . . τό μοι ἔστι with the interpretation ὅτι προτάξας τὸ θηλυκὸν οὐδέτερον (neuter) ἐπήνεγκε τό μοι ἔστι πρὸς τὸ σημαινόμενον, ὡς τὸ νεφέλη δέ μιν . . τὸ μὲν οὔ ποτε (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded ἄεθλον and ἄεθλος. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the α as a mere prefix, ἀ-εθ-λον, and would refer the εθ to the same root as Lat. vad(a)s, as in vadari. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect ἄεθλον (as if ἄερθλον) with ἀείρω.

111. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. Πρῳρεύς is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like Ποντεύς and Πρυμνεύς, is derived at haphazard from sea-terms. The etymology of Ναυβολίδης would seem to be βολίς, a plummet for sounding.

ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ' Ἅλιός τε καὶ ἀντίθεος Κλυτόνηος·
οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.
τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιιν,
τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο. 125
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεύς,
πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρένα ἀέθλοις,
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφετηρίας Schol. B. Q. i. e. from the starting line; exactly equivalent to our word, 'the scratch,' cp. νύσσω. It seems impossible to take δρόμος of the 'course:' it rather is 'the running was kept up at full speed.' Cp. τῶν ἐπὶ ἴσα μάχη τέτατο Il. 12. 436, τέτατο κρατερὴ ὑσμίνη Il. 17. 543, and especially Il. 23. 373 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι | ἀψ ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετή γε ἑκάστου | φαίνετ', ἄφαρ δ' ἵπποισι τάθη δρόμος, ὦκα δ' ἔπειτα | αἱ Φηρητιάδαο ποδωκέες ἔκφερον ἵπποι, compared with ib. 758 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος, ὦκα δ' ἔπειτα | ἔκφερ' Ὀιλιάδης.

122. πεδίοιο, local genitive, 'over the plain.' So we have πεδίοιο joined with such verbs as δίεσθαι, ἰέναι, ἐπισεύεσθαι, ἔρχεσθαι, θέειν, ἀτύζεσθαι, διώκειν, ἕλκειν, etc.

124. ὅσσον . . ἡμιόνοιιν. Parallel with this passage is Il. 10. 351 ἀλλ' ὅτε δή ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται | ἡμιόνων· αἱ γάρ τε βοῶν προφερέστεραί εἰσιν · ἑλκέμεναι νειοῖο βαθείης πηετὸν ἄροτρον, etc. From this it has been inferred that οὖρα ἡμιόνων signify the distance by which mules are in advance of oxen at the end of a furrow, having begun abreast of them. But in Il. 23. 431 we have, as another measure of distance by which one competitor outstrips another, ὅσσα δὲ δίσκου οὖρα καταμαδίοιο πέλονται, | ὅν τ' αἰζηὸς ἀφῆκεν ἀνήρ, i. e. 'a quoit's range.' It is better, then, not to complicate the question with the relative difference in speed between mules and oxen, but to follow the Schol. on Il. 10. 351 οὖρα τὰ ὅρια καὶ πέρατα τῆς αὔλακος ἣν τὸ ὀρικὸν ζεῦγος τέμνει. ἄλλως ὅσον ἀροτριῶσα ἡμίονος ὑπὸ μίαν ὁρμὴν ὑπογράφειν δύναται, ὅ ἐστι πλέθρον. This expression, 'mules' range in ploughing, finds an exact parallel in our measure of length 'furlong,' i. e. 'furrow-long.' Such popular measures of distance are 'bow-shot,' 'stone's-throw,' etc., and somewhat similar are the conventional uses of ell, cubit, hand, barleycorn, fathom, stone.

125. ὑπεκπροθέων, 'slipping forward in advance.' This is parallel to the use of ἐκφέρειν in Il. 23. 373. 758 quoted above.

λαοὺς ἵκετο, 'reached the crowd of people,' who were standing at the νύσσα to watch the runners coming back down the second lap of the δίαυλος.

127. ἀπεκαίνυτο. See on Od. 4. 725.

[illegible]

[illegible]

[illegible]

νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι,
ὃς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἧμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'
Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληῖδι θαμίζων,
ἀρχὸς ναυτάων οἵ τε πρηκτῆρες ἔασι,

158. νείκεσέ τ' ἄντην] γρ. φάντησέν τε Schol. M. 161. θ' ἅμα] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as πομπή elsewhere = 'the homeward voyage.'

154. καὶ μᾶλλον. This combination does not express any higher degree of precedence: καί is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. 1. 318.

156. μεθ' ὑμετέρῃ ἀγορῇ, 'in the midst of your assembly.' The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. 11. 449.

158. ἄντην, 'to the face.'

159. οὐ . . οὐδέ. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαήμονι. In γάρ we have a sneering reference to the confession in l. 154.

160. ἄθλων, οἷά τε. See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For πρηκτῆρες cp. Od. 3. 72 κατὰ πρῆξιν. It is quite needless to adopt Cobet's conjecture πρηκτῆρες. In φόρτου τε . . καί the conjunctions are disjunctive. Compare for similar instances Il. 15. 273 τὸν μέν τ' ἠλίβατος πέτρη καὶ δάσκιος ὕλη εἰρύσατο, ib. 634 ἦ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν | αἰὲν ὁμοστιχάει, and see Od. 2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the ὀδαῖα which he wishes to bring back: this meaning will be very appropriate to ὀδαῖα, which properly means that which is connected with, the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessaries for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, μυρί' ἄγοντες ἀθύρματα 416; they abide there a whole year 455, getting together a cargo, ὄνον ὀδαίων 445, till the ship was laded ἤχθετο 457. According to this rendering κερδέων θ' ἁρπ. makes the natural epexegesis to ὀδαίων, the profit gained by the home-cargo. On φόρτου μνήμων cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercatura;' with note, ibid. 'At Odyss. θ. 163 in navi commemoratur φόρτου μνήμων. Jam conferat aliquis, si poterit, Romanos homines *a memoria*. Nos antiquum usum sequimur Odyss. φ. 95. Neque curamus Eustathii explic., ὁ γραμματεὺς ἤτοι ἀποσημάντωρ διὰ γραμμάτων ἢ καὶ ἄλλως, λογιστής, ἐπιμελητής. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum riderent si hoc legerent institores et propolae

φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων
κερδέων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 165
'ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γὰρ εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπίστροφος Schol. E. Q. ἦσιν] ὑπάρχοι Schol. E. γρ. εἶσι καὶ εἰσέρχῃ Schol. H. lege εἶσιν ὅ ἐστιν ἔρχεται Buttm. ἦσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38. ὀδαίων] γρ. ἑταίρων Schol. P. 167.] Nauck calls attention to Il. 4. 320 ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθράποισιν. It would certainly improve the sense here to write ἅμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε being added unnecessarily to lengthen the syllable γάρ.

nostri. Ex quo ordine ego ipse aliquando audivi mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμονι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. 7 καλοῦνται δὲ ἱερομνήμονες καὶ ἐπιστάται καὶ μνήμονες καὶ τούτοις ἄλλα ὀνόματα συνεγγύς. The Amphictyonic ἱερομνήμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνῆσθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 παρὰ δὲ σκοπὸν εἷσεν . . ὡς μεμνέῳτο δρόμου καὶ ἀληθείην ἀποείποι. According to Curtius, αἰσυμνήτης, i. e. αἰσο-μνή-τη-ς, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. *adeo*, e. g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momenta rerum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not *in perfection* to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρίεντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. μορφὴν . . στέφει. Two doubts may arise about this construction: whether μορφήν is accusativus objecti, or a quasi-cognate accusative; and whether ἔπεσι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφήν is the quasi-cognate accusative, 'puts a crown of grace upon;' as if στέφει were equivalent to περιτίθησι. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων, and with similar words, e. g. inf. 569 ὄρος πόλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself 'puts grace upon him by [illegible] his words;' yet this rendering [illegible] plied to 175 would be [illegible] extreme; besides which, [illegible] ἔπεα *per se* no idea of [illegible] quence, and again, as [illegible] dativus commodi (of) [illegible] ward. Therefore we [illegible] make ἔπεσι a dative of [illegible] but at the same time [illegible] as standing for [illegible] viation which [illegible] ἀμφιπεριστέφεται [illegible]

τερπόμενοι λείσσουσιν. ὁ δ' ἀσφαλέως ἀγορεύει,
αἰδοῖ μειλιχίῃ. μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὡς εἰσορόωσιν.
Ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀσφαλιός ἐσσι.
ὀρνύς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

175. ἀμφιπεριστέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὡς δ' ὅτ' ἂν ἄγκυλα πάμπρα .. ἀμοιβάδις μετέπειτα ἀν' ἁμὰ κάππα .. δεξιόωντες ἔχοντο, where ἔχοντο governs ἁμά in virtue of ἀμοιβάδις preceding. So again εἰσόω governs the accusative of a person addressed, as equivalent to προσόψεσθαι, though no προσόψεσθαι be near, e. g. Il. 17. 651 καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἐπὶ μὲν μορφὴ ἐπέων.

οἱ δὲ .. ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 191: so that οἱ δὲ τ' .. λείσσουσιν forms one clause with αἰδοῖ μειλιχίῃ, and ὁ δ' ἀσφαλέως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 ὅντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο .. ὁ δ' ἀσφαλέως ἀγορεύων αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε .. ἐρχομένου δ' ἀνὰ ἄστυ θεὸν ὡς ἱλάσκονται αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of αἰδοῖ μειλιχίῃ, which is, 'with submissive reverence;' for αἰδώς does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπί τοι πρέπει ὄμμασιν αἰδὼς καὶ χάρις ἀν εἴ πέρ τε θεμιστοπόλων Βασιλῆος. The other way is to remove the comma after ἀγορεύει and to translate αἰδοῖ μειλιχίῃ 'with winning modesty.'

171. Of ἀσφαλέως ἀγορεύει, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning how Socrates' method διὰ τῶν μάλιστα ὁμολογουμένων ἐπειρᾶτο πείθειν τοιούτῳ τρόπῳ ἀσφαλέως οἴεσθαι λέγειν carried persuasion with it. Xenophon adds, ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀνοήτῳ τὸ ἀσφαλῆ μήτιν οἴεσθαι, ἀν' ἑκάστην αὐτὸν ὄντα δὴ τῶν δεομένων τοῖς ἀνθρώποις ἔχειν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. Il. 3. 213 foll.

176. ἄλλος .. τεύξεν, i. e. 'change it' so, for the better: if that is, he had to produce another specimen. Cp. Od. 22. 211 νῦν δ' αἴ μὲν τέγγοντο ἀθέσφατοι, οὐδέ κεν ἄλλος ἀνὴρ γ' ἐπιστάμενος δοῦναι γένος εὐπαλάμοιο, Il. 14. 53 ἦ δὴ ταῦτά γ' ἐτώσια τετείχατο, οὐδέ κεν ἄλλος | Ζεὺς ἐξιδρήσειεν αὐτὸς πωλεύμενος περ. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, i. e. 'change the pattern.'

177. ἀνοφάλιος. The derivation of this word is most uncertain: it is commonly compounded of ἀν-ὀφέλλω, while others refer it to a root ὀφ, 'to blow,' or to ἀνοφέσθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φύω and φύσις, so as to mean, 'grown out of shape.'

178. ὀρνύς μοι θυμόν. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends

εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω 180
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα χερσί τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πεῖρων.
ἀλλὰ καὶ ὣς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακὴς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185
Ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, ἄχομαι· τὸ λυποῦμαι· νῦν δ' ἄχομαι κακότητι, πλεονασμῷ τοῦ θ ἀχθομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. νῆις, 'untrained,' as Il. 7. 198. In the next line μυθεῖαι describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As πεποίθεα is pluperf. so ἔμμεναι must also be a past tense; cp. Il. 5. 638 ἀλλοῖόν τινά φασι βίην Ἡρακληείην | εἶναι .. ὅς ποτε δεῦρ' ἐλθὼν .. ἐξαλάπαξε πόλιν.

182. ἔχομαι. So ἔχεται κακότητι Od. 17. 318, κακοῖς ἔχεαι πολέεσσιν 18. 123, ἀχέεσσιν ἔχομαι 19. 168.

183. ἀνδρῶν .. πεῖρων. The participle belongs properly to κύματα, as in the phrase πέλαγος τάμνειν Od. 3. 175, and is extended by zeugma to πτολέμους, with which we should rather expect such a word as τολυπεύων. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάρει. For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as ἵπποισι καὶ ἅρμασι πέμπε Od. 4. 8; τῇ γῇ δουλεῦσαι, *to be enslaved country and all*, Thuc. 1. 81, he shows that the addition of αὐτός, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 αὐτοῖς ὀβελοῖσιν, 20. 219 αὐτῇσι βόεσσιν, 21. 54 αὐτῷ γωρυτῷ, Il. 8. 290 αὐτοῖσιν ὀχεσφιν, 9. 542 αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαίῃ αὐτῇ τε θαλάσσῃ, 20. 482 αὐτῇ πήληκι. Sometimes the preposition σύν is added as well, as αὐτῇ σὺν φόρμιγγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In αὐτοβοεί, αὐτοχειρίῃ, etc., we see traces of the same construction.

187. πάχετον. In Od. 23. 191 we have θάμνος .. πάχετος δ' ἦν ἡύτε κίων, where the Schol. suggests that πάχετος is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write πάχετος here. But on the present passage the Schol. and Et. Mag. consider πάχετον as a syncopated form of παχύτερον, thus assimilating the word to μείζονα. It is better to regard it however as of the positive degree, a collateral form of παχύς, analogous in formation to περιμήκετος. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. μείζονα however is not coordinate with στιβαρώτερον, to which alone ἢ οἵῳ belongs; it simply means, 'greater' than those among which it lay; μέγιστον was not necessary because the others were of uniform size. The δίσκος (δικεῖν, 'to throw') seems generally, as here, to have been made of stone; the σόλος (cp. Il. 23. 826) of iron, brass, or wood: but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phaeacians had already thrown their δίσκοι, and Elatreus had won.

ἢ οἵῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπατο σήματα πάντων
ῥίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα 195
ἀμφαφόων· ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·
οὔ τις Φαιήκων τόδε γ' ἵξεται οὐδ' ὑπερήσει.
Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
χαίρων οἵνεκ' ἑταῖρον ἐν ἐρέα λεῖον ἐν ἀγῶνι. 200

191. σήματα] τόπον Ν σήματα Schol. V. πάντων] Al. πάντα. See Schol. on Π. 23 Sag. μετεστιν. Ν ἐν τῷ Ὀδυσσείας ἐν ἐνὶ ἑκάστων ἔστω ἐπιφανὲς σημεῖον τοῦτον· ἐλεγον γὰρ Κρητικόν. The reading of Cod. Vindob. 133, 56 gives τόπον as the reading here too, for which reason Ameis and La Roche receive it into the text. 195. τόδε γ' τόδε γ' ἔστω Aristarchus Schol. M. Al. τόν γ' ἐν τοῦ. 200. ἔστω] τῷ ἐστιν ἐν Ν ἐν Ἑλλάδι Zenodotus ... ἐν ἔστω ἐπιλεῖον Schol. A. on Π. 17, 204.

188. περιστρέψας] with the whirl. ... 189. ἔπτηξαν] ... 190. ἀνδρες] ... 191. σήματα] marks. ... 192. ἔθηκε] ... 193. ἀνδρὶ δέμας εἰκυῖα] ... 194. ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε] ... 195. διακρίνειε] ... 196. ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ] ... 197. πρῶτον] ... 198. οὔ τις Φαιήκων τόδε γ' ἵξεται οὐδ' ὑπερήσει] ... 199. χαίρων οἵνεκ' ἑταῖρον] ... 200. ἐν ἐρέα λεῖον ἐν ἀγῶνι] ... 201. ἐν ἐρέα λεῖον ἐν ἀγῶνι] ... 202. ἐν ἐρέα λεῖον ἐν ἀγῶνι] ... 203. ἐν ἐρέα λεῖον ἐν ἀγῶνι] ... 204. ἐν ἐρέα λεῖον ἐν ἀγῶνι] ...

καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·
'Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον ἄλλον
ἥσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.
τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ' ἄγε πειρηθήτω, ἐπεί μ' ἐχολώσατε λίην, 205
ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσὶν, οὔ τι μεγαίρω,
πάντων Φαιήκων πλήν γ' αὐτοῦ Λαοδάμαντος.
ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;
ἄφρων δὴ κεῖνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210
δήμῳ ἐν ἀλλοδαπῷ· ἕο δ' αὐτοῦ πάντα κολούει.
τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.

202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath. This implies a reading τούτου. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἐφικέσθω τις, as Buttm. gives it.

That the word means 'kind' or 'true' admits of no doubt.

ἐν ἀγῶνι, 'in the lists;' so inf. 260 καλὸν δ' εὔρυναν ἀγῶνα. ἀγών, like ἀγορά, means primarily nothing more than 'assembly,' from ἄγω, compare λῦτο δ' ἀγών Il. 24. 1, and see Lehrs, Aristarch. p. 149 'Ἀγών usurpatur pro ἄγυρις, συναγωγή, Il. 8. 298 θεῶν ἀγών, coll. 16. 500; 18. 376 θεῖος ἀγών. De νεῶν ἀγών cp. Il. 16. 239, 500.'

201. κουφότερον, 'more gaily;' hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ' ὕστερον, here τάχα is 'presently,' and ὕστερον is not equivalent to δεύτερον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλον, cp. 9. 351 καὶ ὕστερον ἄλλος ἵκοιτο | ἀνθρώπων.

203. τοσσοῦτον, 'as far,' neuter adverb, parallel with μᾶσσον = 'further still.'

204. τῶν δ' ἄλλων refers proleptically to an exception first mentioned in v. 207 πλήν γ' αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαιήκων. Of the five (Od. 6. 62) sons of Alcinous, three (8. 118), probably the unmarried ones, were aspirants in these games; Odysseus declines 'only Laodamas,' emphasizing the 'only' by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. ἢ καὶ ποσίν, the reason for the qualifying addition of καί before ποσίν is given inf. 230.

208. τίς ἂν .. μάχοιτο; 'Who would care to strive with his entertainer?' For a similar tone of question introduced by the optative with ἄν see Od. 4. 443.

209. οὐτιδανός = 'good for nothing,' 'profitless,' whether to others or to one's own self. Here in the latter sense, as explained by the words (211) ἕο δ' αὐτοῦ πάντα κολούει, 'he cuts short all his own welfare.'

210. With ἔριδα ἀέθλων compare ἔριδος ἀγών Soph. Aj. 1163.

211. κολούει (κόλος, 'docked,' 'shortened') is further connected with κυλλός and, perhaps, according to Curt. with κείρω.

212. ἀθερίζω is connected etymologically with θερ-ατεύω, θρῆ-σκος.

213. ἴδμεν, see on sup. 146. 'But

πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι.
εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· 215
πρῶτός κ' ἄνδρα βάλοιμι διστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.
οἷος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220
τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι,
οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225

I am ready to make his acquaintance, and to match myself against him.' The unexpressed object to ἴδμεν is found in τῶν ἄλλων τινα, sup. καὶ λέγειν, γνώσει τάχα.

214. πάντα, 'thoroughly well skilled am I;' οὐ κακός is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the *first* (πρῶτος) to pick off his man, singling him out in the midst of a *close throng*.

ἐν ὁμίλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἑταῖροι, καὶ ταχυτοξότην τὸν Ὀδυσσέα εἶναι δηλοῖ, ὃς εἰ καὶ πάνυ πολλοὶ περὶ αὐτὸν εἶεν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζοίατο is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἴεις.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the night, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 718.

221. σῖτον ἔδοντες, 'men,' as distinguished from gods who feed on ambrosia, and from wild beasts and perhaps from ogres and the like who are uncultured and plant no corn. Compare ἀνέμους καρπῶν ἐδόντας Il. 9. 143. ἢ θέμιτος τ' εἴη καὶ ἔδοι δημητέρος ἀκτήν Il. 13. 322. Cp. Od. 9. 191.

223. οὐκ ἐθελήσω, 'I would not care.'

225. ἐρίζεσκον only means 'matched themselves;' which interpretation can alone suit (223) προτέροισιν ἐριζέμεν. And of the two men mentioned Eurytus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. Herc. Fur. 190 foll.

The bow of Eurytus descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurytus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet Οἰχαλιῇ refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all land claim to Eurytus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage: see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐριζέειν περὶ ἵππων Il. 12. 423. ἐριζέειν περὶ μεθέων Il. 15. 284.

τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας
ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.
οἵοισιν δείδοικα ποσὶν μή τις με παρέλθῃ 230
Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.'
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235
'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. αἶψ' ἔθανεν, cp. Il 6. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος | δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.

229. ἀκοντίζω extended to ὀιστῷ forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. οἵοισιν used adverbially = 'only.' ποσίν is here used for 'racing,' as τόξων (225) for archery.

232. κομιδή, 'I had not sufficient provision on shipboard.' But perhaps κομιδή means more generally 'comfort,' including supply of food under it; cp. Il. 8. 186; 23. 411, where κομιδή is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the κύματα πολλά. The Schol. E. Q. T. has a strange note on the passage—εἰπὼν κύμασιν ἠνίξατο τὴν ναυαγίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

236. ἐπεί is answered by no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ' ἄγε.

237. ἀλλ' ἐθέλεις, 'but art willing to let us see thy prowess which keep thee company.' Two clauses depend with equal closeness upon ἐθέλεις, the one giving a reason, χωόμενος .. νείκεσεν, and the other a consequence (not a *purpose*) ὡς ἄν, κ.τ.λ., 'in such manner that no one would think slightingly of thee;' for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is Il. 14. 91 μῦθον δν οὔ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο | ὅς τις ἐπίσταιτο κ.τ.λ. Others, as Bothe, would render ὡς ἄν .. ὄνοιτο, 'quemadmodum nemo virtutem tuam vituperaverit qui,' etc., making the words describe the method of the chiding (νείκεσεν). So apparently Eustath. μέμψεται μὲν γάρ τις ἴσως τὸν Ὀδυσσέα καθὰ καὶ ὁ Λαοδάμας· οὐ μὴν φρενήρης ἐκεῖνος ἀνὴρ ὁποῖος καὶ ὁ φρεσὶν ἄρτια βάζων.

[illegible]

[illegible]

[illegible] We have of course a reference of this feeling in Horace's 'quique Phaeacique' Ep. I. 15. 24; and [illegible] 2. 28–31, 'Alcinoique | in cute curanda plus aequo operata iuventus, cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.' Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amori operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis et temperantiae exponat [illegible] Atque ignoti Catones qui laxum senioris temporis laxis verbis commendant [illegible]

[illegible] simply [illegible] from the preceding [illegible]

αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε
εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.
Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν
οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν.' 255
Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα,

251. παίσατε] ἐντελῶς διὰ τὸ μέτρον· Ἀττικῶς δὲ ἀντὶ τοῦ παίξατε Schol. Q. Ζηνόδοτος παίσατον εἶπεν, οὐ κακῶς Schol. H. Q. The lemma of E. has also παίξατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παίξω is the regular future of παίζω.

κυλίνδει | νίκη δὲ Τρώων. For the omission of εἰμί cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἐσσί Il. 2. 201; 8. 423; Od. 4. 206; 18. 126: of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203: of ἐστέ, Il. 1. 335; 7. 281; Od. 10. 463: of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235: of ἦσαν, Il. 2. 217; 4. 90; 11. 692: of ᾖ, Il. 1. 547; 5. 481; Od. 15. 394: of ἔσται, Il. 18. 278.

249. ἐξημοιβά, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εὐναί need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εὐνή may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, δηλοῖ γὰρ οὐχ ἁπλῶς κοίτας, ἀλλὰ καί τι πλέον, εἰ χρὴ σεμνῶς φράσαι τὸ σεμνόν [? τὸ ἄσεμνον].

250. βητάρμονες. παρὰ τὸ ἐν ἁρμονίᾳ βαίνειν Schol. B.

251. παίσατε, from παίζω, as Od. 6. 106; 23. 147. There was a v.l. παίξατε, see crit. note, and Schol. V. interprets παίσατε by πλήξατε, as if referring it to παίω. This dance of the Phaeacians was figured on the throne of the Amyclaean Apollo by Bathycles of Magnesia, whose date is placed by Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χορός ἐστιν ἐπὶ τῷ θρόνῳ καὶ ᾄδων ὁ Δημόδοκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Peisistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

258. αἰσυμνῆται, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δήμιοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public* κήρυκες, called in Od. 19. 135 δημοεργοί, cp. Od. 1. 109) by the designation οἳ κατ'.. ἕκαστα, where the tense πρήσσεσκον shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἴσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μνή-τη-ς, from αἶσα and root μνα, 'one who thinks about, or attends to, the rights of the competitors.' The υ is in accordance with Aeolic usage; compare ὄνομα and ὄνυμα. Döderl. seeks to connect the latter part of the word with ὑμνεῖν. On the αἰσυμνητεία or αἱρετὴ τυραννίς of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

λείηναν δὲ χοροὺς. καλὸν δ' εὔρυναν ἀγῶνα. 260
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φορμιγγα λιγείαν
Δημοδόκῳ· ὁ δ' ἔπειτα κι' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθήβαι ἵσταντο, δαήμονες ὀρχηθμοῖο.
πέπληγον δὲ χοροὺν θείου ποσίν. αὐτὰρ Ὀδυσσεὺς
μαστιγας θηείτο ποδῶν. θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης.

260 χορός here is the ground on which they danced, as again in 264; ἀγών the ring of spectators, as already in 100, 258. It is called καλός either from its beautiful size, or from its [illegible] and [illegible].

261. πέπληγον [illegible] Ag. 1. 644 [illegible] increas.

[illegible] As to the question of the genuineness of this Lay of the Net of Hephaestus, ignorance of the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it from their having commented on it, as we know by their interpretations and [illegible] of [illegible] 267, and 268. Which has been made [illegible] Aristarchus [illegible] Aristarchus [illegible] Rhianus and Herodian. Ancient critics then in the whole [illegible] the genuineness of the Lay [illegible] the manner in which the [illegible] Mr [illegible] The general character [illegible] Ares [illegible] the [illegible] [illegible] the [illegible] [illegible] the [illegible]

ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἤσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἄνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
Ἥλιος, ὅ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ ρ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,

268. Ἡφαίστοιο δόμοισι] Ἡφαίστοιο ἄνακτος Schol. H. 271. Ἥλιος] ἅπαξ δὲ εἴρηται Ἥλιος· Ἠέλιος γὰρ ἀεί φησιν Ἰακῶς Schol. H. ἐνταῦθα τρισυλλάβως λέγει τὸν θεόν Schol. P. V. Nauck suggests Ἠέλιος, ὅ νόησε.

εσσαν ἀοιδὴν | τρεψάμενοι τέρποντο, Hes. Scut. Herc. 280–282 οἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα. | ἔνθεν δ' αὖθ' ἑτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ, | τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἠέλιος: the use of the uncommon word μιγάζεσθαι, and lastly, the designation of the gods (325, 335) as δωτῆρες ἐάων (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461–464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

ἀμφί only here and in Il. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέω Od. 4. 820.

Ἀφροδίτη. Cp. Schol. H. Q. T. ὅλως δὲ Ὅμηρος οὐκ οἶδεν Ἥφαιστον Ἀφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιοῦντα Δημόδοκος δὲ τῇ ἰδίᾳ μυθοποιίᾳ. This Charis (Il. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, ὁ Ἄρης μοιχάγρια ἔδωκε πολλά. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὡς.

271. Ἥλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀβέλιος, with the Laconian ἀβώρ, i. e. ἀϝωρ or αὔως, proposes to refer ἀϝέλιος to root ϝις, 'burn.' From αὔως comes Lat. 'ausosa' (*aurora*), and the Roman gentile name 'Auselius' (*Aurelius*), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἠύτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο, 280
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν
εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαιάων πολὺ φιλτάτη ἔσκεν ἁπασέων.
οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between ἐστίν and ἔσκεν. In Schol. H. P. Q. we read γράφεται ἔπλετο πασέων. 285. ἀλαοσκοπιὴν] So

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοί the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἑρμῖσιν (ἕρμα), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, express graphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective ὑγρός, as in Pind. Pyth. 1. 9 ἀετὸς .. ὑγρὸν πάτον ἀίσσει.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the epexegesis of the first. A similar form of epexegesis is found in Od. 4. 348 οὐδ' ἄρ' ἔτι μοι ἔπειτα παρὲξ ἔσται παραπλοκίδων Il. 2. 008 τρηχὺς .. ἑστήκει καταφυλλὰς μελάθρων is the roof-beam or rafter, as Schol. T. [illegible] Ἡφαίστου [illegible] ἀπὸ τοῦ [illegible] καπνοῦ. He derives it from [illegible] because it became blackened by the smoke. See on Od. 11. 128.

280. οὐδὲ ἴδοιτο, for this particular construction of the negative. Nitzsch compares Il. A. 189 [illegible] Od. [illegible] The [illegible] here = [illegible] the clothes could not be [illegible] as to see.

281. Join περὶ .. δολόεντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.

283. εἴσατ' ἴμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 ἀγριοφώνους. They were originally (Strabo 11. 3. 20) a Thracian people, and were called in later times Σαιάνες. From Il. 14 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called [illegible], referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Mosychlos. The Sintians, in their connection with Hephaestus, would suggest, seem to have been smiths by trade; and there was an export of metals to the island. Il. [illegible] 467 [illegible] Λῆμνον [illegible] ἀλλὰ [illegible] ἀλλὰ Ἥφαιστε πάππα.

285. ἀλαοσκοπιὴν, 'kept no blind man's watch.' So Dunster, but means

ὡς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·
βῆ δ' ἴμεναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο,
ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.
ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
ἐρχομένη κατ' ἄρ' ἕζεθ'· ὁ δ' εἴσω δώματος ᾖει, 290
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντε·
οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλά που ἤδη
οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.'
Ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι. 295
τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,
οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
καὶ τότε δὴ γίγνωσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὸς σκοπιήν as the reading of Aristarchus. ἀλαὸν σκοπιήν seems to have been the reading of Zenodotus. Nauck proposes ἄλιον σκοπιήν. 288. ἰσχανόων] A reading ἰχανόων is quoted in Et. Mag. p. 478. 46, etc. Κυθερείης] γρ. Ἀφροδίτης Schol. P. 292. φίλη] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἀγριοφώνους] 'Huc Porsonus Apollonii et Hesychii ἀκριτοφώνους referebat' Bekk. 299. πέλοντο] Ῥιανὸς πέλοι[το] γράφει Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make ἀλαός here another form of ἀλεός (ἀλϝός) = 'vain,' connected with ἀλύω, so that ἀλαοσκοπιή would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνιος. The horses of Ares are called χρυσάμπυκες Il. 5. 358.

288. ἰσχανόων, 'eager for;' lit. 'clinging to.' So Il. 23. 300 μέγα δρόμου ἰσχανόωσαν.

292. τραπείομεν. The 2nd aor. subjunct. pass. of τέρπω. The change from ταρπ- to τραπ- being the same as from καρδία to κραδία. For the termination see note on ἐπιβείομεν Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which λέκτρονδε is to be joined with εὐνηθέντε, uniformly with Il. 3. 441 ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε. The phrase λέκτρονδε εὐνηθέντε is then equivalent in construction to θῶκόνδε καθίζανον Od. 5. 3. But some commentators, referring τραπείομεν to τρέπω, joined it directly to λέκτρονδε. Bekker, with Ameis, puts a colon after λέκτρονδε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρό μοι εἰς φιλότητα.

294. Σίντιας, see sup. 283.

ἀγριόφωνος is equivalent to βαρβαρόφωνος Il. 2. 867.

299. ὅτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται Od. 20. 223. The emphasis thrown on τότε δή seems to declare for the reading ὅτ[ε], but many modern editors prefer ὅ τε, i. e. ὅτι τε, comparing Od. 3. 166; 12. 295.

With φυκτά in the sense of an abstract noun = 'escape' cp. ἴσα = 'equality,' Od. 2. 203, ἄριστα = 'success,' Od. 3. 129. The reading (see crit. note) πέλοιτο for πέλοντο perhaps

ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
βῆ ρ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἠύτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο, 280
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν
εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαιάων πολὺ φιλτάτη ἔσκεν ἁπασέων,
οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between ἐστίν and ἔσκεν. In Schol. H. P. Q. we read γράφεται ἔπλετο πασέων. 285. ἀλαοσκοπιῇ] So

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοί the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse, Inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἑρμῖσιν (ἕρμα), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, express graphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective ὑγρός, as in Pind. Pyth. 1. 9 ἀετὸς .. ὑγρὸν νῶτον αἰωρεῖ.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the epexegesis of the first. A similar form of epexegesis is found in Od. 4. 348 οὐκ ἂν ἐγώ γε | ἄλλα παρὲξ εἴποιμι παρακλιδόν, Il. 2. 668 τριχθὰ .. ᾧκηθεν καταφυλαδόν. μέλαθρον is the roof-beam or rafter, as Schol. T. κυρίως τὸ μέσον τῆς στέγης ξύλον τὸ ὕπατον. He derives it from μέλας because it became blackened by the smoke. See on Od. 11. 278.

280. τὰ .. ἴδοιτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἀορτάσαι; But οὐδέ here = *nequidem*, the chains could not so much as be seen.

281. Join περὶ .. δολόεντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.

283. εἴσατ' ἴμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 ἀγριόφωνοι. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σαιάνες. From Il. 14. 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called δίπολις, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι .. ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί, | ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ.

285. ἀλαοσκοπιήν, 'kept no blind man's watch.' So Düntzer, 'non caecis

ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300
αὖτις ὑποστρέψας, πρὶν Λήμνου γαῖαν ἱκέσθαι·
Ἠέλιος γάρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον.
[βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]
ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ᾕρει·
σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,
ὡς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' ἀίδηλον Ἄρηα,
οὕνεχ' ὁ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε 310
ἠπεδανὸς γενόμην· ἀτὰρ οὔ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS, and evidently borrowed from Od. 2. 298. 307. γελαστά] The reading of the MSS. and of Aristarchus and Herodian. ἔργ' ἀγέλαστα Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος] γρ. ἄλκιμος Schol. P.

shows that ὅ τε for ὅτι was known to the Scholl.

300. ἀμφιγυήεις. This epithet is commonly rendered 'lame of both feet,' from γυιός, γυιόω. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλοποδίων ib. 371, and χωλεύων· ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί ib. 411. But, inasmuch as the word is generally found in connection with κλυτός, or περικλυτός, or κλυτοτέχνης, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms;' in which case it will be referred to γυῖον.

305. γέγωνε, imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. ἔργα γελαστά (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit οὐκ ἐπιεικτά, which means 'unyielding,' and so 'hard,' 'cruel,' like σχέτλιος. Cp. μένος οὐκ ἐπιεικτόν Il. 5. 892, σθένος 8. 32, πέιθος 16. 549.

309. ἀίδηλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζων, distinct from the later signification, 'unseen,' 'invisible' (ἀ-ἰδεῖν). It is used as an epithet of fire Il. 2. 455; of ἔργα Il 5. 872 (with v. l. καρτερὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of δμῳὸς μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by ἀδηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards ἀίδηλος as a compound of ἀι or ἀτι Skt. *ati*, an intensive prefix, and δαίειν, δέ-δηα, so that the meaning would be 'fiercely burning.' The form ἀι for ἀτι is found, according to Savelsberg, in ἀί-ζηλος, αἰζηός. Düntzer, on the present passage, connects the latter part of the compound with δηλέομαι. Others attempt to combine in the word two meanings derivable from α-ἰδεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος. With the termination cp. ἀελλόπος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to ἄρτιος τοὺς πόδας. See Monro, H. G. 124 *b*.

311. ἠπεδανός, 'weakly;' a word of uncertain derivation.

ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
ἀλλ' ὄψεσθ', ἵνα τώ γε καθεύδετον ἐν φιλότητι,
εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.
οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω, 315
καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω
εὕδειν· ἀλλά σφας δόλος καὶ δεσμὸς ἐρύξει,
εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἕεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὕνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320
Ὣς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἑκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἑκάστη.
ἕσταν δ' ἐν προθύροισι θεοί, δοτῆρες ἐάων 325

312. γείνασθαι] τὸ γενέσθαι [?], διὰ τὸ ἅ Schol. H. Al. γίνεσθαι. 318. ἀποδώσει] So most MSS, but a few read ἀποδῷσιν with Schol. A. on Il. 1. 129, which La Roche and Nauck adopt. 325. ἐάων] Apparently a gen. plur. neut. from ἐός, but subject to a variable breathing, as ἑῷος (for which Zenodotus wrote ἐοῖος). Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs reserves the smooth breathing for those forms in which ν follows ε, according to the rule given (lex de spir. ad Ammon.) τὸ ἑ πρὸ τοῦ ὀ, ᾱ, δασύνεται, πρὸ τοῦ ὕ φι-

312. τὼ .. ὄφελλον = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μίνυνθά γε), in spite of their mutual fondness; before long (τάχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλά σφας, etc.

317. σφώ, dual acc., see note on Od. 4. 62.

318. ἀποδώσει. The balance of MSS. authority is in favour of ἀποδώσει, but it should be noted that ἐς ὅ κε naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς ὅ κε .. ποιήσεται, and Il. 21. 133 εἰς ὅ | κε .. τίσετε, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. ἐχέθυμος is generally taken as the equivalent of ἐχέφρων Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make θυμός expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore ἐχέθυμος may be taken as = 'having warm feeling;' and so οὐκ .. ἐχέθυμος will be 'heartless.' Were it not for the use of the compound ἐχέφρων, we should prefer to render ἐχέθυμος 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. κρατοῦσα ὀρέξεως καὶ ἐπιθυμίας. And perhaps the later compounds ἐχεπής Aesch. Ag. 149. and ἐχέμυθος may serve to confirm this meaning.

322. ἐριούνης (ἐρι-ἰούνημι) is only used in this form here and in Il. 20. 34. The usual word is ἐριούνιος.

323. ἑκάεργος is generally taken as equivalent to ἑκηβόλος, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. *averruncus*, from ἀπό and ἔργον.

324. θηλύτεραι, see on Od. 11. 386.
αἰδοῖ = 'out of shame.'

325. ἐάων (see crit. note) seems to be gen. plur. from ἐός, *Ionice* ἑός, with

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
Οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα 330
ὠκύτατόν περ ἐόντα θεῶν οἳ Ὄλυμπον ἔχουσι
χωλὸς ἐὼν, τέχνῃσι· τὸ καὶ μοιχάγρι' ὀφέλλει.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Ἑρμεία, Διὸς υἱὲ, διάκτορε, δῶτορ ἐάων, 335
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;
Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
αἴ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἄπολλον·
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν, 340
ὑμεῖς δ' εἰσορόῳτε θεαὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.
Ὣς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάων γέλως ἔχε, λίσσετο δ' αἰεὶ

Δοίων. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, 'die beste Ueberlieferung schreibt ἐῆος und ἐάων.' 333 334 ! ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται Schol. H. The grounds given are διὰ τὸ ἀμφίσημον ἀμφαίνειν. Schol. Vind. 56 adds ἐν ἐνίοις ἀθετοῦνται.

variable breathing. We should expect the word to come from a neuter plural εἰ ἐά, the gender seeming settled by Il. 24 528 ἠδὲ δόων οἷα δόωσι κακὰν, ἀλλὰ δὲ δόων But ἐά would give a gen. ἐάων Doderl prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δόσεων from δοτῆρες. Here translate, 'giver of Blessings.'

328 ἰδὼν, assist 'with a glance at.' This line occurs in Il. 2 271, Od. 10. 327, etc.

πλησίον must be taken substantively.

330 ἀρετᾷ, 'prospect' cp. Od. 10 [illegible]

332 τό 'wherefore' So in Il. 3. [illegible]

334 αἴ γὰρ τοῦτο. Not only γένοιτο, but ἔχοιεν, εἰσορόῳτε, and εὕδοιμι are all governed by αἴ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν .. εὕδοιμι. The previous words δεσμοὶ .. θέαιναι being undesirable circumstances, which would not properly be wished for by themselves but only for the sake of ἐγὼν εὕδοιμι.

340 The words δεσμοὶ μὲν are answered by αὐτὰρ ἐγὼν

341 οὐδὲ Ποσειδάων. Here οὐδὲ has the force of its separate constituents οὐ δὲ or ἀλλ' οὐ. Analogous to this are Il. 5 [illegible] [illegible] and [illegible]

Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα· 345
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσι.'
Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
'μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε· 350
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.
πῶς ἂν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;'
Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355
οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.'
Τὸν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
'οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.'

352. δίωμι] The interpretation εἰρήσομαι of Schol. V. points to a reading ἔρωμαι, which implies the omission of σε, or the insertion of it between νῦν and δ'. In Schol. H. M. Q. T. V. we find ὁ δὲ Ἀρίσταρχος νῦν δ' οὐδίωμι 'ἐρήσομαι', for which we must substitute νῦν δ' σ' οὐδίωμι, or ἐρήσομαι, with La Roche, that οὐδίωμι is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit 'ἐρήσομαι'. The lemma of L. gives νῦν δ' ἐγώ σε, φίλοιστε, μετ' ἀθανάτοισι δίωμι: 353. δεσμόν 'Porsonus de H. ad vers. 353. 'Schol. χρέος τε χρείος. 'Ἀρίστεχον δὲ δεσμὸν γρ. τὸν μετὰ δεσμόν' Brunck. Here Q reads δεσμόν. La Roche remarks that probably the Schol. refers merely to 353 and 355, but to 359, giving δεσμόν as the Aristarchean reading for the v. l. δεσμόν.

Ἥρῃ, in which passage however it is in correlation with μιν. Poseidon is represented as the most powerful of the gods of Olympus next to Zeus: he was besides uncle to Ares.

347. αὐτὸν .. τίσω. 'that he himself shall pay all just penalty in penalty presence of all the gods.'

351. δειλαί. Nitzsch maintains that in Homer δειλός must signify 'poor and 'weak,' and w. Schol. the interpretation of the Schol. ὁ τῶν τοῦ δειλοῦ ἐν ἀσθενεῖ ἐγγυᾶ δειλὰ ἐν εἶναι ἐν μέρει δεινοῦ. ὡς μὴ δεινοῦ τῶν τοιούτων ἐκφεύγειν εἶναι. ἐν δὲ δεδεκτῶν. This makes δειλός refer to Hephaestus. 'Even the worst that a weak man gets is not a weak security to him.' This will direct reference to the text. Line 350 is δίωμι; but the combination of δειλός with οὐδείς is [illegible] that we may gain the meaning of 'worst.' 'worst' is δειλός and the [illegible] the alternative interpretation of the Schol. ὁ ἐνεῖ τῶν δειλῶν ἐν ἀσθενεῖ ἐγγυᾶ ἐν εἶναι ἐκεῖ ἐν. τῷ ἀστῷ ἐνεῖ τῶν τοιούτων μόνον τῷ δεινῷ. Translate thus: 'Even worst for a weak fellow is a weak security to him.' Cf. Lucian ἐγγύη μὲν ἐν δειλὸν ἐγγύαι. ἢ ἐν κακόδοξον. Schol. Hephaestus said. 'If Ares, who is a stronger fellow than I, go away, what is the good of your promise?' [illegible] Poseidon answers. 'It is not of Ares we are talking to pay.' I will pay myself [illegible] [illegible] [illegible]

'Ως εἰπὼν ἔστη μετὰ τοῖσι μέσοισι φαείνων.
τοῦ δ' ἔτι καὶ κατὰ νῶτα καὶ εὐρέα στήθεα κεῖτο 360
αἰγὶς ἀκαμάτοιο, τὴν μὲν θεὸς ἀμφεπέδησε.
ἡ δ' ἄρα Κίρκαιον ἔκτανε φαιδίμη Ἀθανάτη.
ἐν Πύλῳ ἔνθα δέ οἱ τέμενος θαμέες τε βωμοί.
ἔνθα δέ μιν χάλκεες λάεσσι καὶ χρυσῷ ἐλείῳ
ἀμβρότῳ, οἷα θεοὶ ἐπενήνοθεν αἰὲν ἐόντες. 365
ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι.
Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370
μουνὰξ ὀρχήσασθαι, ἐπεί σφισιν οὔ τις ἔριζεν.
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἕλοντο,
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα

361 ἀναίξαντε δ' μὲν . . ἡ δ' ἄρα. For this construction of a nominatival participle followed by a distribution of the subject cp. Od. 19. 330 ὡς οἱ χρύσεοι [illegible] ἀναγχαν, | αὐτὰρ [illegible] πόδεσσι, [illegible] ἀναίξαντε δ' μὲν . . [illegible] Αἴας καὶ [illegible] ἀναίξαντε, ἡ μὲν . . Αἴας δέ. [illegible] 11. [illegible] 324. An analogous construction without the participle is found Od. 7. 130 ἐν δὲ [illegible] ἡ δ' ἐνέκυφεν, cp. [illegible]

[illegible] Φαιδιμοσθένεια. The doubling of [illegible] as [illegible] the word is [illegible]

[illegible] Πάφος [illegible] Λαμ. [illegible]

[illegible] Νεκυ. Hom. [illegible] the same root (?αθ) as ἄνθο-ς. Ameis, ad loc., derives ἐπ-εν-ήνοθε, with its sister compounds κατ-εν-ήνοθε and παρ-εν-ήνοθε (the latter an Alexandrine form), from an obsolete ἀν-έθω belonging to a root αν, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' οἷα is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἀμβρότῳ. Others take οἷα as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἅλιον the subject to ἐπενήνοθε, 'it is shed over' the gods.

372. σφαῖραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called ἡ ἐπίσκυρος. Eustath. ad loc.

374 τὴν ἕτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἕτερος is ὁ δέ.

[illegible] has an anomalous [illegible] 372. [illegible] Ar. [illegible] Hesiod Theog. 535, cp. [illegible] 25

ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι.
αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ
ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380
δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἠμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
ἠδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα."
Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
"Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·

377. ἀν' ἰθύν] οἱ παλαιοὶ ὡς ἓν μέρος λόγου λαμβάνουσι [sc. ἀνιθύν as an adverb] Eustath. 380. ἑστεῶτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἑσταότες. κόμπος] γρ. δοῦπος Schol. P.

375. ἀερθείς. The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἔτι μετέωρος ὢν μετελάμβανε.

377. ἀν' ἰθύν. Both Eustath. and the Scholl. seem to have doubted whether to write ἀνιθύν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰθύν must mean 'for every enterprise;' and many commentators assign the meaning of ὁρμή to ἰθύς in the present passage, comparing the phrase ἀν' ἰθύν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take ἀν' ἰθύν as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς ῥόον ἀίσσοντος ἀν' ἰθύν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. ταρφέ' ἀμειβομένω, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμείβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another, ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς..ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ | θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφύς is found in Aesch. S. c. T. 535.

ἐπελήκεον, an imperf. from ἐπιληκέω, the present in ω formed through λέληκα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολὺς δ' ὑπὸ κόμπος ὀρώρει.

383. ἀπείλησας, Schol. ἐκαυχήσω, cp. Il. 23. 872. ἀπειλαί is used in a similar sense, Il. 14. 479; 20. 83.

384. ἠδ' ἄρ' ἐτοῖμα τέτυκτο, 'and lo! thy words are fulfilled.' ἐτοῖμος is from the same root as ἐτεός and εἶναι. Cp. Il. 14. 53 ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχαται. With the tense τέτυκτο compare ἔπλετο Od. 1. 225, and inf. 571.

ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι·
ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.
δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ
ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ. 395
Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσάσθω ἐπέεσσι
καὶ δώρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον,
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλέες, probably to avoid hiatus. 404. κολεόν] Schol. H. and lemma of V. give κουλεός [? κολεός].

390. δώδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων ὅτι ἀριστοκρατία τίς ἐστιν, ἐξέχει δ' ἐν αὐτοῖς ὁ Ἀλκίνους. In Od. 1. 394 there are said to be πολλοὶ βασιλῆες in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. ἑ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἑαυτοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of ἀρεσσάσθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed by Nauck, would read αὐτός here, which gives a good meaning but is not necessary.

397. οὔ τι ἔπος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδέ τί που παρὰ μοῖραν ἔπος νημερτὲς ἔειπε. No doubt the phrase in Hdt. 5. 50 οὐδένα λόγον εὐεπέα λέγεις is imitated from the Homeric expression.

398. οἱ δ'.. ἐκέλευον, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 220, ἐκέλευον means 'gave their voices for it;' κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δ' ἔθελον δύμεναι καὶ ἐπῄνεον ὡς ἐκέλευον.

404. κολεόν, subject to ἐμφιδεδίνηται. Cp. Il. 13. 560 θώρηξ .. ᾧ περὶ χεῦμα φαεινοῦ κασσιτέροιο ἀμφι-

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.' 405

Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται
δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι 410
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,

δεδίνηται, Il. 11. 30 περὶ κουλεὸν ἦεν ἀργύρεον, and sup. 175 χάρις ἀμφιπεριστέφεται ἐπέεσσι. ἀμφιδεδίνηται, 'encloses it;' cp. Od. 19. 56 δινωτὴν ἐλέφαντι, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 ἐλέφαντα γὰρ (sc. ivory) ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρείας, εἰσὶν ἐκ παλαιοῦ δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἑωράκεσαν ἀρχήν, πλὴν Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιόχωροι τούτοις. δηλοῖ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποιήσατο. θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολύ γε πρότερον, ἐμοὶ δοκεῖν, ἢ Πυγμαίων τε ἀνδρῶν καὶ γεράνων μάχης.

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen habbim*, the latter word being probably copied from the Sanskrit *ibha*. See Max Müller, Lect. on Languages, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, Il. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the head-gear of a horse, dyed or painted red, Il. 4. 141. It is not necessary to suppose, with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. πολέος .. ἔσται. This is sometimes taken to mean simply 'he shall find it a thing of price;' which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Euryalus means to say that the gift will amply make up for the affront: thus ἄξιον is not prospective but retrospective, meaning not 'shall be worth much to him,' potentially or actually; but 'shall compensate him for much,' for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. πάτερ ὦ ξεῖνε. With this arrangement of words cp. ἔρεβος ὦ φαεινότατον Soph. Aj. 395, Μυκηνίδες ὦ φίλαι Eur. Or. 1246, and even Plato, Euthyd. 271 C. θαυμασί' ὦ Κρίτων, where, however, Stallb. reads θαυμασία, ὦ Κρίτων. Cp. also Od. 4. 20.

409. φέροιεν ... ἄελλαι. Cp. Hor Od. 1. 26. 1 'Tristitiam et metus | tradam protervis in mare Creticum | portare ventis,' Apoll. Rhod. 1. 1334 ἀλλ' ἀνέμοισι | δώσομεν ἀμπλακίην, Theocr. 22. 167 ἴσκον τοίαδε πολλά· τὰ δ' εἰς ὑγρὸν ᾤχετο κῦμα | πνοιῇ ἔχουσ' ἀνέμοιο.

410. Cp. sup. 243. When did Alcinous first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

μηδέ τί τοι ξίφεός γε πεδὴ μετόπισθε γένοιτο
τούτων. ὃ δή μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415
Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρῆεν
καὶ τά γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
τοῖσιν δ' ἡγεμόνευε ἱερὸν μένος Ἀλκινόοιο,
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
δή ῥα τότ' Ἀρήτην προσέφη μένος Ἀλκινόοιο·
'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη·
ἐν δ' αὐτὴ θὲς φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα. 425
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.

425. ἐν δ' αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτή for αὐτῇ. The Schol. B. Q. gives καὶ αὐτὴ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi, Nauck, and Hentze-Ameis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὕμνον] Bothe, followed by Nauck, needlessly reads ὦμον, because ὕμνον is ἅπαξ εἰρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With παρῆεν cp. Il. 1. 213 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα.

421. τοῖσιν δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i.e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτή be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ . . ἰήνατε. The Schol. B. joins ἀμφί οἱ, interpreting it ἕνεκα αὐτοῦ, 'for him,' which is impossible. Nitzsch joins ἀμφί with ἰήνατε, which will not apply to v. 434. It can only go with πυρί, meaning 'warm for him a cauldron *over* the fire,' ἀμφί referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοὶ δ' ὑψίβατον τρίποδ' ἀμφίπυρον . . θέσθε. Here the τρίπους is stand and cauldron in one, see 437.

429. ὕμνος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ὑφμνος from ὑφ, as in ὑφάω, with which he might have compared the Hesiodic ῥάπτειν ἀοιδήν. E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette

καί οἱ ἐγὼ τόδ' ἔλεσσον ἐμῷ περικαλλὲς ἀείδω 430
χρύσεον, ὄφρ' ἐρέθοι μεμνημένος ἡματι πάντι
σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἠλιβάτῳ τε θεοῖσιν.
Ὡς ἔφατ', Ἀρήτῃ δὲ μετὰ θυμὸν ἔκαστον
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ἠδ' ἐπὶ τέχνῃ
αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ. 435
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλάσσαν.
γάστρην μὲν τρίποδος πῦρ ἄμφαινε, θέρμετο δ' ὕδωρ.
τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα κηλὸν
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδοσαν 440
ἐν δ' αὐτὴ φάρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα
Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἕηλον,
μή τίς τοι καθ' ὁδὸν δηλήσεται, ἐπεὶ σὺ πάτε

race: il en est un qui se retrouve à l'origine de toutes leurs traditions; c'est celui de sacrifier dans le feu et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rhythmé, c'est *l'hymne*, ὕμνος, *mot qui en grec n'a pas de signification étymologique*, mais qui, sous sa forme sanscrite *sumna*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquirent l'Indus et le Gange.'

For the conjunction of δαιτί.. ἀκούων see Eustath. ἷν γὰρ εἰπεῖν δαιτί τε τέρπηται καὶ ἀοιδῇ· ὁ δὲ ποιητὴς καινότερον κατὰ περίφρασιν ἐσχημάτισεν.

435. λοετροχόον, 'for filling the bath.'

436. ἐν δέ.. ὑπὸ δέ, both adverbial = 'within' and 'below.'

441. See on sup. 425.

443. ἴδε πῶμα, 'look to the lid.' In a similar sense εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδίσθω Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 δρῆ δίφρον, Εὐνίκα, αὐτᾷ. Cp. Cic. ad Att. 5. 1 'antecesserat Statius, ut prandium nobis videret.'

δεσμόν. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as δεσμός Vit. Alex. 18. Duntzer quotes Herodot. 3. 123, referring to the securing of λάφυραι with a knot: κατεδήσας. The fastening of a wine-jar seems to have been by means of a string (κρήδεμνον Od. 3. 392).

αὐτός is emphatic in the line: Arete leaves him to do the tying for himself.

444. δηλήσεται, sc. the contents of the box: 'should spoil them for thee.'

ἐπεί' ἂν αὖτε. There seems no reason why αὖτε should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that αὖτε naturally suggests. Cp. εἰ περ ἂν αὖτε φεβώμεθα Il. 5. 232, ὅτ' ἂν αὖτε νεώμεθα 7. 335, εἰ δέ κεν αὖτε θεοὶ δώωσι 9. 135. But most modern commentators have preferred to render αὖτε 'again,' and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where αὖτε is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

εὕδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.' 445
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεὺς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλε
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἓς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
θερμὰ λοέτρ', ἐπεὶ οὔ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο
τόφρα δέ οἱ κομιδή γε θεῷ ὡς ἔμπεδος ἦεν.
τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα, 455
ἓκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
ἤιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 460
'Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ

Carm. 1. 31) statuisse haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur.' But it is far simpler to take it of the contrast between *then* and *now*—the sort of thought we mean to express when we say 'this time to-morrow we shall be crossing the sea.'

448. δέδαε, the factitive reduplicated aorist, like κεκαδεῖν, λελαθεῖν, 'made him learn it in his mind.' What she taught him was the particular complicated (ποικίλον) knot in which to tie the fastening.

449. αὐτόδιον, 'straightway,' like the Lat. 'e vestigio.' Observe that in compound the initial aspirate of ἰών is dropped. Cp. ἀντήλιος, Κλυτονεώς, ἀντιάνειρα, etc. This may possibly be due to Aeolic origin.

451. οὔ τι .. θάμιζεν, 'he was not wont to be so cared for;' this is a litotes; θαμίζειν is commonly used with an accusative participle in Greek; as Plat. Rep. 328 A ὁ Σωκράτης, οὐδὲ θαμίζων ἡμῶν καταβαίνων εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἀηδὼν .. θαμίζουσα μάλιστα.

452. ἐπεὶ δή = *ex quo*. See Od. 4. 13.

453. τόφρα δέ, 'but all that time,' sc. the whole period of his sojourn with Calypso.

θεῷ ὡς. This accords with the style in which Calypso had treated him. She had promised θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 τῷ ὅ γε οἰνοποτάζει ἐφημενος ἀθάνατος ὥς. This reference to the promise of Calypso is made by Schol. B.

The sense of ἔμπεδος is 'constant,' as we say, 'regular;' cp. Isai. 33. 16 'Bread shall be given him, his water shall be *sure*.'

461. Χαῖρε, ξεῖν', ἵνα, 'may it be well with thee, stranger, in order that,' etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 249), which now takes the form of a hope that she may live in his memory as his benefactress. The trait

μνήσῃ ἐμεῦ, ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις.'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης, 465
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοῴμην
αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη.'
Ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' Ἀλκίνοον βασιλῆα.
οἱ δ' ἤδη μοίρας τ' ἔνεμον κεράωντό τε οἶνον. 470
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδὸν,
Δημόδοκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεὺς,
νώτου ἀποπροταμὼν, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475
ἀργιόδοντος ὑὸς, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή·
'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγῃσι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομιουμένους τὰς χάριτας.

462. ζωάγρια, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foeman; here it is the debt of gratitude for having saved life by timely intervention. But 'the price of life' will express both meanings.

465. οὕτω means, 'even as thou wishest,' referring to v. 461: the infinitives ἐλθέμεναι (sc. ἐμέ) and ἰδέσθαι form an epexegesis to this.

467. τῷ, 'in that case;' sc. should I succeed in returning home.

καὶ κεῖθι, 'even there;' an exact answer to the words of Nausicaa, sup. 461 καί ποτ' ἐὼν ἐν πατρίδι γαίῃ.

468. ἐβιώσαο, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσήγαγες, though with nearly the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words probably stand as an interpretation of the name Demo-docus.

475. νώτου, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιόδοντος ὑὸς connects itself with νώτου ἀποπροταμών, and again θαλερῇ δ' . . ἀλοιφή with ἐπὶ δὲ πλεῖον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon' the chine, after cutting that off 'was still larger, and on either side of the chine was rich fat.' The words ἐπὶ . . ἐλέλειπτο are intended to show the excellence of the chine in the way of size; and θαλερῇ . . ἀλοιφή in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῇ. See on Od. 5. 346. Here again the clauses are interlaced, for καί μιν προσπτύξομαι connects itself with ὄφρα φάγῃσι, ὄφρα governing προσπτύξομαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

Δημοδόκῳ, καί μιν προσπτύξομαι, ἀχνύμενός περ.
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας 480
οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.'
Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, 485
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.
'Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων·
ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων.
λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490
ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον

491. ἢ αὐτός] γράφεται καί, ᾗ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

488. ἢ σέ γε . . Ἀπόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσάων καὶ ἑκηβόλου Ἀπόλλωνος | ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, and the same statement in the Hymns. In Il. 1. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne: and the etymology of their very name seems to point in the same direction. See on Od. 1. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1190 ff.

489. οἶτον, 'the woe,' or 'fate,' is generally referred to οἴσω, on the analogy that connects *ferre* with *ferro*, while others derive it from the interjection οἴ. The next line is a description of this οἶτος. Bekker, without MSS. authority, rejects v. 490, and Duntzer both regards ἔρξαν, as followed by ἔπαθον and ἐμόγησαν, suspicious, and objects to the repetition in Ἀχαιοί.

491. With ἄλλου supply παρεόντος out of παρεών preceding.

492. μετάβηθι, 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νεῖκος Ὀδυσσῆος. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later Μικρὰ Ἴλιας, from which according to Aristot. de Poet. the following tragedies were composed:—Ὅπλων κρίσις, Φιλοκτήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτωχεία, Λάκαινα, Ἴλιον πέρσις, Ἀποβάται, Ξένοι, Τρῳάδες.

Ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse: i.e. the 'stratagem.' The mechanist

δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς,
ἀνδρῶν ἐμπλήσας οἵ ῥ' Ἴλιον ἐξαλάπαξαν. 495
αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξῃς,
αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν.'
Ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδὴν,
ἔνθεν ἑλὼν ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν 500
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
εἵατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
ὣς ὁ μὲν ἑστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασίν Schol. H. 497. αὐτίκ' ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H.

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . ὅς ῥά τε πάσης | εὖ εἰδῇ σοφίης ὑποθημοσύνησιν Ἀθήνης. In the present passage σύν is 'with help of.' Odysseus is said to have led (ἤγαγε) the horse into the citadel, because the stratagem was his which caused the Trojans to lead it in. So Athena says, Od. 22. 230 σῇ δ' ἥλω βουλῇ Πριάμου πόλις.

494. ἤγαγε. Schol. T. διὰ τούτου καὶ πτολίπορθος ὁ Ὀδυσσεύς· τὸ μὲν γὰρ κατασκεύασμα Ἐπειοῦ καὶ Ἀθηνᾶς ἦν, τὰ δὲ ἐγχειρήματα Ὀδυσσέως. Köchly, Diss. 2. 19, speaks of the phrase ἐς ἀκρόπολιν ἤγαγε, as 'pessime ex v. 504 detortum,' and ἀνδρῶν ἐμπλήσας as 'paene ridiculum, si quidem 9. 209, 212; 18. 45 memineris.'

495. Ἴλιον. See on this word Oscar Meyer, Quaestt. Hom. Bonn 1868, who connects ϝίλιον with Skt. *vílu*, 'a fortress;' signifying in the Vedas 'arcem caelestem, nubibus circumdatam:' so that, according to him, the story of the war at Troy is but one of many ways of describing the great sun-myth, and the struggle of the powers of light with those of darkness.

499. ὁρμηθεὶς θεοῦ, 'stirred by the god.' Cp. inf. 539 ὤρορε. The Schol. gives an alternative interpretation, ἐκ θεοῦ ἐμπνευσθείς· ἢ ἀπὸ θεοῦ τὴν ὁρμὴν ποιησάμενος ἔθος γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ προοιμάζεσθαι. The second rendering, though spoiled by the explanatory clause, really expresses the ablatival force of the gen. Literally the words mean 'starting from (the inspiration of) the god.'

φαῖνε δ' ἀοιδήν. With this phrase compare ἔπος πιφαύσκειν Od. 22. 131. φημί and φαίνω are both from the same root.

500. ἔνθεν ἑλών. 'Having taken it up at that point [which tells] how.' Cp. Plat. Rep. 489 E ἀκούσωμεν δὴ καὶ λέγωμεν ἐντεῦθεν ἀναμνησθέντες. See also on Od. 1. 10 s. v. ἀμόθεν.

501. ἀπέπλειον, 'they were sailing away,' but only went as far as Tenedos.

κλισίῃσι, of which the material was wood, Il. 24. 450, etc. Canvas tents were a later invention.

502. τοὶ δέ, 'while those others (antithesis to οἱ μέν), in company with Odysseus, were by this time seated.' Odysseus is not only the contriver but the leading man of the plot.

503. ἀγορῇ, as the next line shows, is not the market-place, but the 'assembly.'

505. ἄκριτα. This epithet, as applied to words, from its radical meaning of 'without separation,' may signify either 'endless' (as Il. 2. 796), or, secondly, 'without decision,' or, thirdly, 'indiscriminate;' and this either of one person saying contradictory things, or of many

ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπλῆξαι κοῖλον δόρυ νηλέι χαλκῷ,
ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
ἢ ἐάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· 510
αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
δουράτεον μέγαν ἵππον, ὅθ' εἵατο πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἤειδεν δ' ὡς ἄστυ διέπραθον υἷες Ἀχαιῶν
ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπήν,
αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο
βήμεναι, ἠύτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

506. ἥμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἄγχ' αὐτοῦ. 507. διαπλῆξαι] The reading of Aristarchus, Schol. H. AL. [? Zenodotus] διατμῆξαι. Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—Aen. 2. 39 'Scinditur incertum studia in contraria vulgus'—unites two of these meanings; *incertum* expressing the 'want of decision,' and *studia contraria* the 'different views.' ἄκριτα corresponds rather to the last;—the contradiction between the views of different speakers.

506. αὐτόν, sc. τὸν ἵππον.

ἥνδανε, 'was finding favour.' Only one of the three was ultimately decided on.

σφισιν .. ἐρύσαντας. See on Od. 10. 565.

507. κοῖλον δόρυ. Virg. Aen. 2. 260 'cavum robur.'

508. ἐπ' ἄκρης. The Acropolis of Ilium (Pergamos) presented a rocky escarpment on the side of the Scamander (Mendere). ἐπ' ἄκρης is rightly interpreted by Schol. R. ἐπὶ κορυφῆς, the highest point of the ridge now called Benarbaschi. Join ἐρύσαντας ἐπ' ἄκρης and cp. Od. 3. 171.

509. ἢ .. ἐάαν, 'or to let it stand as a grand offering, so as to be a propitiation of the gods.' Dositheo quotes from the epitome of Aristarchus, ἢ δὲ κελεύουσιν αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆναι.

510. τῇ περ. Cp. Il. 8. 415 ὅδε γὰρ ἠπείλησε Κρόνου παῖς ἢ τελέει περ, Il. 9. 310 ἢ περ δὴ φρονέω καὶ ὡς τετελεσμένον ἔσται. These passages show that τῇ περ may be taken quite adverbially, without any grammatical reference to βουλή. Transl. 'The very way in which things were fated in the end to be accomplished.'

ἔμελλεν is used almost as an impersonal: and probably ἀνολέσθαι in the same way; sc. 'that ruin should come:' otherwise we may supply αὐτοῖς for a subject.

511. ἀμφικαλύψῃ. So δόμος ἀμφικαλύψε Od. 4. 618. The mood, where the optative might be expected, reproduces, as far as possible, the actual wording of the oracle.

512. ὅθ', i. e. ἐν ᾧ, 'wherein.'

520. νικῆσαι καὶ ἔπειτα, 'did after all conquer.' καὶ ἔπειτα serving to reserve αἰνότατον πόλεμον τολμήσαντα, and not being a hyperbaton for ἔπειτα καὶ νικῆσαι.

διὰ Ἀθήνην. This preposition is never used in Homer with the

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἑῆς (πρόσθεν πόλιος λαῶν τε) πέσῃσιν,
ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525
ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε
κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους
εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὀιζύν·
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
ὣς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν,
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

but they

524. πρόσθεν πόλιος] γρ. προπόροιθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄστεϊ καὶ τεκέεσσιν] Καλλίστρατος, ἄστει καὶ ὤρεσσιν Schol. P. Cp. Il. 5. 486. 526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' ἐσιδοῦσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in Il. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting δι' Ἀθήνην as διὰ τὴν οἰκείαν φρόνησιν καὶ πανουργίαν.

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δέ οἱ θάνατος χύτο Il. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θείη δέ μιν ἀμφέχυτ' ὀμφή Il. 2. 41, ἀμφὶ δέ μιν θάνατος χύτο Il. 16. 414.

526. τόν, 'him;' not to be joined closely with the participle as in Attic Greek.

527. οἱ δέ, sc. the enemy.

529. εἴρερον, 'slavery,' is connected with εἴρω, from root σερ, whence σειρά, and is to be compared with Lat. *servus* from *sero* (*serui*). The word does not occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδωρ Od. 6. 91. Here ἀνάγουσι may mean 'take on shipboard,' but the use of εἰσαναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς .. παρειαί. We may render ἐλεεινοτάτῳ 'most pitiful.' ἐλεεινόν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531–532. εἶβεν .. λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαιψηρὸς .. αἰψηρός. See Lobeck path. el. 1. 108; Curt. G. E. 439.

[illegible]

οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεί κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε, 555
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν
ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἴμεν ἁπάντων.
φῇ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἡμὶν ὄρος πόλει ἀμφικαλύψειν.

554. τοκῆες] γρ. γονῆες Schol. H. 569. ῥαισέμεναι] Al. ῥαίσεσθαι and ῥαίσασθαι.

552. πάμπαν to be joined with οὔ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε.

556. τιτυσκόμεναι, literally, 'aiming at it with their minds,' so ἄντα τιτυσκομένη Od. 21. 48, τιτύσκεσθαι ἐγχείῃ Il. 21. 582; and especially Il. 13. 558 τετύσκετο δὲ φρεσὶν ᾗσιν | ἥ τεν ἀκοντίσσαι ἠὲ σχεδὸν ὁρμηθῆναι. These marvellous ships, endued with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ἠέρι καὶ νεφέλῃ κεκαλυμμέναι, see note on ἠέρα 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman;' partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferrymen of Death, carrying over the souls of the departed to the island of Brittia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

560. πόλιας scanned as ⏑ –. So πόλιος in Il. 2. 811; 21. 567. Bekker and Nauck write πόλῑς, as in the new Ionic.

562. Join οὔτε σφιν ἔπι [ἔπεστι] δέος.

564. ἀλλὰ τόδ' ὥς ποτ' ἄκουσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. ῥαισέμεναι, 'that he,' sc. Poseidon, 'would crush.'

ὄρος .. ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

ὣς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν,
ἤ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' εὖ ναιετοάσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οἵ τε φιλόξεινοι, καί σφιν νόος ἐστὶ θεοῦδής.
εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή.
ἤ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐὼν, γαμβρὸς ἢ πενθερὸς, οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἷμά τε καὶ γένος αὐτῶν;
ἤ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων
γίγνεται ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.

570 575 580 585

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss. 586. πεπνυμένα] γρ. κεχαρισμένα Schol. H.

Il. 8. 331 ἀλλὰ θέων περίβη καί οἱ σάκος ἀμφεκάλυψε. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δαὶς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; Od. 1. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegesis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou wentest wandering.' Cp. Od. 9. 259.

575. ἠμὲν . . δίκαιοι forms the contrast to οἵ τε φιλόξεινοι.

577. ὅ τι = 'why,' 'for what reason,' Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase Ἀργείη Ἑλένη suggests that Ἀργείων here is an epithet, referring to the home of the Δαναοί. The expression δίψιον Ἄργος has suggested to K. O. Müller to connect Δαναός with δανός, 'dry;' while others assign a meaning directly contrary to Δαναός, as if from δα, 'very' (as in δάσκιος) and να- (νάω, 'to flow'). Gladstone would make Δαναοί the epithet and Ἀργεῖοι the noun. Bekker prefers ἡρώων Δαναῶν.

581. πηός (perhaps from πέ-πᾱμαι) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πενθ = 'bind,' seen in πείσμα.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδώς, 'with fond heart;' cp. Il. 24. 661 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης, i. e. 'would do a kindliness.'

585. χερείων. See on Od. 5. 211.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκούεμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι 5
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,

5–8.] 'Versus 5–8 obelis notati in Q.' Dind. This can hardly be an ἀθέτησις, but an objection to the sentiments there conveyed. 6. ἢ ὅτ' ἐυφροσύνη] ἃ ἔπη Ἐρατοσθένης οὕτω γεγράφθαι φησίν 'ἢ ὅταν εὐφροσύνη μὲν ἔχῃ, κακότητος ἀπούσης,'.. φάσκων, τῆς ἀφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμους εἶναι Φαίακας, οἳ μάλα φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικάα φησί Athen. 1. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading ὅτ' ἐυφροσύνη μὲν ἔχει κακότητος ἀπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9–12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυια in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλκίμου μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83–95, and 521–534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1–15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἴπ' ὄνομα.

3, 4. ἦ τοι.. αὐδήν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'consummation.' It means rather the 'highest perfection' of a thing than the 'end:' as we see from the phrase ἦμαρ τέλεσ' Ἠώς Od. 5. 390; cp. also τέλος γάμοιο Od. 20. 74, τέλος θανάτοιο, etc. In a similar sense τέλειος is used, as in τελειότατος πετεηνῶν Il. 8. 247, of most decisive augury. In the later language of philosophy, τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίου τὴν ἡδονὴν τέλος εἴρηκεν ἀλλὰ συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχῃ κατὰ δῆμον ἅπαντα. It would seem as if the direct object to ἔχῃ was

[illegible] ἐκπιαίνωσι· ἀοιδοῦ
[illegible] πλήθωσι τραπέζας·
[illegible] ἀφύσσων
[illegible] 10
[illegible] ὀμοῦν εἴσετα. εἶσα.
[illegible] στυφέλιξα
[illegible] πάνυ μνώεσι στενοχώρῳ·
[illegible] κατιλέξω·
[illegible] μνηστῆρες. 15
[illegible] ἄρτι καὶ ὑμεῖς
[illegible] ἡμαρ
[illegible] πλεῶν.
[illegible]
[illegible] 20
[illegible]

[illegible] Ἰθάκης

[illegible]

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται 25
πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε,
τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὔ τοι ἐγώ γε
ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἦ μέν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30
ὣς δ' αὔτως Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. Νήριτον] According to Eustath. and Schol. H. Q. the reading Νήιον was preferred by Crates and Philoxenus [ὁ ὑπομνηματίζων τὴν Ὀδύσσειαν]. 24. Σάμη] Apollodorus wrote here and in Od. 1. 246 Σάμος. Aristarchus Σάμη. 30.] The verse is wanting in the majority of MSS ; nor is it quoted in Eustath. It is probably interpolated from Od. 1. 15. Wolf rejected the line and most modern editors follow him. vv. 34–36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesin a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἧς γαίης δύναμαι subiungatur versus 37, εἰ δ' ἄγε τοι καὶ νόστον."' The recurrence of τοκήων in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of γίγνεται κ.τ.λ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. ὑλήεσσα Ζάκυνθος. See note on Od. 1. 246, where also we have ὑλήεντι Ζακύνθῳ and not ὑλήεσσῃ. Similarly ἠμαθόεις is used as an adjective of two terminations in fifteen places, ἀμπελόεις in Il. 2. 561, ποιήεις ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. κουροτρόφος, generally rendered 'nurse of young heroes,' like βοτιάνειρα, an epithet of Phthia, Il. 1. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κοῦρος, and if we take κοῦρος simply to mean a 'youth,' the compounded adjective may be compared with παιδοτρόφος, a Sophoclean epithet for ἐλαία, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ἧς γαίης, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικώτερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. l. δώμασιν οἷσιν Od. 1. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor* = *amo-se*.

29. αὐτόθι, defined by the words ἐν σπέσσι γλαφ. So Il. 9. 617 σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἐνὶ μαλακῇ. Cp. Od. 4. 362.

31. ὣς δ' αὔτως, the regular collocation in Homer for the later ὡσαύτως δέ.

32. Αἰαίη. The island where Circe lived is also called Αἰαίη in Od. 10. 135.

ὡς οἶδε γλύκιον τῆς πατρίδος οὐδὲ τοκῆας
γίγνεται. εἴ περ καὶ τις ἀπ' ἀλγεινοῖο τέκοιτο 35
γαίῃ ἐν ἀλλοδαπῇ ναίων ἀπὸ οἴκοιο τοκῆας.
εἰ δ' ἄγε τοι καὶ νῦν τῶν ἐμῶν πολυκηδέα ἔπεσσι,
ὅν μοι Ζεὺς ἐφέτησε κατὰ Τροίηθεν ἰόντι.
Ἰλίοθεν με φέρων ἀνέμων Κικόνεσσι πέλασσεν.
Ἰσμάρῳ ἔνθα δ' ἐγὼ πόλιν ἐπραθον. ὤλεσα δ' αὐτούς 40
ἐκ πόλιος δ' ἐλίχθησαν καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος εἴη ἴσης.
ἔνθ' ἦ τοι μὲν ἐγὼ διερῷ πολὺ φευγέμεν ἤμελλον
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς.
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γειτονες,
οἳ σφιν γείτονες ἦσαν ἄμα πλέονες καὶ ἀρείονες
ἠπείρου ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

34. ὡς = adeo. A general sentiment, the result of the special instances that precede, is thus introduced by ὡς in Od. 11. 427 ὡς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, similarly with οὕτως in Od. 8. 167.

37. αἰ δ' ἄγε. See note on Od. 1. 276.

ἐνίσπω is the subjunctive, as in Il. 21. 381 αἰ δ' ἄγε δ' ἀμφὶ πόλιν σὺν τεύχεσι θαιμβήσωμεν. More commonly αἰ δ' ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἀπὸ Τροίηθεν. So ἀπ' οὐρανόθεν Od. 11. 18.

39. Κικόνεσσι. The Cicones, called ἀλαπαδνοί Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 123, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismaros, is the name of the priest Maron, Od. 9. 197, and Maronea, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 109. For the dative Ἰσμάρῳ, in apposition with, and more clearly defining, Κικόνεσσι cp. Od. 8. 361 Κυκλώπων ἔθνος, ἀθεμίστων, Ἠάφων. The Thracians were allies of Troy (Il. 2. 844), which accounts for the burning of their city by a Greek hero.

40. αὐτούς here makes a strong contrast with πόλιν. Cp. Od. 14. 265.

42. μή τίς μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἴσῃ see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ἐμοί γ' ἔτεκε, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse τιτθῇ to look after him, because he is left in such a state of drivelling ignorance, ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομάττει δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις, where αὐτῇ means 'for aught she teaches you.' Cp. ib. 391 D; Theaetet. 143 E.

43. διερῷ. See on Od. 6. 201.

46. ἔσφαζον, sc. οἱ ἑταῖροι, who are the subject to ἐπίθοντο sup. So we find inf. 54 ἐμάχοντο.

47. Κίκονες Κικόνεσσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. ἠπείρου, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἀφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα. 50
ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,
ἠέριοι· τότε δή ῥα κακὴ Διὸς αἶσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν. 55
ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας·
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,

58. μετενίσσετο] Eustath. mentions μετενείσετο and μετενίσετο as other forms.

ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι ὅθι χρή τινα πεζὸν ἐόντα μάρνασθαι. For an antithesis given by μὲν .. καί compare Il. 1. 267 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο.

50. With πεζὸν [sc. τινά] ἐόντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words ὅθι χρή parenthetical, and write πεζοὶ ἐόντες, as the parallel to ἀφ' ἵππων, but the force of χρή seems to break up the sentence, and to introduce the accusatival construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρῃ, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἠέριοι, 'in the morning.' Some connect this with ἀήρ as referring to the morning mists; others to ἦρι, which stands to ἠ-έ-ριος as αὔξω to ἀ-έ-ξω.

54. στησάμενοι .. μάχην (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φυλόπιδα στήσειν Od. 11. 314, στήσασθαι πολέμους Hdt. 7. 9, 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority), στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητῆρας Od. 2. 431, Il. 6. 528, ἱστόν Il. 1. 480, inf. 97, ἀγῶνα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλῖναν δαμάσαντες Ἀχαιούς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. μετενίσσετο. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀέξετο ἦμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰπὺν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. καιρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi .. iuga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἦμος δὲ δρυτόμος περ ἀνὴρ ὤπλίσσατο δεῖπνον, | ... τῆμος ... Δαναοὶ ῥήξαντο φάλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the

καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.
ἐξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀῦσαι, 65
οἳ θάνον ἐν πεδίῳ Κικόνων ὕπο δηωθέντες.
νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν 70

whirlpool re-appear at supper-time, ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνίστη | . . τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη. One such phrase, πληθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'—

'Two such I saw, what time the laboured ox
In his loose traces from the furrow came,
And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἠὼς . . πολλοῖσιν ἐπὶ ζυγὰ βουσὶ τίθησιν.

60. ἐξ ἀφ' ἑκάστης. Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an *average* of six from each ship. Zoilus, called Ὁμηρομάστιξ, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμενοι ἐκ θανάτοιο, repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενος ἐκ θανάτοιο.

64. οὐδ' ἄρα μοι προτέρω, 'yet, for all that' (ἄρα, see Od. 1. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to ἀῦσαι is τινα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρίν τινα πὶρ Τρώων ἀλόχῳ κατακοιμηθῆναι. The Ambrose Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένης ἀπολλυμένων τὰς ψυχὰς εἰς τρίτον ἀνακαλεῖν. τοῦτο δὲ ἐγίνετο ἵνα, εἴ τις ὑπολίποιτο ἐν τῷ πεδίῳ, προσέλθοι. Eustath. adds, ἤδη δὲ καὶ ἵνα μή τις ζῶν καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμίους καταλειφθείη ἐκεῖ, καὶ τοῦτο μὲν Ὁμηρικόν. But this interpretation is condemned by the words οἳ θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρὶς ἀῦσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένῃ γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐπεκαλοῦντο ἀποπλέοντες οἱ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκείους.

70. ἐπικάρσιαι. Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 6. 392 χαράδραι . . μεγάλα στενάχουσι ῥέουσαι | ἐξ ὀρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγιαι = 'obliquae.' Compare the expression ἐπικαρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of κάρσιος in these compounds is, according to Düntzer,

τριχθά τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
ἆας αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἤπειρόνδε.
ἔνθα δύω νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' ἠώς,
ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
ἥμεθα· τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
καί νύ κεν ἀσκηθὴς ἱκόμην ἐς πατρίδα γαῖαν,
ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80
καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
Ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερύειν. 74. συνεχές] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write συννεχές, 'doubling the consonant as in ἐννέπω.' See note on text.

'curved' or 'crooked;' compare κέρας, κυρτός.

74. σῦνεχές. The quantity of the first syllable in συνεχές and παρέχῃ, Od. 19. 113, is long, because ἔχω originally had initial σ, cp. ἕξω, ἔσχον.

75. θυμὸν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find καταδάπτειν ἦτορ, and in Il. 24. 129 σὴν ἔδεαι κραδίην.

79. ἀσκηθής, according to Döderl. equivalent to ἄσκαστος, from ἀ and σκάζω. Others refer it to Skt. root *ksha*. Compare our 'un-scathed.'

80. Μάλειαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 καί μιν ὡς πλώοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην. It is an obvious conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 ἀκτὴν δὲ προέχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τὰ δὲ ἔξω τῆς Σύρτιδος παροικοῦσι Λίβυες Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος· οὗτοι λωτῷ χρῶνται σίτῳ καὶ ποτῷ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὁμήρου λεγομένην· καὶ δείκνυνταί τινα σύμβολα καὶ βωμὸς Ὀδυσσέως καὶ αὐτὸς ὁ καρπός. πολὺ γάρ ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτόν. The island of Meninx was called by Ptolemy Λωτοφαγῖτις. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

πίνων ἐπ' ἰχθύεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἠπείρου βήμεν καὶ ἀφυσσάμεθ' ὕδωρ. 85
αἶψα δὲ δεῖπνον ἕλοντο θοῇ παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼν ἑτάροιο προΐειν πεύθεσθαι ἰόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,

83. ἰχθύεντα· ἀτάρ] So Bekk. and most modern editors (supported by several MSS., instead of the common ἰχθύεντ' αὐτάρ, because αὐτάρ is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89. 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84 ἄνθινον, 'vegetable.' Bothe suggests ἀκάνθινον from Polybius' description of the Lotus shrub, δένδρον οὐ μέγα, ἁμαχύ, ἀκανθῶδες (Polyb. 12. 2).

89. ἐπὶ χθονὶ σῖτον ἔδοντες, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men

94. This λωτός is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602, Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, ὁ δὲ τοῦ λωτοῦ καρπός ἐστι μεγάθος ὅσον τε τῆς σχίνου (mastic berry), γλυκύτητα δὲ τοῦ φοινικηΐου καρπῷ (the date) προσεικελος· ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ λωτοφάγοι καὶ οἶνον. With γλυκύτητα we may compare the expression μελιηδέα καρπόν here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2 ed. Bekk.) ἐστι δὲ τὸ δένδρον οὐ μέγα, ἁμαχυ, ἀκανθῶδες, ἔχει δὲ φύλλον χλωρόν, παραπλήσιον τῷ ῥάμνῳ, μικρῷ βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς τὰς μὲν ἀρχὰς ὅμοιός ἐστι τῇ τε χρόᾳ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αὐξανόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἐλαίαις παραπλήσιος. πυρῆνα δ' ἔχει τελέως μικρόν.. ἔστι δὲ τὸ βρῶμα παραπλήσιον σύκῳ καὶ φοινικοβαλάνῳ, τῇ δ' εὐωδίᾳ βέλτιον. Theophrastus, Hist. Plant. 4. 3. distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was γλυκύς, ἡδὺς καὶ ἀσινής, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel Hom. Flor. 19 seeks to identify the Lotus of Homer with the δουδαΐμ ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,

102. μή πώς] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. βούλοντο.. μενέμεν, 'would rather remain;' cp. Il. 1. 117, and Od. 3. 124.

97. ἐρεπτόμενοι. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is χορτάζεσθαι sometimes, because they are eating, or as it were 'browsing' on, ἄνθινον εἶδαρ. The connection of ἐρέπτεσθαι with ἐρείπειν implies a ravenous way of eating; so a river is said κονίην ὑπερέπτειν ποδοῖν Il. 21. 271.

Notice here the contrast between present and aorist in μενέμεν and λαθέσθαι, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μέν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νηυσὶν ἐνί forms an antithesis to ἐπὶ νῆας. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ ζυγά was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 ἐν σέλμασιν νεώς ἐστι.

102. μή πως must be read here instead of μή πω. We find μή πως used in Homer twenty-five times with optative and subjunctive moods; μή πω only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (κελόμην .. λάθηται) cp. Il. 9. 98 Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα, and Od. 8. 579.

106. Κύκλωπες. Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from κύκλος and ὄψ. It is impossible to suppose, with Göttling, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from κύκλος or κυκλόω we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive κύκλοψ by a sort of reduplication from κλέπτειν and κλώψ, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

[illegible] τετράδες ἐξαίρετοι
οὔτε [illegible] οὔτε [illegible].
ἀλλ' [illegible] ἐξαίρετοι τῶν δέοντο.
[illegible] δέοντο 110
[illegible] καὶ τοῦ Διὸς ἰοῦσαν ἄκρην.
τῶν [illegible] δοῦλοι οὔτε δέλεατα.
ἀλλ' [illegible] ἐν πόντῳ γλαυκῷ, θελγόμενοι δὲ ἕκαστος
τῶν ἥ λιγὺ, καὶ ἀλλήλων λιγέοντο. 115
Νόστος ἔτειτ' Ἀχαιῶν πολὺς Ἰλιόθεν τετύχοντο.

[illegible] Λιγεῖαι in Argon. 1.1. No. [illegible] [illegible] with λιγύς, [illegible] λιγύς [illegible] [illegible] λιγεῖαι [illegible] τῶν δοῦλοι, [illegible] [illegible] Schol. H. [illegible] See [illegible] [illegible] in the Scholia of [illegible] Λιγεῖα from [illegible] [illegible] We may infer from the special mention of Sirens that λιγύς was the reading in Aristotle.

[illegible] is remaining the wild [illegible] the sea. This [illegible] that [illegible] is a [illegible] the daughter of [illegible] Μοῦσαι [illegible] [illegible] ἀοιδαί [illegible]

[illegible] τετράδες. [illegible] [illegible] [illegible]

γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην 120
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι, 125

and εὔσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχανον, and λαχύφλοιος Nic. Alex. 1. 269, or λαχειδής ibid. 581; but against this we have ἄροσις λείη inf. 134. Döderl. refers the word to the root λεχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to α. The reading ἐλάχεια (ἐλαχύς) the Schol. translates by βραχεῖα, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μακρά as to ὑψηλή: cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὔτ' αἰσχρὴ μεταμέλπεται, οὔτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλώπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδόν and ἀποτηλοῦ.

120. εἰσοιχνεῦσί μιν, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for huntsmen being θηρητῆρες and ἐπακτῆρες, cp. Il. 17. 135.

122. ἀρότοισιν, 'with tillage,' used by a zeugma with καταΐσχεται. The plural ἀρότοισι may be explained by such Homeric usages as τεκτοσύναι, Od. 5. 250, for 'carpentry,' ἱπποσύναι, etc. καταΐσχεται, a poetical form for κατίσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἱ δ' ἀλαλητῷ | πᾶν πεδίον κατέχουσι.

125. μιλτοπάρῃοι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλτηλιφέες. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κυανόπρῳροι inf. 539, and φοινικοπάρῃοι Od. 11. 124. Here μιλτοπάρῃοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμεῖν used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμον Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὅπλα Il. 18. 614, ἵππον (wooden horse) Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμε τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, (οἵ κε κάμοιεν
νῆας ἐυσσέλμους, αἵ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·)
οἵ κε σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο. 130
οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας
ἁβρομαλοὶ μαλακοί· μαλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄρουραι λεῖαι· μαλα κεν βαθὺ λήιον αἰεὶ
τὰς ὥρας ἀμῶεν, ἐπεὶ μαλα πῖαρ ὑπ' οὖδας. 135
ἐν δὲ λιμὴν εὐορμος, ἵ' οὐ χρεὼ πείσματός ἐστιν,
οὐδ' ἐπιβάλλειν οὔτε πρωμνήσια ἀνάψαι.

[illegible] Schol. H. Valun. aut ἀμῶεν vel ἀμάοιεν Dind. [illegible] Schol. H. [illegible] lemma in [illegible] is given

Khan. and Quint. Smyrn. See La Roche, Hom. Stud. [illegible]

[illegible] ὅσα τε πολλὰ as in [illegible] Very similar is the use of [illegible] in Hesiod, [illegible] and similarly in [illegible] The construction [illegible]

together, the latter clause being qualified by the former—always, as the seasons come.

135 ἐπεὶ μαλα πῖαρ ὑπ' οὖδας, since very rich soil spreads below the surface. For ἐπεὶ with the accusative in such a sense, see [illegible]

ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὅ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.
ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
ἀὴρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145
ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.

144. περί] So Schol. H. instead of the usual reading παρά, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. οὔτ' οὖν] See note on text. Dind. and La Roche read οὐδ'. Cp. Od. 11. 483.

138. μεῖναι. From the negative οὐ χρεώ ἐστι, we must supply the corresponding affirmative χρεώ ἐστι = 'it is possible,' or rather 'all that is needful is.' Cp. Od. 18. 145 ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἴης | δηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν, sc. εἶναί φημι.

140. ἐπὶ κρατός, Schol. τῆς ἀρχῆς, 'the head of the harbour.' See Od. 13. 102.

141. ὑπὸ σπείους, 'forth from under.' For ὑπό in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as θάμνων ὑπεδύσετο Od. 6. 127. For the form see note on 5. 68.

143. ὀρφναίην, according to Curtius connected with Ὀρφεύς and ἔρεβος, and, perhaps, with ἐρέφω. It is not a standing epithet of νύξ, but refers specially to this misty night.

προὔφαίνετο, used impersonally; 'nor was there light enough to see;' and thus they needed the gods' guidance. In a similar sense φαείνω is used, as Od. 18. 307 λαμπτῆρας ἵστασαν ὄφρα φαείνοιεν. Also προὔφαινε, 'gave forth light,' inf. 145, but in Od. 12. 394 used transitively, προὔφαινον τέρας. Cp. Aen. 3. 585 foll.

147. οὔτ' οὖν κύματα. It is easy to alter οὔτε to οὐδέ on the ground that οὔτε is usually the correlative of another οὔτε. But the reading may well be retained on the ground that an οὔτε is implied, though not expressed, before νῆσον, i. e. οὔτε νῆσον οὔτε κύματα. So Od. 11. 483 οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω, Il. 22. 265 ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν | ὅρκια ἔσσονται.

149. κελσάσῃσι νηυσί. We should more naturally expect a genitive absolute, but the case here used is a sort of *dativus commodi*, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 τεταγμένοισι δὲ τοῖσι Σκύθῃσι λαγὸς ἐς τὸ μέσον διήιξε. For a similar dative with καθαιρεῖν cp. Il. 11. 452 οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ | ὅσσε καθαιρήσουσι θανόντι περ.

151. ἀποβρίξαντες, 'having fallen asleep.' βρίζειν, connected with βρίθειν and βαρύς, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 θαρ-

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι. 155
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μέν μοι ἕπονθ' δυώδεκα, ἐς δὲ ἑκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθετο οἶνος ἐρυθρὸς,
ἀλλ' ἐνέην πολλὺν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἑλόντες. 165
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,

150. ἐς δὲ ἑκάστην] Ameis reads ἐν δὲ ἑκάστῃ with Harl. and some other MSS. See note on text. 160. οἴῳ] Cod. Vind. 50 reads αἶγας. See note on text.

[illegible] Strp. Cong. [illegible] on the masculiness of [illegible] ὁ τοῦ [illegible] ἐπιθέμενοι [illegible].

153. δινεόμεσθα, wander. [illegible] 19. 33 [illegible] πολλὰ δινεῦν ἐπ' ἀστεα δηιόωντα καλόμενος. With the verb [illegible] ἀστὴν is to be joined [illegible], in serving to contrast the stable island with the shore [illegible] the water.

155. ὀρεσ-κῴους. In the first half of the word, omit the [illegible] form of the neut. of adjs. is preserved, as in [illegible] ἀκεσ-μάλλος, etc.

156. δολιχαύλους. The ἀίων was a metal [illegible] similar by which the spear-shaft was to be fitted to the shaft, [illegible] ἀκοντίου ἐς ἄκρον. The epithet only means that the spear was long; the emphasis is on δολιχός, the latter part of the word merely gives a feminine termination to all spears. See note on δεδορυ[illegible] [illegible] 4. 505.

157. τρίχα διὰ κοσμηθέντες.

160. λάγχανον, a solitary instance in Homer of λάγχανειν meaning to fall to one's lot. If we read αἶγας with Vind. 50, we should have the regular construction with λάγχανον; they got nine goats by lot. This reading would necessitate the [illegible] ἐς δὲ ἑκάστην. In Hor. Hes. [illegible] we have πάν ἔκαστον ἔλαχε, but there is probably to be supplied from the preceding line, so that the accusative will be like [illegible] 23 [illegible] ἔλαχε [illegible] Still, in Plat. Leg. 745 we find τὸν λαχόν ἀριθμόν. The MSS. vary between ἐς δὲ ἑκάστην and ἐν δὲ ἑκάστῃ. In the former be preferred, we may justify it by such a construction as ἄλλον ἄλλοσε ἐν πρόσωπον.

ἔξελον. 3rd person sing. If it were the 1st person, it would be ἐξέλομον is the meaning would be, I took for myself. ἐξαιρεῖν in the active is to choose something for someone else, as when Priam chose the best of his treasures as a ransom for his son, ἐκλέξας δὲ τοιαῦτα ἔδωκε τοῖσιν [illegible] 21. 79. 22. 119. The person in whose behalf the choice is made stands in the dative case, as here [illegible] 10. 39. [illegible] 9. See La Roche, Hom. Stud. [illegible].

καπνόν τ' αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, 170
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
"Ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν,
ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεοῦδής.'
Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. 180
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνῃσι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', ὄιές τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλὴ

167.] σπονδεῖος ὅλος ὁ στίχος Schol. E. This implies the reading οἰῶν, and the omission of τε before καί. 182. σπέος εἴδομεν] Bekk. notices the difficulty in σπέος standing before εἴδομεν, which has the initial digamma. He proposes εὕρομεν. Cod. Venet. Marc. 456 gives σπέος ἴδομεν, which suggests a solution by writing ἴδομεν σπέος.

167. αὐτῶν refers to the Cyclopes in contrast to the flocks. The meaning of the addition ἐγγὺς ἐόντων is that they judged of the nearness of the land by being able to hear voices and see the smoke.

φθογγήν is joined with ἐλεύσσομεν by a sort of zeugma. Cp. Aesch. S. c. T. 160 κτύπον δέδορκα, P. V. 21 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. ἐμῇ . . ἐμοῖς, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, ἔνθα περ ἄλλαι | νῆες ἐύσσελμοι μένον ἀθρόαι inf. 544.

177. ἀνὰ νηὸς ἔβην. See on Od. 2. 416.

178. πρυμνήσια λῦσαι, used here merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. ἔνθα δέ introduces the apodosis.

For ἐσχατιῇ see inf. 280.

184. μῆλα, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with μαλακός in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to μαλλός. If we might compare the word with μᾱλός, 'bright' (compare μήλοπα καρπόν [?] Od. 7. 154), we should have an etymology which would equally suit μῆλον, 'the apple' or 'bright-cheeked fruit,' and ἄργυφα μῆλα, the 'bright white flocks.' J. Grimm refers μῆλα = 'the *lesser* cattle' to the same root as 'small.'

ἰαύεσκον, i.e. 'were housed at night;'

ὑψηλὰ δόμοισι κατουρήσασι λίθοισι 185
μακρήσιν τε τιτύοισι καὶ δουσὶν ὑπεκκοιμῶντο
ἔνθα δ' ἔπειτ' ἔπειμι τεταμένος. ἐς δὲ με τῆλε
οἶος τοιμενέεσκε ἐπιστοδόκη· πιδὲ μὲν ἔλαφος
τοῖλε. ἀλλ' ἐπιεσσόμην ὧν ἐδέατο ἕδη.
εἰ γὰρ ἔπειτ' ἔπειτα ἐπιστοδόκη τοιμένοιτο πιδὲ ἔπειτα 190
τοῖλε γε τιτοιαίνω. ἀλλὰ μοῦ ὀλέσσε
ὑψηλῶν ἔπεσι· ἐ τε δαμέντα μοῦ ἐπ' ἔλεσσε

184. ἐδόμοισι] ἔπεσι Ludwich, ἐδόμοισι Scaliger. 187. Nauck wrongly reads ἐπιστοδόκη. 188. ἐ τε δεσ.: with Fick, follows the common reading, which makes ἐ τε a monosyllable. Von, with several MSS., writes ἐ τε, good grounds which Ameis, La Roche, and Nauck allow.

ὑψηλὰ δόμοισι κατουρήσασι λίθοισι. The cave generally took on the shape of the cliff, but round the mouth it was a little wider, surrounded by high stones which the wild [illegible] [illegible] long the [illegible] ἐνθάδε. The τοῖλε seems to have been [illegible] is the ἄντρον on [illegible] The trees had been [illegible] [illegible] [illegible]

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους 195
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
ἡδέος, ὅν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
ἁζόμενοι· ᾤκει γὰρ ἐν ἄλσει δενδρήεντι 200
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

199. σὺν παιδί] σὺν παιδὶ, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὸ καὶ ὄρει ἄνθρωπον εἴκασεν ὡς ὑπερβάλλοντα παντὸς ζῴου μέγεθος, καὶ οὐδ' ὄρει ἁπλῶς ἀλλὰ ῥίῳ ὑλήεντι, ὅ ἐστιν ὄρει τῷ ὑψηλοτέρῳ καὶ τούτῳ ὑλήεντι· τοῦτο δέ ἐστιν ὑπερβολὴ ὑπερβολῆς.

197. Μάρων is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, 'used to protect,' cp. Il. 1. 37 ὃς Χρύσην ἀμφιβέβηκας. It is not necessary to force ἀμφιβεβήκει here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβέβηκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the ἀνάγκη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλλ' οὖν θεοὺς | τοὺς τῆς ἀλούσης πόλιος ἐκλείπειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in ἀμφιβαίνειν comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρταξι μήτηρ | πρωτοτόκος κινυρή, cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of περισχόμεθα in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντον is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Boum numero maius vel minus rei pretium definiebant: eadem ratione metalla aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisve metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscunque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent' Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth 11⅑ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

δῶκε δέ μοι κρητῆρα παλάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205
ἠείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἴη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει, 210
θεσπεσίη· τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἧγα
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἀνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,

206. ἠείδη] La Roche would write ἠείδει, following Eustath. (who quotes it as found ἐν τοῖς παλαιοῖς ἀντιγράφοις), Hesych. and four MSS.

tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392: the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527: the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269: and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, Seq., we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold: see Buchholz, Hom. Real. vol. 2 p. 300 f.

204. δυώδεκα πᾶσιν. See on Od. 3. 244.

206. ἀμφιπόλων, always used in Homer of female servants. The duties of ἀμφιπόλοι comprised spinning and weaving, Il. 9. 323, Od. 1. 357; 7. 235; attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the θεράποντες.

209. ἐν δέπας. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

ἐν δέπας ἐμπλήσας is just equivalent to the Latin past participle, 'unum poculum impletum;' as, inf. 340, ἐνθῆκε θυρεὸν μέγαν ὀβριμον' ἀείρας would be represented by 'obicem magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of ἀνά to express 'distribution' compare ἀνέμισγε δὲ οἶνῳ φαιδίμα λεύκα Od. 10. 235, ἀνὰ δὲ κρατὸς ἔμβαν Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 ἐξ ἀλφίτου ἀνὰ ἑκατὸν ἀνδρᾶς. In Pliny's time the wine of Maronea kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarios singulos octonis aquae' N. H. 14. 6.

214. ἐπελεύσεσθαι. That ἄνδρα is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας... 215
Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὕρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὖθ' ἕρσαι· ναῖον δ' ὀρῷ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἕταροι λίσσοντ' ἐπέεσσι
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.

216. οὐδέ μιν ἔνδον] γρ. οὐδέ τιν' ἔνδον Schol. H. 222. ναῖον] Ἀρίσταρχος ναῖον, τινὲς δὲ ναῶν Schol. H. Al. ναῶν. 225. αἰνυμένους] γρ. ἀχθομένους Eustath.

use of ἐπῆλθε inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπειμένον ἀλκήν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναιδείην ἐπειμένος. A similar metaphor occurs in δύναμιν περιθεῖναι [not παραθεῖναι] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδέ μιν .. εὕρομεν. For οὐδέ with the force of ἀτὰρ οὐ see on οὐδὲ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοί mentioned here are the same as the πλεκτοὶ τάλαροι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, ὅ ἐστι ξηρᾶναι. In Eur. Cycl. 208 they are called σχοίνινα τεύχη.

τυρῶν βρῖθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with augment, ἐέρχατο. The lambs were penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἔπισσος from ἐπί and περισσός from περί,) and the newly yeaned. With the use of ἕρσαι, to express the young of animals, compare ψάκαλον and μητέρες ψακαλοῦχοι Soph. Frag. 962, and δρόσοις ἀέπτοις λεόντων Aesch. Ag. 141.

222. ναῖον. The full form of the verb νάω is σ-ναϝ-ω, Aeol. ναύω. It is, together with νέω (i. e. σ-νεϝ-ω, cp. ἔνευσα), to be referred to root νυ or σνυ, Skt. *snu*, and *snâu-mi* = 'fluo.' The quantity of the α in νάω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. ναῶν gives ᾱ in the imperf., as in the later epic.

The general word ἄγγεα is subdivided into σκαφίδες (σκάπ-τω, *scoop*), and γαυλοί, probably 'round bowls;' cp. γόγγυλος, and Skt. *gôlas* = 'a ball.'

225. αἰνυμένους (ἡμᾶς) τυρῶν, 'that we should take some of the cheeses and go back again.'

229. εἴ μοι ξείνια δοίη. The use of εἰ in this connection is not uncommon, where there seems a want of some word like σκοπεῖν or πειρᾶσθαι to fill up the

[illegible] 230

[illegible] 235

[illegible]

[illegible] The latter Epimetrum [illegible] as [illegible] 420; [illegible] with the word [illegible], the proper [illegible] For a [illegible] where water and [illegible] were used for the [illegible] were substituted for [illegible]

[illegible] that it might [illegible] Cf. [illegible] Nitsch compares [illegible] The fact seems only to have been used by the Cyclops to give light as in Od. 18, 327 we find Ulysses [illegible] with billets of [illegible] ἀστέρα λαμπρὸν ἔχοντα ἐν μεγάροισιν, ἀφάσσεσκον περὶ δὲ ξύλα κάγκανα θῆκεν κ.τ.λ. There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, γάλακτι καὶ τυροῖσι καὶ μήλων βοσει (122), and as hunting with dogs, θηρὸς ἰχνεύων κυσίν (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus βοὸς γάλα (136).

235. The Cyclops just enters the cave

ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
αὐτὰρ ὅ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240
ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι
ἐσθλαὶ τεσσαράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
ἑζόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ. 245

incompatible with 233. In 239 for ἔκτοθεν αὐλῆς Rumpf conjectures ἔντοθεν, which most modern editors since Bekk. ii. adopt. See note on text. 242. ὀχλίσσειαν] Bekk. adopts ὀχλήσειαν from Cod. Aug. and Ven. Marc. 456. See Il. 21. 261. In Il. 21. 448 we have τέτρᾱκυκλον, and there seems no reason for lengthening the ĕ and ᾰ. Most modern editions give τεσσαράκυκλοι from Barnes.

and throws down therein his bundle of firewood (ἔντοσθεν ἄντροιο); he then steps outside again and drives the ewes and she goats into the cave, leaving the rams and he-goats outside *in* the courtyard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, ἔντοθεν αὐλῆς, instead of ἔκτοθεν. To make any sense of ἔκτοθεν we must either, with Düntzer, regard αὐλή as synonymous with σπέος, or, with Döderlein, take ἔκτοθεν as nothing more than an epexegesis of θύρηφιν, in which case βαθείης αὐλῆς must be treated as a local genitive, equivalent to 'in the court.' See Monro, H. G. § 149, who seems to favour this, quoting αὐλῆς ἐκτὸς ἐών, Od. 4. 678. The form ἔντοθεν for the ordinary ἔντοσθεν is given in Cramer. An. Ox. 177. 31; Bekk. An. 945. 22.

240. θυρεόν, dissyll., is used in later Greek for 'a shield.' In Hdt. 2. 96 a broad board is called θύρη.

241. ἄμαξαι . . ὀχλίσσειαν. Probably a hyperbolical parody of the proverbial expression in Il. 12. 447 τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω | ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν. There seems to be something intentionally comic in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to *lift* a weight, and ὀχλίσσειαν can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In Il. 13. 260 twenty-one is the number used to express a 'good many' spears; in Il. 15. 678 a very long spear is δυωκαιεικοσίπηχυ, in Il. 23. 264 a huge tripod is δυωκαιεικοσίμετρος. Cp. also Il. 22. 349 δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 ἁμαξιαῖα χρήματα, i. e. μεγάλα ἃ φέροι ἂν ἅμαξα οὐκ ἄνθρωπος ἢ ὑποζύγιον, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. ἠλίβατον. The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. ἥλιος and βαίνειν, i. e. ἧς ὁ ἥλιος μόνον ἐπιβαίνει. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., ἡ ποιεῖ τινὰ ἁλιταίνειν τῆς βάσεως, which would make the word nearly equivalent to δύσβατος. Others connect it with λέπας, root λιπ in the sense of 'smooth,' 'sheer,' like λὶς πέτρη. In h. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

245. πάντα κατὰ μοῖραν. Cp. inf. 309, 342; Od. 4. 783; 8. 54.

ἔμβρυον is used here of the young after birth, and not in the later sense of 'embryo;' so in Virg. Ecl. 3. 30 'binos

αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἵρετο δ' ἡμέας·
'Ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
οἷά τε ληιστῆρες ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;' 255
Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἱέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

247. ταλάροισιν ἀμησάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμησάμενος. 252–255] = Od. 3. 71–74, where see crit. note. 254. τοί τ' ἀλόωνται] γρ. μηχανόωνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ἧκεν, as Theocr. 25. 104 τέκνα φίλαις ὑπὸ μητράσιν ἴει, Colum. 7. 4 'agni summittuntur nutricibus.'

246. θρέψας, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With θρέψας in the sense of 'having thickened,' cp. τρόφι κῦμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, ὀπός Il. 5. 902. The later name for 'rennet' was πυετία, or, in Doric, τάμισος Theocr. 7. 16.

247. ἀμησάμενος. See on Od. 5. 482.

250. αὐτὰρ ἐπεὶ δή. If we throw the emphasis on σπεῦσε, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεύδειν with objective accusative see Il. 13. 235; Od. 10. 137, and with τὰ ἃ ἔργα cp. τὸν ἐμὸν γάμον Od. 2. 97. But it seems more likely that the important word is πονησάμενος, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15. 222, etc.; and σπεῦσε comes in with the same sort of adverbial force that τυγχάνω or λανθάνω give to a sentence. Translate, 'after he had *quickly* performed what he had to do.' Cp. Od. 10. 249 ἀγασσάμεθ' ἐξερέοντες = 'asked in our surprise.'

251. πῦρ ἀνέκαιε. The fire that Odysseus and his companions had lighted, sup. 231, had, of course, been extinguished or suffered to smoulder, which would better suit with ἀνέκαιε.

252–255. See on Od. 3. 71–74.

256. ἡμῖν . . δεισάντων. See on Od. 6. 152. Eustath. calls this construction ἐναλλαγὴ ἀπὸ δοτικῆς εἰς γενικήν.

261. ἄλλην ὁδὸν, ἄλλα κέλευθα. This repetition of ἄλλος is generally taken as giving a sense like ἀλλυδις ἄλλῃ inf. 458, and so taking up ἀποπλαγχθέντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (ἐκ παραλλήλου τὸ αὐτό· τὰ γὰρ δύο ἓν σημαίνουσι), to take the words as only meaning, 'a different route and a different journey,' sc. from

ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ' Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως
δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.
ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν.
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, 270
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ
'νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διὶ τερπικεραύνῳ | σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

the homeward direction. The use of ἄλλος would then be a sort of euphemism for 'unfortunate;' cp. Il. 23. 144; and perhaps ἑτέρως in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. μητίσασθαι. This aor. and the fut. μητίσομαι Il. 3. 416, are found as from a pres. μητίομαι, a poetical form of μητιάω. Similarly we have δηρίσαντο Od. 8. 76, and δηριόωντο ib. 78, pointing to δηρίομαι and δηριάομαι respectively.

264. μέγιστον stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. ἡμεῖς δ' αὖτε, an antithesis to Agamemnon.

τὰ σὰ γοῦνα must be immediately governed by ἱκόμεθα, on the analogy of τὰ σὰ γούναθ' ἱκάνομαι Od. 3. 92, and κιχανόμενοι may be rendered 'thus visiting thee,' as in Il. 19. 289 νῦν δέ σε τεθνηῶτα κιχάνομαι.

267. ξεινήιον πορεῖν is the most general expression for the bestowal of hospitality, δωτίνην is a more specific addition. The relative ἥ τε, which refers to both, is attracted to the gender of θέμις, cp. Od. 24. 285 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε | καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, with Il. 11. 779 ξείνιά τ' εὖ παρέθηκεν ἅ τε ξείνοις θέμις ἐστί. For θέμις used in the sense of regular custom, like δίκη, cp. Il. 9. 134 ἦ θέμις ἀνθρώπων πέλει.

271. αἰδοίοισιν. This merely means that all guests are 'revered,' *qua* guests, and does not refer to the particular character of any individuals.

275. οὐ γὰρ Κύκλωπες. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, τὸ ἴδιον ἁμάρτημα ἑαυτοῦ ὁ Πολύφημος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθεοι, φησί, 'νοῦσον δ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι.' Cp. Eur. Cycl. 320 Ζηνὸς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξένε, | οὐδ' οἶδ' ὅτι Ζεύς ἐστ' ἐμοῦ κρείσσων θεός.

οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἤ που ἐπ' ἐσχατιῆς ἢ καὶ σχεδὸν, ὄφρα δαείω.' 280
Ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·
'Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
Ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὅ γ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἴαλλε,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290

276. ἐπεί ῥ' See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baumlein, and Döderl. write ἐπειή on the analogy of ὁτιή from ὅτι ἤ. 283. Νέα μέν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμήν or νῆα ἐμήν. See Eustath. ad loc. νέα μεν μοι, ἀνωμαλον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογιζόμενον ἀντὶ ἐνωνδίου.

279. εἰπέ 'Tell me where you moored your ship when you came here.' For ἔχων νῆα in this sense cp. Od. 10. 91, Hes. 0. 93.

The use of the participle ἰών merely as a graphic addition may be paralleled by similar usage in Attic, as ὀσμὴν καὶ αὐτὸν τόδε ἐστιν ἰὼν Soph. Aj. 304.

280. δαείω, subjunctive, see Monro, H. G., Appendix C.

281. εἰδότα πολλά, cp. the epithet πολυήρατος. He means, 'with my knowledge of the world.'

282. ἄψορρον The Schol. strangely interprets as οὐχ ἁπλῶς ἀλλ' ἐπιστόρμητον, τὸ ἀνωμαλον τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 301.

283. Νέα. See crit. note. For two short syllables coalescing into one long cp. ὑφαίνεα Od. 4. 757, ἠνάγεα sup. 44, γεωρέα Od. 11. 185, and μεᾶ δε- Λειμωνάδι Il. 13. 144.

285. If we join ἄνεμος ἐκ πόντου we may compare it with πλημυρὶς ἐκ πόντοιο inf. 486. Others join φέρεν ἐκ πόντου, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at all to the land of the Cyclopes.

288. Join ἐπὶ . . ἴαλλε and σὺν . . μάρψας. Cp. Eur. Cycl. 397 φῶτε συμμάρψας δύω | ἔσφαξ' ἑταίρων τῶν ἐμῶν ῥιθμῷ τινὶ, τὸν μὲν λέβητος ἐς κύτος χαλκήλατον, | τὸν δ' αὖ τένοντος ἁρπάσας ἄκρου ποδὸς, | παίων πρὸς ὀξὺν ὄγκα πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story. Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invidiam crudelitatis aequavit.'

τοὺς δὲ διὰ μελεϊστὶ τᾰμὼν ὠπλίσσατο δόρπον·
ἤσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὁρόωντες· ἀμηχανίη δ' ἔχε θυμόν. 295
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἆσσον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι,
χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.

291. μελεϊστί] So Nitzsch and Bothe from Schol. V. 'μελεϊστί] κατὰ μέλος.' Earlier edd. write with MSS. διαμελεϊστί. 302. χεῖρ' ἐπιμασσάμενος] Cp. Gl. H. ἐφαψάμενος χειρὶ τὸ πλῆρες. Similarly Eustath. The common reading was χεῖρ.' See note on text.

291. Join διὰ . . ταμὼν μελεϊστί, as Il. 24. 409 ἧσι κυσὶν μελεϊστὶ ταμὼν προύθηκεν Ἀχιλλεύς.

292. οὐδ' ἀπέλειπεν stands as a parenthetical clause = 'without leaving anything;' ἔγκατα, etc., being directly governed by ἤσθιε. Cp. ὡς μένεν Ἰδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει), | Αἰνείαν ἐπιόντα βοηθόον Il. 13. 476, καὶ βάλεν, (οὐδ' ἀφάμαρτε τιτυσκόμενος κεφαλῆφιν), ἄκρην κὰκ κόρυθα Il. 11. 350, 376.

297. Join ἐπὶ . . πίνων, and cp. Eur. Cycl. 327 ἐπεκπιὼν γάλακτος ἀμφορέα, 'drinking on the top of it,' as we say 'to wash it down.' So θύννεια . . καταφαγὼν κᾆτ' ἐπιπιὼν ἄκρατον οἴνου χόα Ar. Eq. 354; and in a somewhat similar usage ὅταν τὸ ὕδωρ πνίγῃ τί δεῖ ἐπιπίνειν; Aristot. Eth. Nicom. 7. 2. 4.

The use of ἄκρητον shows that the common custom was to dilute milk with *water;* or, perhaps, to curdle the milk and drink only the whey.

298. διὰ μήλων. For διά with genitive expressing unbroken extension through the midst cp. Od. 10. 391 ἡ δὲ δι' αὐτῶν ἐρχομένη, 12. 206 διὰ νηὸς ἰάν, ib. 335; 17. 161.

301. ὅθι φρένες ἦπαρ ἔχουσι. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering ἔχουσι 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. χεῖρ' ἐπιμασσάμενος. The acute accent is thrown back in consequence of elision, and so we have here χεῖρ' for χειρί, as εἶφ' for εἰπέ sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as ξίφεος ἐπεμαίετο κώπην Od. 11. 531. But a more likely interpretation is 'feeling for it,' i. e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de ii. Hom. loc. Comment. Augsburg, 1865) the statement that ἐπιμαίεσθαι regularly has the sense of 'placide tangere' or 'leniter contrectare.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 336; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attrectandi significationem saepe accedit quaerendi et explorandi significatio, siquidem

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 310
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δεῖπνον.
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
ἂψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,

311. δὴ αὖτε] So most modern editors since Bekk. for the commoner δ' αὖτε. For the synizesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.'

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολέσθαι ὄλεθρον compare Od. 1. 166.

304. δυνάμεσθά (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν. But there is a shade of difference between δυνάμεσθά κεν and ἀπωλόμεθά κε above; the former denoting an abiding condition, the latter a single fact.

308. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰπόλια. Eustath. is probably right in rendering κλυτά as 'fine,' 'famous'—ἢ διὰ τὸ πλῆθος, ἢ διὰ τὸ καλλίτριχον, ἢ διὰ τὴν πιότητα—for there seems to be no authority for the use of κλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

314. ὡς εἴ is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἐπιθείη, the subject to the verb is unexpressed, as in such phrases as τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας inf. 473, ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει Od. 21. 142, οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο Il. 13. 287, ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν Il. 22. 199.

315. πολλῇ ῥοίζῳ, 'with frequent whistle.' ῥοῖζος (connected with ῥοῖβδος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτθ' ἁ Κυμαίθα ποτὶ τὸν λόφον.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ

χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325
καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκριβέστεροι ἔκσπασε γράφουσιν. ἐχρῆν γάρ φασι τὸν τηλικοῦτον Κύκλωπα καὶ αὐτόπρεμνον ἐκσπάσαι τὸ φυτόν. 326. ἀποξῦναι] Buttm. Lexil. would read here, but needlessly, ἀποξῦσαι, and most modern editors follow him. But cp. Schol. P. ἀποξῦναι] ἀπολεπίσαι. τὰ ἄκρα καὶ ὀξέα ἀφελεῖν καὶ ὅτι μάλιστα κυκλοῦν Schol. T. So Preller for ὃ μάλιστα κυκλωθέν. 329. ὑπὸ κόπρῳ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρου τινὲς γράφουσιν Ἀττικώτερον.

μὲν ὅσον τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν ἕκαστος ἀνὴρ σημαινέτω in v. 805.

320. τὸ μέν. This is repeated as τὸ μέν in 321, and as τοῦ μέν in 325, the repetition of μέν seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i. e. ἐξέταμε) is used of felling trees, as αἴγειρον Il. 4. 486, νήιον Il. 3. 62.

322. ὅσσον θ' ἱστόν, cp. inf. 325 ὅσον τ' ὄργυιαν. This is a brachylogical attraction for τόσσον εἶναι ὅσσος θ' ἱστός ἐστι. So in Od. 10. 112 τὴν δὲ γυναῖκα | εὗρον ὅσην τ' ὄρεος κορυφήν. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,
Hewn on Norwegian hills to be the mast
Of some great Ammiral, were but a wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read ἐλάτινον for ἐλαΐνεον, but this would only introduce the new physical difficulty, that fresh pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In ἐεικοσ-όροιο we have the root -ερ, as in ἐρέσσω. It more often appears as -ηρ as in τρι-ήρης.

324. μῆκος and πάχος are accusatives qualifying τόσσον.

325. ὄργυιά (in Attic ὀργυιά) is from stem ὀρεγ—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὄργυια, and is got at in the same way; but the word is applied to the length of line or thread (*fead, faden*) that can be held with the furthest stretch of the two arms.

326. ἀποξῦναι. With this reading (see crit. note) compare Eur. Cycl. 456 ἀκρέμων ἐλαίας .. ὃν φασγάνῳ τῷδ' ἐξαποξύνας ἄκρον | ἐς πῦρ καθήσω. The Homeric picture is spoiled by the substitution of ἀκρέμων for ῥόπαλον.

327. ἐθόωσα, 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θοόω come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well as 'pointed.' But θοόω may belong to another root altogether. Eustath. says θοὸν καὶ ὀξὺ συνώνυμά εἰσι· θοὸν δέ, τὸ μὴ ἁπλῶς ταχύ, ἀλλὰ τὸ τμητικὸν ἐν τῷ ἄκρῳ, ὁμοῦ ὑμοῦ ἔχει.

ἤ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή· 330
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔντοθεν αὐλῆς,
ἤ τι ὀισάμενος, ἢ καὶ θεὸς ὣς ἐκέλευσεν.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 340
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,

330. μεγάλ'] See note below. 331. πεπαλάσθαι] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 πεπάλασθε), and most modern editors. Düntzer retains πεπαλάχθαι with MSS. See note. 333. ἐν ὀφθαλμῷ] ἐπ' ὀφθαλμῷ Ἀρίσταρχος Schol. M.

330. κατὰ σπείους, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have κατὰ σπείουτ δέδυκεν. See note on Od. 2. 337.

If μεγάλ' [α] be the right meaning it must be taken adverbially with κέχυτο; but it seems an unnecessary addition to ἤλιθα πολλή. An easy change would be to write κατὰ σπείους μεγάλου κέχυτ', or, with Ahrens, κατὰ σπεῖος κέχυτο μέγα. μεγάλα is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as λάχειν, κτυπεῖν, βρέμειν, στενάχειν, εὔχεσθαι, ἀπύειν, or κλάζειν. There are only two exceptions to this usage, μεγάλ' ἀσπίδας ἐστυφέλιξαν Il. 16. 774; and κραδίη μεγάλα στέρνοισι πατάσσει Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of μεγάλα here very suspicious

331. πεπαλάσθαι. Cp. Schol. on Il. 7. 171 οὕτως Ἀρίσταρχος καὶ Ἡρωδιανὸς διὰ τοῦ σ . . οὐ διὰ τοῦ χ. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to παλαζόμαι or some such form of πάλλομαι, or if it be still taken from παλάσσω we must notice the peculiarity in following a τ rather than a κ for the characteristic letter of the verb; cp. πεπάσμην (Il. 24. 642) from πατέομαι. Ahrens regards πεπαλάσθαι as a reduplic. aor. from πάλλομαι with the substitution of α for ε. Transl. 'I bade them cast lots among themselves.' πάλλειν is used properly of the ψῆφοι shaken in the helmet; here it is transferred *per metonymiam* to those who shake the pebbles. Cp. Soph. El. 709 στάντες δ' ἵν' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους [κλήροις] ἔπηλαν.

332. ἐμοὶ σύν. For instances of σύν following its case see Od. 13. 303; 14. 296; 15. 410.

334. τοὺς ἄν κε. For this combination see on Od. 5. 361. In this passage ἄν is taken up, as it were, by the pronoun, leaving κε to qualify the verb.

καί adds an emphasis to ἤθελον = those whom I should have *liked* to choose, even if there had been no decision by lot.

335. ἐλέγμην (al. ἐλέχθην). 'I counted myself in.' Cp. λέκτο δ' ἀριθμόν Od. 4. 451.

338. ἔντοθεν. Rumpf's conjecture for ἔκτοθεν. See on sup. 239.

339. τι ὀισάμενος, 'having some foreboding,' or 'suspicion.'

πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δόρπον.
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.
'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
Ὡς ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
ἡδὺ ποτὸν πίνων, καί μ' ἤτεε δεύτερον αὖτις·
'Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα

344. δόρπον] So Schol. H. Al. δεῖπνον.

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of 'decorated with ivy,' rather 'than made of ivy wood.' Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 'Sami in templo Iunonis est *scyphus factus ex hedera*.' On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσύβιον, but that afterwards κισσύβιον was used generally for a wooden cup or bowl.

349. σοὶ .. λοιβήν. Eustath. describes the expression as κολακευτικόν, εἴ γε οὐχ ὡς ξείνῳ δῶρον ἀλλ' ὡς θεῷ λοιβὴν φησι τὸν οἶνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, 'I brought the wine that I might use it to pour a libation with, when I should be entertained at thy hospitable board.' But the commencement of the sentence with the emphatic σοί is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the μάκαρες θεοί.

εἴ μ' ἐλεήσας .. πέμψειας, 'in the hope that thou mightest pity me and send me home.' For such a use of εἰ see on sup. 229.

352. ἀνθρώπων πολέων, 'of the multitudes of men.' The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἥσατο, from ἥδεσθαι. The aorist commonly in use is ἥσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φιλεῖν, ἐοικέναι, τέρπεσθαι.

357. καὶ γάρ. The καί emphasises Κυκλώπεσσι. 'They know what good

οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.'
Ὣς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισι·
'Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
'Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.'
Ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος
ἥρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.

360. Ὣς φάτ'· ἀτάρ οἱ] So most modern edd. The common reading was ὡς ἔφατ'· αὐτάρ οἱ αὖτις, for which might be substituted αὐτὰρ ἐγὼν αὖτις (as Bekk.). The change is made because οἱ generally has the initial digamma; but it makes a new difficulty, because οἱ is not usually treated as a long syllable in thesis. 366. ὄνομᾰ] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read ὄνομ' ἔστ'.

wine is, but this is something quite out of the way.

359. For the use of τόδε after οἶνος see note on Od. 12. 75.

ἀπορρώξ. Properly a part broken off from another, used in Homer of a stream which is a 'branch' of the Styx, Il. 2. 755; Od. 10. 514. The adjective ἀπορρῶγες, 'abrupt,' is found as an epithet of ἀκταί in Od. 13. 98.

362. Join περὶ . . ἤλυθεν, and take Κύκλωπα as the direct object of the compound verb, and φρένας as the epexegetical accusative of nearer definition. Cp. Il. 10. 139 τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰαχή. Euripides uses a similar expression (Alc. 758) ἵκω ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλὸξ | οἶνον.

366. ὄνομᾰ. The hiatus and lengthening of the final syllable depend mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form Οὖτιν is intentionally made different from the ordinary accusative from οὔτις, because it is used as a proper name.

369. πύματον . . μετὰ οἷς ἑτάροισι. This is not equivalent to 'last, after his companions,' but rather 'last, in the list of his companions,' the regular use of μετά with dative.

372. ἀποδοχμώσας. 'drooping' His head droops over towards one shoulder. Schol. πλαγιώσας. Cp. Virg. Aen. 3. 631 'Cervicem inflexam posuit, iacuitque per antrum | immensus, saniem eructans ac frusta cruento | per somnum commixta mero.'

374. ὁ δ' ἐρεύγετο. A paratactic clause, giving the reason for this voiding

καὶ τότ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
εἵως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύῃ.
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἅψεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
καὶ τότ' ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἑταῖροι 380
ἵσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἑλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιος ἀνὴρ
τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι 385

377. ἀναδύῃ] Others erroneously ἀναδύῃ, or ἀναδυίῃ. 383. ἀερθείς] ἐρεισθείς Ἀρίσταρχος. Schol. M. 384. τρυπῷ] See note below.

of ἀνδρόμεα κρέα. In Eur. Cycl. 591 Odysseus says, τῷ δ' ὕπνῳ παρειμένος | τάχ' ἐξ ἀναιδοῦς φάρυγος ἀνθήσει κρέα.

375. ὑπὸ σποδοῦ ἤλασα, 'I drave it under the ashes.' For this use of ὑπό with genitive compare ἐτέθαπτο ὑπὸ χθονός Od. 11. 52, ὑπ' ἀνθερεῶνος τέτατο ὀχεύς Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύῃ. Editions previous to Bekk. generally concurred in writing ἀναδύῃ. But ἀναδύῃ is for ἀναδυίῃ as δύῃ in Od. 18. 348; 20. 286: similarly we have ἐκδῦμεν in Il. 16. 99 for the optative.

379. ἅψεσθαι, 'to catch.' The middle voice gives a sort of animation to the expression, the passive is elsewhere found, as ἅφθη τὸ λήιον Hdt. 1. 19, ἁφθεὶς ὁ νηὸς κατεκαύθη Thuc. 4. 100. Here however the stake was not consumed, but only glowed with red heat: so we have διαφανής and διάπυρος to express 'red-hot.'

383. The common reading ἀερθείς merely reproduces the same notion that is already in ἐφύπερθεν, that he stands above it as a shipwright stands on a balk of timber and uses the drill to make a hole in the wood at his feet. But the reading of two important MSS. is ἐρεισθείς, which is said to have been preferred by Aristarchus. This would signify 'throwing my weight upon it,' as a man presses with his body upon the stock of a drill as it turns round. Transl. 'just as when a man bores ship-timber with a borer, while his mates at the lower end keep it spinning with a strap which they hold at either end; and the drill runs continuously.' The ἱμάς here serves the same purpose as the string of the 'bow,' used in working an ordinary drill. The strap made one turn round the shaft or barrel of the borer, so that by pulling at each end of it alternately the borer was made to revolve a turn or two, first in one direction and then in another. We are not, of course, to suppose that there was any such apparatus attached to this μοχλός, the particulars belonging to the *simile* of the τρύπανον only. What Odysseus means to say is, that the work they were engaged in, and their various attitudes, resembled those of a ship-carpenter and his men using the drill. Euripides copies it exactly, Cycl. 460 ναυπηγίαν δ' ὡς εἴ τις ἁρμόζων ἀνὴρ | διπλοῖν χαλινοῖν τρύπανον κωπηλατεῖ. It is usual to describe τρυπῷ as a form of the optative, viz. contracted from τρυπάοι (τρυπάω). It must however be remarked that ὡς ὅτε is nowhere else used in a simile with the optative; which mood is always introduced under such circumstances by ὡς εἰ. Either then we must treat τρυπῷ as a peculiar usage, or else accept the reading of Draco (de Metr. 86. 26), τρυπᾷ. Ameis proposes the participle τρυπῶν, and supplies, from the foregoing words, ἐρεισθεὶς δινεῖ to complete the sentence.

[illegible]

[illegible] 390

[illegible]

[illegible] 395

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ἀλόωσι τὸ δὲ ἀλόωσι Ἀριστάρχου ἐστὶ τοῦ ἔχοντος Schol. H. [illegible] ἔχοντος παρὰ Ἀριστάρχῳ Eustath. [illegible] Veteres Aristarchus non legisse ἔχοντος, sed ἀλόωσι pro ἔχοντος interpretatus esse' Ind. [illegible] 388 ἔκτοσθε Voss. on 2. H. [illegible] ἔκτοσθε, which Nitzsch and Bekk follow, but see note below. 391 σίδηρον γε A. [illegible] MSS read σίδηρόν τε. 398. ἀλόων ἀλόων Ἀριστάρχου [illegible] ἀμπαιράφασι δέ τινες τῶν πελέκων τὸ ἔστε ἐν τῇ ἀλόωσι Eustath.

[illegible] ἀλόωσι goes directly with [illegible] [illegible] Lange.

[illegible] The reading [illegible], which would make θαρσὸς agree with αἷμα, though accepted by Nitzsch and Bekker, is merely a conjecture. Nitzsch indeed compares Il. [illegible] where εἶσα is used of an axe: [illegible] 'makes its way through a plank,' gives no analogy to the use of [illegible] absolutely, to signify a violent motion. Though [illegible] might be quoted as an instance of ἴσαν used of motion in general. Nitzsch [illegible] θαρσὸν τόνον as meaning [illegible] But surely it is quite [illegible] to the special thought in the [illegible] of the red-hot stake, which we see hot and actually to hiss, [illegible] in the blood and juices [illegible]

[illegible] ἀμφὶ [illegible] taken adverbially with [illegible] 'round about' [illegible] in Od. 3. [illegible] ἀμφὶ καὶ ὀφθαλμῶν [illegible] and Lat. 'uno' both [illegible]

[illegible] ἰάχουσα [illegible] in order with [illegible] being thrown in as it were parenthetically. μεγαλα largeness is that epithet of arms before ἰάχουσα. [illegible] we have [illegible] ἰάχε where the initial F is dropped. The usage seems to be that where the participle is used it almost invariably has the F as in [illegible] 384, 19. 323; 22. 31; Il. 11. 273, though in Il. 21. 341 we find ἔκλαγγε [illegible] and in the finite sense where F is lengthened by the augment, the F is dropped as μεγα δ' ἰαχε Il. 23. 210. [illegible] τε ἰαχε Il. 18. 219. μέγ' ἰαχεν Il. 2. 333. μεγαλ' ἰαχε Od. 2. 428.

393. τὸ γάρ. sc. φαρμάσσειν. Here, the hot bar answers to the iron, and the water to the eye. With [illegible] compare βαφῇ σίδηρος ἁρ[illegible] Aj. 651. The word βαφή was afterwards used in the sense of 'temper:' as βαφῇ [illegible] ὥσπερ ὁ σίδηρος εἰρήνην ἄγοντες Arist. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γὰρ αὖτε σίδηρον γε κρίτον ἐστίν seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join χερσὶν ἁλόων, to describe

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἵ ῥά μιν ἀμφὶς
ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400
οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος,
ἱστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἑ κήδοι·
'Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405
ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἠὲ βίηφιν;'
Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
'ὦ φίλοι, Οὖτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.'
Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
'εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα, 410
νοῦσον γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.'
Ὣς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415
χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἷλε θυράων,

404. ἀμβροσίην] γρ. ὀρφναίην Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνῃ.

the wild movements of his hands in his agony. Elsewhere ἀλύειν has ῠ, so that some of the grammarians proposed to read here ἀλυίων.

402. ἱστάμενοι. 'And taking their stand round the cave they asked what ailed him, "What is this great hurt of thine, Polyphemus, that thou hast thus cried out?"' τίπτε τόσον is best joined with ἀρημένος, and ὧδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὖτις involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, 'neither by craft *nor* by violence;' but Polyphemus intended to signify, 'he is slaying me by craft, *and not* by violence.' The ambiguity might be rendered thus, 'It is *no man's* craft, no violence that is murdering me.' The Cyclopes regard Οὖτις as equivalent to οὔ τις, as may be seen by their quoting it in the form μή τις in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the Cyclops has been over-reached by the μῆτις of the Οὖτις or Οὖτις.

410. οἷον ἐόντα, that is, 'defenceless in having no neighbours to help you.'

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θείων δ' οὐκ ἔστ' ἀλέασθαι. The genitive, Διός, expressing the source, is like ἀνέμων κῦμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. ὠδίνων ὀδύνῃσι, 'in agonies of anguish.' Here the [illegible] of course, intentional.

416. ψηλαφόων [illegible] from an adjectival [illegible]

αὐτὰρ ἐγὼ [illegible] καθέζετο χεῖρε πετάσσας,
εἰ τινά πω [illegible] λάβω στείχοντα θύραζε·
αὐτὰρ γὰρ πάντ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βάλλειν, ὅπως ἐχ' ἄριστα γένοιτο, 420
εἰ τοὺς ἐταίρους θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ
εὑρόμην· πάντας δὲ δόλας καὶ μῆτιν ὕφαινον,
ὅς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἔνθ' ἄρ' μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
ἄρσενες ἶνες ἦσαν ἐυτρεφέες, δασύμαλλοι, 425
καλώ τε μεγάλω τε, ἰοδνεφὲς εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,
τῇς ἐπ' Κύκλωψ εἶδε πέλωρ, ἀθεμίστια εἰδώς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. ἶνες] Ἀρσταγόρας ἶνες Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in ἶρος. 427. ἀκέων] Cod. Vrat. ἀκέων. 429. σύντρεις] La Roche writes, with five MSS, σὺν τρεῖς. Cp. Schol. H. διστακτεῖ δὲ καὶ δυὸ μετὰ λυγὸς λέγειν τὸν καὶ τρεῖς. καὶ ἐν μέρος λύγου σύντρεις, ὡς λύγος τρεῖς δὲ μόνας τοῖς δυὸ ἀριθμοῖς ὑπῆρξε τὸ συντίθεσθαι μετὰ τῆς σὺν τριφείας.

[illegible] ἄκρα[illegible] Cath. connects [illegible] ἄλλα, but ἄλλ. comparing [illegible].

418. χεῖρε πετάσσας. Cp. Hist. Cycl. [illegible] γὰρ, σταθεὶς φαραγγος [illegible] χεῖρας.

419. ἦλπετο οὕτω νήπιον, and take ἤλπετο with ἐνὶ φρεσὶ as ἐλπετο .. καταστάσει Il. 10. 355.

420. ὅπως .. γένοιτο, 'How all might be in the very best.' For the neuter partial ἄριστα used as an abstract noun cp. τίδε κεν ἔτι ἔσσεται Od. 2. 203, οἴκτιστ. φρεσὶ τέλοιτο S. 290.

423. ὅς τε περὶ ψυχῆς – 'utpote de vita;' as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. ἰοδνεφές. Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἄργυφος Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 545.

427. λύγοισι. This word properly denotes the pliant twigs of the agnus castus *Vitex agnus* L.). Dioscorides, 1. 136, thus describes it: ἄγνος ἡ λύγος θαμνός ἐστι δενδράδης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φυόμενος, ῥάβδους ἔχων δυσθραύστους μακράς· φύλλα δὲ ὥσπερ ἐλαίας, ἀπαλώτερα δέ· τὸ δ' ἄνθος ἡ μέν τις λευκὸν σὺν ὑποπορφυρίζοντι, ἡ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the ἄγνος is noticed in the opening scene of Plato's Phaedrus. With λύγοι Achilles binds two prisoners, Il. 11. 105; and with the same Odysseus ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem λυγ. Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called λυγειά in Greece.

429. σύντρεις may be so written on the analogy of ξυνεείκοσι Od. 14. 98, or σύνδυο h. Hom. Ven. 74. If we adopt, with some good MSS, σὺν τρεῖς αἰνύμενος we must treat it as a tmesis, and may compare συναίνυτο Il. 21. 502.

φέρεσκε. The iterative tense is used,

τὼ δ' ἑτέρῳ ἑκάτερθεν ἴτην σώοντες ἑταίρους. 430
τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγώ γε,
ἀρνειὸς γὰρ ἔην, μήλων ὄχ' ἄριστος ἁπάντων,
τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. 435
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,

433. ἐλυσθείς] Al. ἐλιχθείς. Vind. 56 ἐρεισθείς. 443. ὥς οἱ] August. and Ven. 613 ὡς οἵ, which Nitzsch prefers. But see note.

because there were several successive groups of three.

433. Join κατὰ with λαβών. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets ἐλυσθεὶς by συστραφείς. We find in Il. 23. 393 ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη, where Schol. B. interprets by συνερίη. In Il. 24. 510 προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς is rendered by the same Schol. συνειλυθεὶς ἢ κυλισθείς. It must be noticed that κείμην is an unusual word to express 'suspension.' But, after all, the posture is rightly described by κεῖσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus *lay* nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσίν is emphatic, because the *men* were tied by withes, but there is no one to tie Odysseus, so that his *hands* are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἐχόμην, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθείς is generally rendered 'twisted in,' i. e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθείς, which commonly means 'turning round' or 'back;' cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. ὥς οἱ. For this some write ὡς

λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
'Κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων
ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον. 455
εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνῳ] Most MSS. λαχμῷ. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς λάχνης λασιότητα. οἱ δὲ παλαιοί φασι κάλλιον ἐνταῦθα λάχνῳ κατὰ Ἡρωδιανόν. 455. ὄλεθρον] Two MSS. give ὀλέθρου, which Eustath. prefers. See note on Od. I. 18 γρ. ἔμμεν ὄλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτὶ

οἵ, which Nitzsch approves. But οἱ is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true *dativus ethicus*, and is nearly equivalent in force to 'all unbeknown to him.' The enclitic, in this reading, throws back its accent on ἄν. See note on sup. 42 μή τίς μοι ἀτεμβόμενος κίοι ἴσης.

445. **λάχνῳ στεινόμενος**, 'cumbered by his wool and me,' that is, 'by me sticking to his wool,' for the weight of the wool itself does not properly enter into the description. Thus we may take λαχνῳ καὶ ἐμοὶ as a species of hendiadys: cp. Od. 19. 396 κλεπτοσύνῃ θ' ὅρκῳ τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of ἐμοὶ after λάχνῳ would be described in later Greek as a true σκῶμμα παρὰ προσδοκίαν.

447. **Κριὲ πέπον**. The word used for 'ram' in the Iliad is κτλ. κριός is probably connected with κέρας. Eustath. remarks that we are reminded by this scene of Hector (Il. 8. 185), Achilles (Il. 16. 400), and Antilochus (Il. 23. 402) talking with their horses. Cicero (Tusc. Disp. 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress even from an animal, and notes how 'Polyphemum Homerus cum immanem ferumque finxisset, cum ariete etiam colloquentem facit, eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ilie prudentior.' But Cicero's entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. **λελειμμένος .. οἰῶν**, 'distanced by the sheep.' Compare τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο λείετο Il. 23. 523. So too, κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι Aesch. P. V. 857.

With the use of the present tense ἔρχεαι after πάρος cp. πάρος πάλαι Od. 4. 811, and 5. 88.

450. **μακρὰ βιβάς**. This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. **ἀπονέεσθαι**. For the lengthening of the initial ἀ see note on Od. 12. 422.

455. **πεφυγμένον εἶναι ὄλεθρον**. See note on Od. 1. 20.

456. **εἰ δὴ ὁμοφρονέοις**, 'couldest thou feel as I do, and get the gift of

εἰπεῖν ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει·
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ῥαίοιτο πρὸς οὔδεϊ, κἀδ δέ κ' ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.' 460
Ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.
ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
ἱκόμεθ'· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.

φωνήεις, which Ahrens adopts. Göbel, de epith. in -εις desin., writes ποτέ, φωνήεις, an unusual rhythm. 457. ἠλασκάζει] ἠλυσκάζει Cod. Vrat., 464. πίονα] Al. πίονι. 465. περιτροπέοντες] περιτροπόωντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 360, of Odysseus *handing* the wine to the Cyclops.

ποτιφωνήεις is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -εις are derived from nouns substantive, as ὀμφαλό-εις, αὐδή-εις. There appears to be an exception to this general rule in ὀξυόεις, which seems to point to ὀξύς. But we may follow Bekker in referring ὀξυόεις to ὀξύα or ὀξύη, and so make it equivalent to ὀξύινος. But there is no synthetic compound of ποτί and φωνή from which ποτιφωνήεις can be formed; and a similar irregularity appears in the words βαθυδινήεις, from βαθύς and δίνη, or ἀμφιγυήεις, from ἀμφί and γυῖον. For other readings see crit. note.

457. ἠλασκάζει is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἠλυσκάζει for ἀλυσκάζει. But the two meanings meet in the notion of 'dodging.'

459. For θεινομένου after οἱ see on Od. 6. 157.

462. ἐλθόντες . . λυόμην . . ὑπέλυσα. The plural ἐλθόντες seems to prepare us for ἐλυόμεθα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. ὑπ' ἀρνειοῦ = 'from under the sheep.' Cp. ὑπ' ἀπήνης λύειν ἡμιόνους Od. 7. 5.

464. ταναύποδα, i. e. ταναϝόποδα, the υ representing the digamma. So we find αὔως for ἀϝώς (ἠώς), ἀνέρυσαν, καλαῦροψ, and, notably, ταλαύρινος = ταλα-ύρινο-ς, i. e. ταλά-ϝρινο-ς. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning: but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπέων ἐνιαυτός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλίζεσθαι Il. 6. 496; so that it is preferable to render περιτροπέοντες here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιταμνόμενον Od. 11. 402; 24. 112. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἤδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο | ἥρωες. We find περιτροπέων in the sense of 'deceiving' in h. Hom. Merc. 542.

480

...κλοδος. ...
...ic senten...
...ωτ to οὐκ ...
...ριμους ἔδμενα
...veakling wh...
...minded to ea...
...208, when th...
...rrid butcher...
...introducing th...

...very uttermost
...etc., καὶ καρπα

...ρφ. thereby specially
...hospitality.
...κεσθαι. This line
...though it is appre-
...A stone tha...
...would not go near
...missile passed
...tel before her
...from v. 489 foll.,
...the part toward th...

Cyclops ...

κλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἶψ' ἤπειρόνδε παλιρρόθιον φέρε κῦμα, 485
πλημμυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ· ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον, 490
ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι

485. τὴν δ' αἶψ'] τὴν δ' ἄψ, οὕτως Schol. H. Does this mean οὕτως Ἀρίσταρχος? 489. ὑπ' ἐκ] Wolf wrote ὑπ' ἐκ in Il., but Spitzn. and subsequent edd. ὑπέκ. La Roche here, with four MSS, ὑπ' ἐκ. See on Od. 3. 175. 491. πρήσσοντες] πλήσσοντες Ῥιανός Schol. H. Q.

485. **τὴν δ' αἶψ'**, 'and the back-washing wave carried her swiftly to land (a surge setting in from the sea), and drave her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. **πλημμυρίς** (πλήθω), interpreted by Apollon. as ὅρμημα τῆς θαλάσσης, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. ὁ μὲν Ἀρίσταρχος, ἤγγισε δὲ τῇ χέρσῳ· Καλλίστρατος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θεῖναι, παραγώγως. Ἄλλως. ἠνάγκασεν, ἐβιάσατο. Schol. B. derives the word from θεσμός, i.e. ὁ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θε (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλύδων παλίρρους ἦγε ναῦν.

488. **ὦσα παρέξ.** This means something more than pushed her 'off' or 'out;' it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κεντέω, it must be a pole sharp at the point.

489. **ἐμβαλέειν κώπῃς.** This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χεῖρας or ἵνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ κατηγαγόμεσθα Od. 10. 140, or χερσὶν ἀνασχομένω Il. 23. 686.

490. **κρατί**, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. **δὶς τόσσον.** This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as ὅσσον τε γέγωνε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότ' ἐγὼ Κ. προσηύδων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἅλα πρήσσειν is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν ὁδοῖο Od. 3. 476. This usage is imitated in the later epicists, as κώπῃσι διέπρησσον μέλαν ὕδωρ Quint. Smyrn. 14. 404.

492. **προσηύδων.** The passage 491–

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.'
Ὡς φάσαν, ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν, 500
ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
'Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.' 505
Ὡς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠΰς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνῃ ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510

499. ὀκριόεντι] ὀκρυόεντι in two MSS.

501 seems to be parenthetical, and the προσηύδων of 491 is resumed by the προσέφην of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. προσηύδων. Cp. Od. 14. 485.

496. φάμεν . . ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on φημὶ τελευτηθῆναι Od. 2. 171.

497. φθέγγεσθαι expresses any shout or cry; αὐδᾶν is narrower, and implies the use of articulate words.

499. μαρμάρῳ, from root μαρ, as μαρμαίρω. Seiler quotes from Montbel: 'Ici μάρμαρος et quelquefois πέτρος μάρμαρος (Il. 16. 735) n'est autre chose qu'une pierre blanche comme nos cailloux ou brillante, comme la roche nommée *mica*.'

τόσσον γὰρ ἵησιν, 'so far he flings.'

501. ἄψορρον. See on sup. 282. He addresses him here 'again;' for his first address is given in v. 474.

504. φάσθαι = 'die.' Alluding to this passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. ἱκάνει, 'are come home to me;' so μόρος μιν ἱκάνοι Il. 18. 465. Cp. Eur. Cycl. 696 αἰαῖ παλαιὸς χρησμὸς ἐκπεραίνεται· | τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχήσειν μ' ἔφη, | Τροίας ἀφορμηθέντος.

509. Τήλεμος. Cp. Theocr. 6. 23; and Ov. Metam. 13. 771 'Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.'

510. μαντευόμενος κατεγήρα. For μαντεία was a regular profession, the μάντεις being reckoned as public servants (δημιοεργοί Od. 17. 383) along with the ἀοιδός, ἰητὴρ κακῶν, and τέκτων δούρων. The μάντις could interpret the present and predict the future either by the study of the flight of birds, or other

ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς 515
ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οἴνῳ.
ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ παῖς εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι.
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'
Ὡς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αἴ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.' 525

512. ἁμαρτήσεσθαι] See note below. 515. ἄκικυς] γρ. ἀεικής Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 ἀειδής. 516. ἀλάωσεν ... ἐδαμάσσατο] γρ. ἀλάωσας ... ἐδαμάσσαο Schol. H. M. and many MSS.

augurial signs (οἰωνοπόλος Il. 1. 69), or by dreams (ὀνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from θυοσκόος Od. 21. 145; Il. 24. 221.

Κυκλώπεσσιν may be taken with μαντευόμενος = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. χειρῶν ἐξ, 'that I should lose my sight at the hands of Odysseus.' Cp. φιληθῆναι ἐκ Διός Il. 2. 669.

This use of ἁμαρτάνειν is not found elsewhere in Homer, and Döderl. needlessly proposes ἀμερθήσεσθαι, from ἀμέρδειν. The phrase is common enough in the Tragedians, as Eur. Alcest. 342 τοιᾶσδ' ἁμαρτάνοντι συζύγου. The compound ἀφαμαρτάνειν is used in Homer nearly in this sense, as σεῦ ἀφαμαρτούσῃ Il. 6. 411, φίλου ἀπὸ πατρὸς ἁμαρτών Il. 22. 505.

515. ἄκικυς. In Od. 11. 393 we find the substantive κῖκυς, which may belong to the same root as κι-νέω, and would then denote strength as exhibited in 'movement.'

518. πομπήν τ' ὀτρύνω. These words make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard δόμεναι κλυτὸν ἐννοσίγαιον as an epexegetic clause defining πομπήν. Similarly in Od. 7. 151 we have αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε—πατρίδ' ἱκέσθαι θᾶσσον, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. αἴ γάρ. 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With οὐκ .. οὐδέ cp. Od. 8. 176, 280. For ὡς introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 αἴ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων | .. ὡς Ὀδυσῆί γ' ἀπώλετο νόστιμον ἦμαρ. The form is clearer when οὕτω is introduced into the first clause, as εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἴην .. ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι Il. 13. 825 foll.

Ὡς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
'Κλῦθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι 530
[υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα].
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν,
ὀψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.' 535
Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·
αὐτὰρ ὅ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας
ἧκ' ἐπιδινήσας, ἐπέρεισε δὲ ἷν' ἀπέλεθρον,
κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι. 540

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrob. Sat. 5. 12. 6.
539. μετόπισθε] γρ. προπάροιθε Schol. M. and a few MSS. See on sup. 483.

527. χεῖρ', i. e. χεῖρε.
ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.

535. νηὸς ἐπ' ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.
εὕροι δ' ἐν πήματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. ἧκ' ἐπιδινήσας, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax Il. 7. 269.
For ἐπέρεισε compare Schol. B. L. συνεπέδωκεν ὅλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρεισε εἰς κενεῶνα, the ἔγχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθὸν ὀπίσσω Il. 5. 443 (Aristarch.); or we may put a stop after κυανοπρῴροιο, so that τυτθόν may go with ἐδεύησεν, like τυτθὸν ἅμαρτε Il. 17. 609. In the latter case, δέ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθὸν ἐδεύησεν δέ we must treat τυτθόν as making a sort of close combination with ἐδεύησεν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρεξελθεῖν πεδίοιο | τυτθόν. and Il. 13. 184 ἠλεύατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δέ. This seems the preferable way. For the use of ἐδεύησε (=ἐδέϝησε) without any qualifying adverb Bekk. quotes Alciphr. 3. 5. 3 ἐδέησα κινδύνῳ περιπεσεῖν. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. οἰήιον (οἴαξ) is properly the handle which turns the paddle or πηδάλιον.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἑλόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι 550
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὅ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς, 560
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

554. ἀλλ' ὅ γε] γρ. ἀλλ' ἄρα Schol. H. ὅ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116: whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἀλλ' ὅτε. The apodosis to this protasis is introduced by νῆα μέν in v. 546. So in Od. 12. 1–5 αὐτὰρ ἐπεί.. νῆα μέν, and Od. 10. 508–511 ἀλλ' ὁπότ' ἄν.. νῆα μέν.

550. ἀρνειόν. That is the particular 'ram,' by means of which I had escaped.

553. ἐμπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

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1. Αἰολίη νῆσος. In later times this legendary scene was transferred to the Lipaean or Aeolian islands, to the north of Sicily. The actual Aeolian island was identified by some with Lipara [illegible] by others with Strongyle [illegible] Cp. Strabo, 5. 2. 11 ἡ δὲ [illegible] ἐκαλεῖτο μὲν ἀπὸ τοῦ σκηπτ[illegible] ἔστι δὲ καὶ αὐτὴ διάπυρος . . ἐν[illegible] Αἰόλου λέγεται δεῖν [illegible] Strongyle [illegible] in the [illegible] ker, in his [illegible] the island [illegible] the Aegates [illegible] W. coast of Sicily. [illegible] image in seeking [illegible] position for a [illegible] to the region of [illegible] however notice the [illegible] the Homeric de[illegible] that it is the [illegible] makes after [illegible] and we may [illegible] great distance [illegible] in Homer, [illegible] able, to state [illegible] occupied, cp. [illegible] that there [illegible] Aeolian isle [illegible] the is[illegible] because [illegible] direct [illegible] other [illegible] ted [illegible], we [illegible] of [illegible]

The names Λαίλαψ ὄμβρος and Ἱππότας ἄνεμος both describe the rapid movement of the wind: the latter of the two names recalls Ἱππεῖς ἄνεμοι (Soph. Ant. 365). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words Κρηθεὺς Αἰολίδης (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not all the time of the Alexandrines is Aeolus spoken of as a god: he appears here only as φίλος ἀθανάτοισι θεοῖσι, and as keeper of the winds by order of Zeus (v. 21).

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οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
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ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος

1. **Αἰολίη νῆσος.** In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἡ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὐτὴ διάπυρος . . ἐνταῦθα δὲ τὸν Αἴολον οἰκῆσαί φασι, and Pliny, H. N. 3. 9 'Strongyle . . in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions. The names Aeolus (ἄημα) and Hippotades (ἵππος) both describe the rapid movement of the wind; the latter of the two names recalls Βορέας ἄμιππος (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words Κρηθεὺς Αἰολίδης (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as φίλος ἀθανάτοισι θεοῖσι, and as keeper of the winds by order of Zeus (v. 21).

3. **πλωτῇ** (from πλώω, a form of πλέω) was variously interpreted by the older commentators. Aristarchus explained it by φορητῇ οἷον περιφερομένῃ Schol. H. M., or περιφορήτῃ· οἰκειότερον γάρ φησι μὴ ἐρριζῶσθαι τῶν ἀνέμων νῆσον. This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων ῥιπαῖσιν (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to πλωτός. He says, λέγεται ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή· αὐτὸς μὲν ἔγωγε οὔτε πλέουσαν οὔτε κινηθεῖσαν ἴδον, τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθέως ἐστὶ πλωτή. The scepticism that Herodotus ex-

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ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν· 15
αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾔτεον ἠδ' ἐκέλευον
πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

13. καὶ δώματα καλά] γρ. καὶ τείχεά μακρά Schol. H. 16. αὐτὰρ ἐγώ] So Bekk. and Nauck from Cod. Vindob. 56. The MSS. give καὶ μὲν ἐγώ. 19. δῶκε δέ μ'] All MSS. read δῶκε δέ μοι, except Cod. Vrat., which gives δῶκέ μοι, followed by Wolf. Editions prior to Wolf give δῶκε δέ μοι δείρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673: 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες· ἐπεὶ κνίσῃ μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ | ἠπύει. The only MS. variant of any importance is αὐλή in the nominative case, which would make δῶμα an accusative governed by περί, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q περιηχεῖται ἐκ τοῦ λαοῦ, which give no meaning; but the last word may be a mistake for αὐλοῦ, from αὐλός, 'a pipe.' Possibly this suggested to Schafer the reading αὐλῇ = 'with the sound of fluting,' αὐλη being regarded as a shorter form of αὔλησις, as βλαστη of βλαστησις, αὐξη of αὔξησις. This conjecture is accepted by Kayser, and is introduced into the text of Fäsi's edition. The MS. gives αὐδῇ, which Nitzsch proposes to alter into αὐδῇ, while Dindorf, followed by Nauck, would read περιστεναχίζετ' ἀοιδῇ. The use of 'atria' in the Virgilian translation counts however distinctly to αὐλῇ, Virg. Aen. 1. 725 'sit stratus tectis vocemque per ampla vocant atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression δῶμα περιστεναχίζεται implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is ἐννεώροιο, on which the poet wishes especially to say is that the six couples spend the whole day with their parents feasting.

13. τῶν includes all the family of Aeolus, who however, as head of the household, is the sole subject to φίλει. 'entertained me.'

17. καὶ ἐγὼν .. ᾔτεον, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

ὁδόν here is equivalent to 'leave to depart.' The protasis introduced by ἀλλ' ὅτε δή finds its apodosis in οὐδέ τι κεῖνος ἀνήνατο.

19. δῶκε δέ μ' ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed:' ἀσκὸν βοός goes closely together = 'a skin-bag of an ox,' and ἐκδείρας has no immediate connection with δῶκε in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, Amor. 34 σκέπης δεηθέντες ἄνθρωποι νάκη, θήρια δείραντες, ἠμφιεσαντο.

ἐννεώροιο is commonly taken to mean 'nine years old,' from ἐννέα and ὥρη or perhaps ὥρος, which is quoted as equivalent to ἐνιαυτός. This quotation is generally supposed only to imply full growth, ἐννέα being taken for a conventional amount representing maturity, perhaps as being a trip of the number three. But Aristotle, Hist. An. 6. 27, says, ἀκμάζει δὲ μάλιστα ἐν δεκαετεῖ χρόνῳ. διὸ καὶ Ὅμηρον φασι

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν ὅν κ' ἐθέλῃσι.
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι, 25
ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

23. γλαφυρῇ] πρύμνῃ Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk. παραπνεύσει', to suit the tense of κατέδει.

πεποιηκέναι τινὲς ὀρθῶς ποιήσαντα "Ἄρσενα πενταέτηρον" (Od. 14. 419; 19. 420), καὶ τὸ "βοὸς ἐννεώροιο" δύνασθαι γὰρ ταὐτόν. If ἐννέωρος and πενταετής have, in any sense, the same meaning, it can only be got at by supposing ὥρη to be equivalent to a 'half-year,' so that ἐννέωρος would then be '4½ years old.' But Bothe (Il. 2. 403) interprets the words δύνασθαι γὰρ ταὐτόν as meaning 'et quinto aetatis anno et nono vigere boves.'

The description of the Aloidae, in Od. 11. 311, seems conclusive; ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν | εὖρος, ἀτὰρ μῆκός γε.. ἐννεόργυιοι, for it is impossible to disregard the intentional parallelism between the three epithets. The word ἐννέωρος is also used, Od. 19. 179, as descriptive of Minos, ἐννέωρος βασίλευε, Διὸς μεγάλου ὀαριστής, but Schol. V. is uncertain as to the sense in which it is used—οἱ μὲν ὅτι διὰ ἐννέα ἐτῶν συνιὼν Διὶ παρ' αὐτοῦ ἐμάνθανεν ἅτινα εἴη δίκαια, οἱ δὲ ὅτι ἐνναετὴς ὢν βασιλεύειν ἤρξατο, the best interpretation referring the words to the communion with Zeus enjoyed 'every ninth year' by Minos; compare Plato, Minos 319; Legg. 624. In Od. 10. 390 we have σίαλοι ἐννέωροι, where Eustath. suggests that the meaning may be οἱ ἐννέα ὡρῶν ἤγουν ἐτῶν δύο καὶ ἑνὸς μηνός. This is very far-fetched, and it is doubtful whether Homer recognised, as we do, four seasons in each year; still, it is a fair attempt to evade the difficulty of supposing swine to be fit for food at nine years old. Lastly, we find (Il. 18. 351) ἀλείφατος ἐννεώροιο, where one Schol. translates by ἐνναετοῦς, and another suggests that the unguent had special faculties for keeping. On a general examination of all the passages, we must adopt one of these lines of interpretation; either (1) we must suppose the original meaning of the word to have been 'nine-years old,' and the derived meaning therefrom 'of full maturity;' or (2) we must take ὥρη as 'season,' some division of the year, but not the whole year; or (3) we must divide the word into ἐν-νέ-ωρος, taking -ωρος as a mere termination, as in πέλωρος, and throwing all the emphasis upon the syllable νε, i. e. νεϝ, as in νέ(ϝ.ος, πσν-us. A modification of this etymology is suggested by Weber, who proposes to compound ἐννέωρος of ἐν and νεώρη (i. e. νέα ὥρη, compare ὀπώρη), as ἔνδιος of ἐν and δῖος. Both lines of interpretation converge more or less in the meaning of 'full strength;' one representing the strength of maturity, the other of youth. The former of the two interpretations is preferable.

21. With ταμίην ἀνέμων compare ταμίης πολέμοιο Il. 4. 84. Aeolus is not in Homer the King of the Winds, as represented by Virgil, Aen. 1. 56, 65; he is only the manager of them by permission of Zeus; and we find Pallas, Calypso, Circe, and others possessed of the power to send a favouring wind when they pleased.

23. μέρμιθι (connected with μηρύομαι) ἀργυρέῃ. This implies a somewhat advanced stage of metallurgy, as the silver is here represented as drawn into a fine wire, probably fine enough to plait into an actual silver cord, that could tie the neck of the leathern bag so tight that not a breath of wind could slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτούς

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

'Ὦ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40
ληίδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστὶν,
ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν.' 45
Ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·
ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,
τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55
Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.

38. τίμιος] γράφεται, καὶ τιμῆς, ἤτοι τιμήεις Schol. B. 39. γαῖαν] γρ. δώματ' Schol. H. 41. ἐκτελέσαντες] Ζηνόδοτος, ἐκτελέοντες Schol. H. 43. τάδ' ἔδωκε] So Aristarchus, according to Schol. H. Al. τὰ δέδωκε, τά γ' ἔδωκε.

40. Τροίης is properly an adjective = T. γαίας, 'from the land of Troy.' Aristarchus took Τροίης (in diaeresis) as agreeing with ληίδος, which is really a material or partitive genitive with κειμήλια.

42. σύν seems to mean 'all of us together,' or 'along with us.' Others join συν-έχοντες, as though it meant 'holding our hands together, empty;' i. e. with the palms resting on each other, because there was nothing between them.

45. ὅσσος τις. Here τις serves to give an indefinite notion of quantity. A similar 'general' notion of quality is given by οἷός τις Od. 9. 348. Cp. πολλός τις Il. 7. 156.

46. νίκησεν, 'carried the day.' Cp. Od. 18. 404 ἐπεὶ τὰ χερείονα νικᾷ, Soph. Ant. 233 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν σοί, sc. ἡ γνώμη, ib. 795 νικᾷ δ' ἐναργὴς βλεφάρων ἵμερος. Here ἑταίρων depends on βουλή, not on νίκησεν.

51. ἀποφθίμην, aor. optat., as φθῖτο Od. 11. 330, λελῦντο Od. 18. 238, δαινῦτο (Thiersch. δαινύοιτο) Il. 24. 665. See on ἀναδύη Od. 9. 377.

53. καλυψάμενος, signifying abandonment to grief. Cp. Od. 8. 92.

56. ἠπείρου here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of αἱ δέ sup. 54 and inf. 57.

αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
δαινύμενον παρὰ ᾗ τ' ἀλόχῳ καὶ οἶσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
'Πῶς ἦλθες, Ὀδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι 65
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'
Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
'ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'
Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

65. ὄφρ' ἂν ἵκηαι] ἂν ἵκοιο Bekk. ii. Al. ἀφίκοιο, which Nauck adopts. See La Roche, ad loc. 'ὄφρ' ἂν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum praecedit. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo "dimisimus te ut pervenire potueris," quo simul indicatur in potestate Ulixis fuisse ut domum perveniret, optativus autem vel cum vel sine ἄν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est κ 24 κατέδει μέρμιθι φαεινῇ, ... ἵνα μή τι παραπνεύσῃ [Bekk. ii. παραπνεύσει] ὀλίγον περ, "alligavit funiculo splendido, ut ne quid praeterflare potuerit." Alia exempla sunt π 233; ξ 327; I 98, 494.' 70. καθαπτόμενος] Ζηνοδοτος, μαλακοῖσιν ἀμειβόμενος, γράφει. καὶ ἔστι χαριεστατη ἡ γραφή· οὐ καθάπτεται γὰρ αὐτὸν, ἀλλ' ἱκετεύει Schol. H. 71. ἄνεῳ] Aristarchus ἀνεω.

59. ὀπασσάμενος, i. e. having taken as my companion, or ὀπαδός. Cp. Il. 10 238; 19. 238.

62. ἐπ' οὐδοῦ. So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. 1. 136.

64. ἔχραε, from stem χρᾶν, χρᾰϝ. For similar thematic Aorists with short ᾰ the corresponding long form containing ᾱ or η (cp. λάθετο, εὕαδε, διέτμαγον, δάηται (δᾶν, δᾰϝ). See Monro, H. G. § 31.

65 ἵκηαι. See crit. note, and compare sup. 24. Monro, H. G. § 298 shows that the construction of a subjunctive with a historic tense is in Homer exceptional. It may be used when (1) the governing verb is a gnomic aorist, or (2) if the action expressed by the subordinate clause is still future at the time of speaking. In such cases the governing verb is generally to be translated by the English perfect. If ἵκηαι be the right reading in the present passage we may render 'we have but now sent you away, intending that you shall arrive etc.'

66. καὶ εἴ που, like Lat. 'sicubi' = 'wherever else thou likest.'

68. ἄασαν, cp. ἀάσατο Il. 11. 340, ἀάσας Il. 8. 237, ἀασάμην Il. 9. 119; and the contracted forms ἄσε Od. 11. 61, ἄσατο Il. 19. 95.

πρὸς τοῖσι = 'praeter hos.' Every other instance of the use of πρός with dative in Homer has a purely local meaning, viz. 'close to,' as Il. 5. 408, 425; Il. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like 'improbus' in Latin: in such connections as 'improbus anser,' 'improbus labor.'

'Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.
ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.' 75
Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.
Ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ· 80
ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον,

72. ἔρρε, as Schol. P. μετὰ φθορᾶς ἀναχώρει. The force of θᾶσσον is 'as speedily as possible;' i. e. literally, 'more quickly' than your present mood seems to imply.

ἐλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive ἐλεγχής really exists. In Il. 4. 242 we find Ἀργεῖοι λόμβροι, ἐλεγχέες, οὔ νυ σέβεσθε; and in 24. 239 ἔρρετε, λωβητῆρες, ἐλεγχέες, οὔ νυ καί, etc., in both which passages Ahrens, with La Roche, would write ἐλέγχεα, as in Il. 2. 235; regarding the word ἐλεγχέες as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written κάκ' ἐλεγχέες (or κακελεγχέες MSS.) as a needless attempt to avoid a non-existent hiatus in κάκ' ἐλέγχεα ϝεῖδος ἄριστοι.

79. ἡμετέρῃ ματίῃ, not as Nitzsch, 'our fruitless endeavour,' but as Schol. ἡμετέρᾳ ματαιότητι καὶ ἁμαρτίᾳ, who also rightly explains ἡμετέρῃ as σύμπαθῶς ἑαυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι. The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. ἐπεί gives the reason why they had to take to their oars, 'since the wafting wind no longer showed itself;' πομπή means the wind, because it is the means towards the accomplishment of their journey. With φαίνετο compare οὐδεμίαν γάρ σφι ἔτι κομιδὴν ἐς Κρήτην φαίνεσθαι Hdt. 7. 170; and, with the whole expression, Od. 4. 361.

81. Λάμου. Fäsi notes the two names, Ἀντιφάτης (φένω, πέφαται), and Λάμος (λαμός, λαιμός), as the double title of the murderous king of the land: with the latter name we may further compare Λαμία, the child-devouring ogress. Λαιστρυγόνες may be compounded of the intensive λαι or λα and τρύχειν or τρύγειν, 'to devour.' Cp. Λά-μα-χος, λαμυρός, λαιδρός. Some commentators have taken Lamus as the name of the town, comparing with Λάμου αἰπὺ πτολίεθρον the expression Ἰλίου πόλις Il. 5. 642. But Lamus, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing Lamus as a son of Poseidon. We may also take Τηλέπυλος as the actual name of the town, and Λαιστρυγονίην as the geographical epithet; cp. Od. 23. 318. The signification of Τηλέπυλος depends upon the meaning assigned to τηλύγετος; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that τηλύ-γετος meant 'big-grown;' and similarly τηλέ-πυλος is 'big-gated.' There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, 'far apart.' All that we have here is a town with 'big gates,' on an appropriate scale for those who were οὐκ ἄνδρεσσιν ἐοικότες ἀλλὰ Γίγασιν inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of ποιμένα and ποιμήν. It is not necessary that we should understand ποιμήν always to signify 'shepherd;' though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the

Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν

herds—as generally without any allusion to sheep, and such expressions as βοῶν ἀγέλαι, πώεσιν ἐν λειμῶν. II. 6. 33, and ἵππα διωκέμεν II. 20. 211 (cp. νέκταρ ἐφοπλίσαι II. 4. 3), show that there is frequent confusion between the notions of shepherd and neatherd. We may then render both ποιμένα and ποιμὴν here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails ἠπιόν, connected with εἶπον, the neatherd, who answers with his greeting ὑπακοίν. Od. 4. 293. Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamos, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an incoming herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nighttime and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, a man who could do without sleep might earn three sets of wages: one by herding cattle, another by pasturing white sheep, and the third by sleeping. Some critics, however, suggest an alternative interpretation. They maintain that the storms of gale-force there made it dangerous for the cattle to feed except after sunset, while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could earn his living as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the clearer, said they, the pasturages, or rather the ways of the pasturages, for the day and night feeding are near the city. ἐγγὺς γὰρ κέλευθοι. Cp. Schol. B. H. ad loc. λέγει ὅτι ἀγελὴ καὶ ἀγελάτης. Ἀριστοφάνης δὲ τὸν ἀγελάτην. Ἀριστοτέλης δὲ ἀνεῖ λαμβάνει δύο μισθούς, ἐπειδὴ τῇ ἡμέρᾳ καὶ τῇ νυκτὶ οἱ νομοὶ ἐγγὺς εἰσι καὶ οὐ πόρρω τῆς πόλεως, or, in other words, αἱ ἡμέραι καὶ αἱ νύκτες αἱ νομοὶ ἐγγὺς εἰσὶ τῆς πόλεως, or, as Eustath. adds, αἱ εἰς αὐτὰς ὁδοί. This interpretation is nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: Κράτης βραχέϊ αὐτοῦ ἐνοτίσθαι τὰς νύκτας. καὶ γὰρ ὀφείλειν αὐτοῖς εἶναι περὶ τὴν κεφαλὴν τοῦ δρακόντος sc. the constellation), περὶ ἧς Ἄρατός φησι 'κεῖνη τοι κεφαλὴ τῇ νύκτεται. ἠχὶ περ ἄκραι | μίσγονται δύσεί τε καὶ ἀντέλαι ἀλλ' ἠλίβατον.' ὅθεν συνεγγὺς οὐσῶν τῶν ἀνατολῶν ταῖς δύσεσι λέγειν τὸν ποιητὴν 'ἐγγὺς γὰρ νυκτός τε καὶ ἠοῦς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κελεύθους ταῖς τοῦ ἤματος κελεύθοις, ἡ τὴν νύκτα ἐγγὺς τεταχθαι τῇ ἡμέρᾳ δραχυτάτην οὖσαν. Or, as Eustath. quotes, ἄστε ὁρᾶσι καὶ νύκτα μὲν εἶναι, τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, εἰ τὸ ἀνατέλλειν παρὰ τοῖς Κιμμερίοις. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too: and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; and as he enters the sheepgate with his flock, he meets his herds driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The poem then strikes the great truth that if a man should take no sleep, he might play the part both of the εἰσελάων and the ἐξελάων. He would bring home his sheep, change them for a herd of oxen, and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see step v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up by sea to the coast of Britain. And we have seen

ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85
ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.
ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν, 90

90. ἀραιή] δασυντέον τὸ ἀραιή Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see on Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferrymen of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the νύσσα, or turning-post, in the δρόμος (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins κάμψαι διαύλου θᾶτερον κῶλον πάλιν. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the νύσσα (στήλη, *meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 νῆσός τις Συρίη . . Ὀρτυγίης καθύπερθεν ὅθι τροπαὶ Ἠελίοιο, on which Seiler remarks (Hom. Lex. s. v. τροπαί) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates τροπαί as 'the change of direction, when at evening the sun turns round his car eastward.' See note on Αἰαίη and ἀντολαί Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, Νύξ τε καὶ Ἡμέρη ἄσσον ἰοῦσαι | ἀλλήλας προσέειπον, though the rest of the description does not tally.

The words of Tacitus in the Agricola, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguo discrimine internoscas.'

88. τετύχηκε. Eustath. seems to force the meaning of this word when he says, κατὰ τύχην ἐστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως. The usage of it seems to be very much like that of τέτυκται, or ἐπέτυκτο, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, πρὼν . . πεδίοιο διαπρύσιον τετυχηκώς, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words τεκ-εῖν, τυχεῖν, and τεύχειν. The addition of διαμπερές is intended to show that this wall of cliff was quite continuous from one side to the other.

90. ἀραιή, according to Aristarch.

ἔνθ' ἵ γ' ἵσταν πάντες ἔχον νέας ἀμφιελίσσας.
αὐτὰρ ἐγὼ ὀλίγον ἀπὸ νηὸς κοίλοιο βέβαντο
πλησίον· οὐ μὲν γὰρ τοῖ γε λέξετο οἶμα γ' ἐν αὐτῷ.
αὐτὰρ ἐγὼ ὀλίγον, λευκὴ δ' ἔν μοι ἔπαλπε,
πίσω ἐγὼν ἴος πρέβον ἔξω ἐπὶ δέλφινας.
αὐτὰρ ὑπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας
ἕστην δὲ σκοπιὴν ἐς ἐπιπαλέσσας ἀνελεῶν.
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν ἔμαινετο ἔργα,
καπνὸν δ' οἶον ἴδωμεν ἀπὸ χθονὸς εἰσσόντα.
δὴ τότ' ἔγων ἑτάροιοι τοιοῖδε πειθέσθαι ἐόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες.
ἀνδρε δύο κείνας, τοῖάτον κήρυγ' ἅμ' ἕπεσθαι.
οἱ δ' ἵστον ἐκβάντες λείην ὁδόν, ἦ περ ἄμαξαι
ἥστο δ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
κούρη δὲ ξύμβλητο πρὸ ἄστεος ὑδρευούσῃ,
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάτεω.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·

103. ἦ περ τοῖ πιθανὼς γοαφουσιν ἢ κεν ἄμαξαι. On ἄμαξα cp. Ξενοφ. [illegible]

[illegible] Hom. [illegible] Μεγ. [illegible] ἀρήμενα [illegible] ἄρασθαι. [illegible] ἀρήμενα [illegible] ἄρασθαι [illegible] ἀρήμενα [illegible] ἄρασθαι [illegible] ἀρήμενα [illegible] ἄρασθαι

ῥί δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὗρον ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.
ἡ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
αὐτίχ' ἕνα μάρψας ἑτάρων ὠπλίσσατο δεῖπνον·
τὼ δὲ δύ' ἀίξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀίοντες
φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120
οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει

110. οἷσιν] τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίνων Schol. H. So Eustath. La Roche with the majority of MSS. reads οἷσιν. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995–997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἷσιν ἀνάσσοι. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τέοισιν, as τεῦ for τίνος. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἷσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For ὅς in an indirect question after ὅς τις cp. Od. 17. 363 γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι, οἵ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλέσθω | ὅς τις οἱ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν, Il. 15. 664 ἡμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασι.

112. τὴν δὲ γυναῖκα. Here begins the apodosis.

113. ὅσην τε. For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταπλήσσεσθαι and δεδοικέναι. The present στυγέω is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τεῳ στύξαιμι μένος Od. 11. 502.

114. The Laestrygones, as having a king and an ἀγορή, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάταο, v. 106; or Ἀντιφατεύς, from which would come the accusative Ἀντιφατῆα. Eustath. quotes the two forms, Γηρυόνης and Γηρυονεύς.

118. τεῦχε βοήν, 'raised a hue and cry.'

121. ἀπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygones used as missiles were each a load for an ordinary man, λίθοι ἀνδροβαρεῖς, οἱ τοῖς ἄλλοις ἀνδράσιν ἐπαχθῆ ἂν γένοιντο φορήματα Eustath.

122. The snapping sounds of κα-κο-κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντο.
ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντὸς, 11
τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρῴροιο.
αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
οἱ δ' ἄλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 13
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 13

124. ἰχθῦς δ' ὡς πείροντες] Ἀριστοφάνης 'ἰχθῦς δ' ὡς εἴροντες' [i.e. συνείροντες ἢ ὁρμαθοὺς ποιοῦντες Schol. B. Q.] Schol. H. ἰχθῦς δ' ἀσπαίροντας [? ὡς σπαίροντα Apoll. Soph. 162. 5. Cp. Eustath. ὡς ἰχθῦς ἀσπαίροντας αὐτοὺς ἐδαίνυντο. It wou seem that ἰχθῦς was regarded by some of the ancient commentators as a plur nom., which will account for the v. l. σπαίροντες, and for one interpretation πείροντες by Schol. V., sc. ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥσπερ ἰχθύες. φέροντ Ἀρίσταρχος φέροντο. ἄλλοι δὲ δαῖτα πένοντο Schol. H. The reading of Zenodot was φέροντο. 130.] Schol. H. gives οἶδ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἔνιοι δὲ γρ φουσιν, οἶδ' ἄρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ, οἶδ' ἅλα πάντες. C Eustath. 1651. 17 ὕρα τὸ ἀνέρριψαν ἐλλιπῶς λεχθέν. ἀλλαχοῦ (Od. 13. 78) δὲ ἐντελ ἐγράφη 'ἀνερρίπτουν ἅλα πηδῷ.' Most MSS. with Apoll. Soph. ἅμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, τριαίναις ἤ τισιν ἑτέροις ἀπαξυμμένοις ὀργάνοις Eustath.

126. τόφρα δέ is the apodosis to ὄφρα. οἱ are the Laestrygones, τούς the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings ἅμα or ἄρα, we must suppose that ἀναρρίπτειν had passed into a technical meaning because of its regular combination with ἅλα, 'to toss up [the water].' But the formula ἀναρρίπτειν ἅλα πηδῷ, Od 7. 328; 13. 78, seems to be conclusive in favour of reading ἅλα. Nitzsch suggests that with ἀνέρριψαν we might understand κώπας, or that we might possibly read ἀνήρειψαν, but the active voice is not found in Home

131. ἐπηρεφέας . . πέτρας. The 'beetling rocks' are the cliffs at th entrance of the harbour, sup. 90.

135. Αἰαίη. The same word is use as an epithet of Circe, Od. 5. 33 Nitzsch considers it to be connecte with αἶα, as if in allusion to som vague distant '*Land*;' with this w might compare Σχερίη, an adjective fro σχερός. There is no notice given i the text of any specially long tim spent on the voyage between the countr of the Laestrygones and the Aeaea isle, from which we may infer tha the distance supposed to separate the was not particularly great. Thi would incline us to reckon the stor and the home of Circe among th wonders belonging to the land of th West.

In apparent contradiction to thi is the description given in Od. 12. 3

Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἠελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140

136. αὐδήεσσα] Ἀριστοτέλης, οὐδήεσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήεσσα. See crit. note and comment. on Od. 5. l. c. 140. νηί] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aeaean isle, ὅθι τ' Ἠοῦς ἠριγενείης | οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο. See note there.

A mythological explanation of the difficulty suggests that in the Odyssey, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aeetes, his daughter being Medea, the famous sorceress. The genealogy followed in the Odyssey makes Circe sister of Aeetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Persëis for Perse, and adding that Aeetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aeetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Ἄγριος and Λατῖνος, unless for Ἄγριος we ought to read Γραῖκος (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of Λίγυστις Κίρκη, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to Odysseus a third son, Telegonus (Hes. Theog. 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), ὄρος νησίζον θαλάττῃ τε καὶ ἕλεσι . . ἔχει δὲ καὶ πολίχνιον καὶ Κίρκης ἱερὸν, δείκνυσθαι δὲ καὶ φιάλην τινές φασιν Ὀδυσσέως Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Persëis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to κερκίς, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with κεράννυμι (κίρνημι), because she 'mixes' the magic potion.

138. φαεσί-μβροτος (like φθισί-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἀ-μβροτος) shows the connection of βροτός with the root μορ. By the insertion of β, μροτός (μορτός) becomes μβροτός, and the initial μ falling off leaves the ordinary form βροτός.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find κατάγεσθαι used absolutely of the ships themselves, as ἐς δὲ Γεραιστὸν | ἐννύχιαι κατάγοντο Od. 3. 177. Ἰθάκηνδε κατήγετο νηῦς εὐεργής Od. 16.

ναῦλοχον ἐς λιμένα, καί τις θεὸς ἠγεμόνευεν.
ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐπιπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ἀξὺ 145
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπήν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών,
καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ ἅλα θαλάσσης
δεῖπνον ἑταίροισιν δόμεναι πρόεμέν τε πυθέσθαι. 155
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
ὃς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἧκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης

156. ἦα] Not ἦα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἰθὺς κατάγοντο Od. 3. 10. Here νηί (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἵππουσι καὶ ἅρμασι πέμπε νέεσθαι. They keep silence (σωπῇ), as Eustath. says, οἷα πεφοβημένοι διὰ τὸ τῶν Κυκλώπων καὶ τὸ τῶν Λαιστρυγόνων κακόξενον.

151. μερμήριξα (from μέρμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μείρομαι come, but with root μερ or μαρ, Skt. *smar*, (Lat. me-*mor*), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animum dividere,' 'animum curae divorse trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὥς or ὅπως or with ἤ..ἤ. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. αἴθοπα καπνόν. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπάς, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέραψ λιγνύς, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. εἰς ὁδὸν αὐτήν, 'just on my path;' so Il. 13. 615 ὑπὸ λόφον αὐτόν.

159. ἐκ νομοῦ ὕλης, 'from his pasture

πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο. 160
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακὼν, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Ζηνόδοτος δὴν γάρ μιν Schol. H. 161. μέσα νῶτα] μετὰ νῶτα Apoll. Soph. 18. 31. 169. καταλοφάδεια] κοινότερον μὲν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτήν Eustath. Four MSS. give κατὰ λοφάδια, but, as Schol. B. Q. says, ὑφ' ἓν ἀναγνωστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' νομοῦ is local here, as in Il. 2. 475, and ὕλης is epexegetical.

160. πιόμενος is fut. part.

δὴ γάρ μιν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with μένος, on the analogy of ὕπνος ἔχει τινά Il. 2. 2; or φύζα Il. 9. 2; λύσσα Il. 21. 542. Some take δή (see crit. note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. τὸν δ' ἐγώ. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is epexegetical to ἄκνηστιν, which is probably connected with root ἀκ, as in ἄκ-ανθα, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of α priv. and κνήσασθαι, because the middle of the back is the place which an animal *cannot scratch!*

162. τὸ δὲ .. δόρυ, lit. 'it, sc. the spear.' So Od. 5. 68 ἡ δὲ .. ἡμερὶς ἠβάωσα, etc.

163. μακών, onomatop., found only in the 2nd aor. and perf. μέμηκα, μεμάκυῖα, and later form ἐμέμηκον (see Monro, H. G. § 27). The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an intentionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. ὅσον τ' ὄργυιαν, see on Od. 9. 322.

ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πέτρη τετύχηκε διαμπερὲς ἀμφοτέρωθεν, or Od. 7. 113 περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐυστρεφὲς will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from κατά and λόφος, as κατωμάδιος (Il. 23. 431) from κατά and ὦμος. The adverbial κατωμαδὸν Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὔ πως ἦεν) to carry it on the shoulder with one hand, for it was a huge beast.'

ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ' ὤμου 170
χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
κὰδ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,
εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.'
Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θῆσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170. ἦεν] Ἀριστοφάνης δὲ οὕτως εἶχεν [?εἶχον]. εἶχεν also in lemma of Schol. V. 178. ὦκα] δοκεῖ ἐναντίον εἶναι τοῖς ἠθυμηκόσι. διὸ ἔν τισι τὸ 'οὕτως' φέρεται Schol. H. T. For οὕτως we must suppose that οὕτω or perhaps οὔ πω was written. 188. μετὰ πᾶσιν ἔειπον] Ῥιανὸς, μετὰ μῦθον ἔειπον Schol. H.

The four feet are tied together with the πεῖσμα, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage χεὶρ ἑτέρα signifies the 'left hand,' as in the phrase οὐ τῇ ἑτέρᾳ λεπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from θήρ, but the termination distinguishes a particular creature from the general collective noun. So we may contrast χρυσίον with χρυσός.

173. ἄνδρα ἕκαστον reproduces, in a distributive form, the collective plural ἑταίρους. See inf. 397.

175. πρὶν .. ἐπέλθῃ. Ameis gives five other instances of πρίν used with the subjunctive, without ἄν or κέν, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. ὄφρα, 'so long as.'

179. ἐκ δὲ καλυψάμενοι. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. θῆσαντο, 'stared at,' with implied notion of amare, from root θαϝ, θαν, as in θαυμάζειν.

182. χεῖρας νιψάμενοι. This represents properly an act of ritual: it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

'[Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἠὼς, 190
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'
Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο

189.] Καλλίστρατός φησιν ὡς ὑπό τινος ὁ στίχος προτέτακται ἀγνοοῦντος τὸ Ὁμηρικὸν ἔθος, ὡς θέλει ἄρχεσθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur. Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὦ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἠέλιος κατέδυ and φάνη Ἠώς, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that ζόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the epexegesis οὐδ' ὅπῃ .. ἀννεῖται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (δεινοπαθῶν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐκτετοπισμένη φαίνεται ἡ πλάνη τοῦ Ο.). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἠώς and ζόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. 1. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words from οὐδ' ὅπῃ ἠέλιος to ἀννεῖται having no more specific meaning than to expand ἠώς and ζόφος. In Il. 12. 239 Hector wishes to say that he recks nothing of the flight of augurial birds, no matter in what direction they fly, εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφανόω are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 ἀμφὶ δ' ὅμιλος ... ἐστεφάνωτο. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τείρεα, τά τ' οὐρανὸς ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. 1. 148, and cp. στέμμασι πυκασθείς Hdt. 7. 197, πύκαζε κρᾶτ' ἐμὸν νικηφόρον Eur. Troad. 353.

196. αὐτή. The island itself, in opposition to the σκοπιή. Cp. Od. 9. 25.

Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
Αὐτὰρ ἐγὼ δίχα πάντας ἐνικνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.
εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης 210
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόνοιο Schol. M. N.

200. μεγαλήτορος. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But μεγαλήτωρ may also mean 'arrogant,' 'haughty;' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of τετυφωμένοι, which suggests a similar rendering here. Eurymedon the king of the Giants is called μεγαλήτωρ in Od. 7. 58. The headstrong temper of Agamemnon is also called θυμὸς μεγαλήτωρ in Il. 9. 109.

202. With ἀλλ' οὐ γάρ cp. Il. 7. 242 ἀλλ' οὐ γάρ σ' ἰθέλω βαλέειν, Od. 14. 355. πρῆξις, lit 'no effect;' i. e. no good. So πρῆξαι Od. 16. 88.

207. ἐκ δ' ἔθορε. The lots were pebbles, ψῆφοι, which were shaken in a helmet. The pebble that leaped out (ἔθορε, here and Il. 23. 353, ὄρουσεν Il. 3. 325 first decided the lot. Cp. Soph. Aj. 1285 οὐ δρανέτην τὸν κλῆρον ἐς μέσον καθεὶς, | ὑγρᾶς ἀφοίρας βῶλον, ἀλλ' ἐν εὐλόφῳ | κυνῆς ἔμελλε πρῶτος βλαμὴ πτηξειν.

210 Join τετυγμένα ξεστοῖσιν λάεσσι

211 περισκέπτῳ. As they had descended from the σπουδή, and the island is described as being χθαμαλή, this phrase must mean 'open ground,' either a 'clearing' in the wood, or, as ἐν βήσσῃσι suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 ἐν περιφαινομένῳ. Doderl. referring the word to σκεπάω and σκέπας rather than to σκέπτομαι, renders it 'sheltered.'

212. ἀμφὶ δέ μιν. It is difficult to decide whether μιν refers to δώματα or to Κίρκης. There is no passage in Homer quite decisive for the use of μιν in the plural; for in Il. 12. 285 μιν refers not to πρόθυρα (ib. 278), but to the general word χώρον, as the number κέχυτο (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words οὐκ ἄν τις μιν ἀνὴρ ὑπερελίσσαιτο make no direct reference to δώματα (ib. 264), but rather to αὐλή (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have μιν used in all numbers and genders, and in the Alexandrine writers μιν is undeniably used in the plural: e. g. Apoll. Rhod. Arg. 2. 8 καὶ τοτε δὴ πρωτοῖ τῆμ' ἀνὸν, χρειὼ μιν ἐρέσθαι | ναυτιλίης, οἵ τ' εἶεν, where μιν refers to the same subject as οἵ. Still, it seems better to give μιν a general reference to Circe, sc. 'in attendance

τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν. 215
ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἕσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220

at the door of the ctyd

219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.
220. ἐν προθύροισι] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύροισι, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι. The reading of Aristarchus has generally been adopted since Wolf. See note on text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, ἠύτε μῆλα | ἐκ σταθμῶν ἅλις εἶσιν ὀπηδεύοντα νομῆι. With this account of Circe's sorcery should be compared the story of Beder and Giauhare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελξεν, 'charmed.' The Scholl. offer two interpretations of this word: either πρᾴους καὶ ἡμέρους ἐποιήσε, or ἐξ ἀνθρώπων εἰς φύσιν λεόντων μετέβαλε. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words οὐδ' οἵ γ' ὡρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, θέλγειν is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words ἔρχεο νῦν συφεόνδε (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much as the creations of Circe's witcheries as the swine, for he says ἤ κεν ἅπαντας | ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας. The epithet κακά as applied to φάρμακα here, contrasted with φάρμακον ἐσθλόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέσταν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἄναξ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης, ib. 4. 263 πιέειν ὅτε θυμὸς ἀνώγοι, Od. 17. 603 πλήσασθαι θυμὸν ἐδητύος ἠδὲ ποτῆτος.

219. ἔδεισαν seems to be the better reading for the common ἔδδεισαν, the ἐ being lengthened before δϝι or δῑ, the original form of the root.

220. ἐν προθύροισι (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericae aetatis, at heroicae aetatis, qualem tragici poetae describunt, idem comprobat. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκη δ' ἐνδυν ἔκαστον ἐπιδόσκετο ἐπὶ σάλῃ.
ἔστω ἐπιχρωσάσκη μέγα ἐμβόασεν. τοὶ δὲ θεάων
λαστά τε καὶ χρόα καὶ ἐπὶ κεφαλὰ ἔκαν τέλεστα.
τοῖσι δὲ μέθεν ἕκαστε Πολίστης. ἔκ τε κόρεν ἐνδρῶν,
ἵν μὴ κήδιστος ἐτέων τε κεδνότατός τε 225
Ὦ φίλοι, ἔνδον γάρ τις ἐπιχρόνιος μέγας ἵστωρ
καλὸν ἀμελγόμενοι, δόρπόν δ' ἔκαν ἐφιλέρκεον,
ἡ θέα ἠὲ γυνή, ἀλλὰ φθεγγώμεθα θᾶσσον.
Ὡς ἄρ' ἐφώνησεν. τοὶ δ' ἐφθέγγοντο καλέοντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ἔκλε φαεινάς 230
καὶ κάλεν· οἱ δ' ἅμα πάντες ἀμοιβήδον ἕποντο
Εὐρύλοχος δ' ὑπέμεινεν, ὀισάμενος δόλον εἶναι.
εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐπόκα· ἀνέμισγε δὲ σίτῳ 235
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Chiefly 624 Oreatis verba, quibus petit ut intromittatur "ναὶ ναὶ θύρας ἀνοίγε, θρόνιε κτένων" Apud omnes autem posteriores aetatis scriptores vix locum invenies qui verborum de quibus ilius agitur sententiam magis explicet quam Platonis Protag. p. 314 C E. Hi enim qui se intromitti volunt dicuntur ἐν τῇ αὐλῇ γενέσθαι et paullo post ἀναστὰς ἐν τῇ προθύρῳ διελέγετο, quamquam postea demum (E) ἀνοίγειν ἀνέῳξε τὴν θύραν, ipsi audaci intrant' Kumpf, de Aedd. Homer. part 2 p. 14

224 κήδιστος . κεδνότατός τε, a solitis [illegible] Transl. 'nearest and dearest' Cp Il. 9 642 κήδιστός τ' ἐστὶν καὶ φίλτατος.

225 ἀμφιμέμηκε, 'rings' or 'echoes round' [illegible] is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il 5. 749 and of the ringing blow of a javelin on a shield, Il. 20. 260.

229 ἐφθέγγοντο καλέοντες, i. e. 'they lifted up their voices to call her'

234 ἐν . . ἐπόκα. This mess, which must have been somewhat of the consistency of porridge, and therefore called here σῖτος, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hecamede makes a κυκεών for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramne in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (1. 28–30) quotes a fragment from the comedian Ephippos, φιλῶ γε Πράμνιον οἶνον Λέσβιον, and from Demetrius of Troezen, οἶνον δὲ πίνειν οὐκ ἐάσω Πράμνιον, | οὐ Χῖον, οὐχὶ Θάσιον, οὐ Πεπαρήθιον, the latter passage seeming to decide on a local meaning for the epithet. It is probable that πράμνιος, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as οἶνός τις οὕτως ὀνομαζόμενος μέλας καὶ αὐστηρός and this quality may have suggested the derivation proposed by Eustath. and others, from παραμένειν, because of its power of 'keeping' a long time.

ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ. 240
ὣς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.
Εὐρύλοχος δ' ἂψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἱέμενός περ,
κῆρ ἄχει μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,

240. καὶ δέμας] Ζηνόδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἦν νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. Il. 11. 813. 242. Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀπ' αὐτοῦ γράφει· 'παντὸς μὴν [παντοίης?] ὕλης ἐτίθει μελιηδέα καρπόν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read δῶκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. ἄψ] This conjecture of Voss is accepted by most modern edd., because αἶψ', the reading of the MSS, seems incompatible with v. 260 δηρὸν δὲ καθήμενος ἐσκοπίαζον. If αἶψα be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. κατά and ἐέργνυ must be joined closely together, συφεοῖσιν being a purely local dative. The form ἐέργνυ, which supposes a present ἔργνυμι, is found only here.

With the form πεπληγ-υῖα cp. τεθνη-υῖα, τετρηχυῖα, βεβρῖθυῖα, πεφρῖκυῖα, τετρῖγυῖα, and see Monro, H. G. § 26. 3.

240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης, but though she succeeded in turning them into swine, the νοῦς remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.

242. ἄκυλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguit.' The word may be connected with Skt. *aç*, 'to eat;' as aes-culus with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The βάλανος is the fruit of the φηγός. The cornel (κράνεια) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γόον δ' ὠίετο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, ὅσσε δ' ἄρα σφέων | δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque introrsus obortas | devorat ipse dolor.'

249. ἀγασσάμεθ' ἐξερέοντες, lit. 'showed surprise in our questioning.' But as in σπεῦσε πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

[illegible]

[illegible]

[illegible]

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· 270
'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'
Ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275
Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη·
ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280
Πῇ δ' αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου ἄιδρις ἐών; ἕταροι δέ τοι οἷδ' ἐνὶ Κίρκης
ἔρχαται, ὥς τε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι

281. αὖτ', ὦ] Schol. V. gives in lemma αὔτως, which La Roche takes to be the reading of Zenodotus.

safe [anticipating σῶς from σῶν], nor wilt thou bring back safe [σῶν] any other of our comrades.' Perhaps Aristarchus did not approve of σῶν = 'tuorum' in the mouth of Eurylochus, because the ἑταῖροι were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render σῶν by 'tuorum,' as indeed its position suggests: cp. Il. 11. 512 σῶν ὀχέων ἐπιβήσεο. Notice the use of ἄλλον in contrast to αὐτός, and cp. Od. 5. 105.

269. κακὸν ἦμαρ, 'the day of evil.' So νόστιμον, δούλιον, ἀναγκαῖον ἦμαρ.

273. ἔπλετο. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.

275. ἱεράς, as belonging to Circe. So her house is called ἱερὰ δώματα inf. 426, etc.

277. χρυσόρραπις. The ῥάβδος of Hermes is only a plain wand in Homeric times. The 'caduceus' with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. ὑπηνήτης is one who has hair growing on the ὑπ-ήν-η, but commentators are not unanimous as to what part this may be. If Benfey is right in connecting it with root αν, 'breathe,' it should be the spot where the breath falls, lit. 'under the breathing,' which would suit an interpretation given by Hesych., ὑπήνη ὅς ἐστι ὑπὸ τὴν ῥίνα τόπος, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § 11. p. 76 οὐκ οἶδ' ὅπου ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία, παῖδα δ' ἐσαεὶ τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην. Cp. Virg. Aen. 9. 181 'ora puer prima signans intonsa iuventa.' As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. οἷδ', 'yonder.'

ἐνὶ Κίρκης, sc. δώμασι.

283. ἔρχ-αται (perf. from stem ϝεργ-) has the final consonant of the stem aspirated before -αται, as in τετράφ-αται, ὀρωρέχ-αται (ὀρέγω), δειδέχ-αται (δείκνυμι). Monro, H. G. § 24. 2.

284. σὲ .. αὐτόν, emphatic. 'Art thou

αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285
ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ.
πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτῳ 290
ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπαΐξαι ὥς τε κτάμεναι μενεαίνων. 295
ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·
ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν,
ὄφρα κέ τοι λύσῃ θ' ἑτάρους αὐτόν τε κομίσσῃ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.'
Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἶκελον ἄνθος·

288. ἀλάλκησιν] So most modern edd. since Wolf, instead of ἀλαλκήσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκησι without the ν ἐφελκυστικόν, on which he remarks, 'haud scio an ἀλαλκήσει genuina sit lectio, nullus enim codex ἀλάλκησιν habet.' 290. ἐνί] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θείῃ] (or θείῃ) The reading of the MSS, for which Bekk. ii. and La Roche give θῇ, as the reading of Aristarchus.

going to rescue thy comrades? Why, I tell thee thou wilt never come back thyself.'

288. κρατός, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι. The root ἀλκ forms a later present ἀλέξω, to which this aor. is referred.

290. The intervention of the strong word φάρμακα between ἐν and σίτῳ inclines us to read, with Bekker, ἐνί for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτῳ a local dative epexegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαΐξαι. Infinitive with imperatival force, as ἀπανήνασθαι 297, κέλεσθαι 299.

298. αὐτόν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσις, used only here, is intended to describe the external characteristics, as the epexegesis of the next line shows, and as the word ἔδειξε confirms. The word φύσις is used here like the more common φυή. The Schol. interprets by τὸ εἶδος.

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς,
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς

306. δύνανται] The best MSS. give ἴσασι, but Schol. H. alters to δύνανται. It is difficult to decide the best reading: ἴσασι may be a reminiscence of Od. 4. 379; and δύνανται a gloss suggested by χαλεπόν. On the whole δύνανται seems more satisfactory.

305. μῶλυ (perhaps connected with *mollis*, μαλάχη, *malva*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεὸν καὶ ἐν τῇ Κυλλήνῃ φασὶν εἶναι, καὶ ὅμοιον ᾧ Ὅμηρος εἴρηκε, τὴν μὲν ῥίζαν ἔχον στρογγύλην, προσεμφερῆ κρομμύῳ, τὸ δὲ φύλλον ὅμοιον σκίλλῃ· χρῆσθαι δὲ αὐτῷ πρός τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὴν ὀρύττειν γε εἶναι χαλεπόν, ὡς Ὅμηρός φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriale*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (ἄγριον πήγανον).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

καλέουσι θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in Il. 1. 403 we have Βριάρεως and Αἰγαίων as the two titles of a giant; Βατίεια and σῆμα Μυρίνης as the two names for a knoll, Il. 2. 813; χαλκίς and κύμινδις for the same bird, Il. 14. 291, and Ξάνθος and Σκάμανδρος to denote the same river, Il. 20. 74. The name in use among men is not always quoted, as e.g. here, and in Od. 12. 61, where the gods are said to call the 'wandering rocks' Πλαγκταί, (where see note). Some interpret this as referring to an earlier and later state of the language, as Göttling, who goes so far as to suppose the names given by the gods to be remnants of Pelasgic language. It is simpler to suppose that the 'divine' name is the one used by the poets in contrast to the ordinary word used in common life. Here the μῶλυ naturally has no 'human' name; as the plant was unknown to men. See especially Lobeck, Aglaoph. 858–863. Monro, on Il. 1. 403, says, 'where two names are given, it will be found that the divine name is the one that has the clearer meaning.' But this seems doubtful. It is uncertain whether χαλεπόν merely means as Schol. Q. gives it, χαλεπὸν ὀρύττειν ἐν τῇ γῇ καὶ εὑρίσκειν τὰ εἴδη τοῦ φαρμάκου, which suits better with θεοὶ δέ τε πάντα δύνανται, or whether it possibly refers to any dangerous quality in the plant, φασὶ δὲ αὐτὸ ἑλκόμενον τῷ τέλει τῆς ῥίζης θάνατον ἐπιφέρειν τῷ ἀνασπῶντι. Cp. Od. 23. 184 χαλεπὸν δέ κεν εἴη | καὶ μάλ' ἐπισταμένῳ ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν | ῥηιδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ, and Od. 11. 156 χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι, where the meaning seems to lie between difficulty and danger.

καὶ κάλεν· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἦτορ.
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 315
τεῦξε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
ἐν δέ τε φάρμακον ἧκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
"Ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων." 320
ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήιξα ὡς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; 325
θαῦμά μ' ἔχει ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης.
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων.

316. δέπαι] So, and not δέπῃ, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γήραι Od. 11. 136, σέλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὕτως Ἀρίσταρχος διευλλάβων τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. καί μ' ὀλοφυρομένη] Ἀριστοφάνης, καί με λισσαμένη. καὶ ἔστιν οὐκ ἄχαρις ἡ γραφή Schol. H. So also Eustath. Nitzsch suggests μειλισσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 326. ὡς] Bekk. with Nauck and Cobet, Var. Lectt. p. 108, reads πῶς for ὡς, as written above in the text of Vindob. 133 and Cod. Harl. But ὡς may well stand, as being more full of meaning than ὅτι, suggesting not only the fact but the manner.

320. ἔρχεο .. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δεῦρο κάλεσσον. λέξο is the imperative of the non-thematic aorist from root λεχ; the same form is found in Il. 24. 650, but λέξεο in Il. 9. 617. So ὄρσο in Od. 7. 342, but ὄρσεο in Od. 6. 255.

325. τίς πόθεν; see on Od. 1. 170.

326. θαῦμά μ' ἔχει ὡς κ.τ.λ. is analogous to θαυμάζομεν οἷον ἐτύχθη, so that there is no need to change with Bekk. ὡς to πῶς. And the hiatus in the second foot between ἔχει and ὡς may be paralleled by Il. 6. 126 σῷ θάρσει δ' τ' ἔμεναι.

Join οὔ τι with ἐθέλχθης.

327. οὐδὲ γὰρ οὐδέ. See on Od. 3. 27.

ἀνέτλη. This is a good illustration of the way in which a succession of past experiences gives its meaning to the so-called 'gnomic aorist.'

328. ὅς κε πίῃ. Eustath comments well on this sentence, τὸ δὲ ἀμείψεται [aor. subjunct.] ἕρκος ὀδόντων περίφρασίς ἐστι τοῦ πίῃ. κεῖται δὲ κατὰ σχῆμα προθύστερον. τοῦ γὰρ πιεῖν προτερεύει τὸ ἀμείψεται ἕρκος ὀδόντων. ἔχει δέ τι καὶ ἐλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα ὃς ἂν πίῃ καὶ οὗ πρῶτον ἀμείψεται ἤτοι παρέλθῃ τοὺς ὀδόντας, ληφθέντος τοῦ οὗ ἀπὸ κοινοῦ. It would simplify the construction if we could take ἀμείψεται transitive, = 'lets them pass:' but, comparing Il. 9. 409 ἐπεὶ ἄρ κεν [ψυχὴ] ἀμείψεται ἕρκος ὀδόντων, there seems no choice but to make φάρμακα the subject.

[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]
ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶι δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.' 335
Ὡς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμνυεν ὡς ἐκέλευον. 345
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

329.] Schol. H. says, ὁ Σιδώνιός (sc. Dionysius) φησιν ἀθετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὥς σοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus' Köchly, Diss. ii. 334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] 'Versus .. num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἄλλων 'νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκήλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically. ἐπιβείομεν, see note on Od. 6. 262.

335. πεποίθομεν, subjunctive of perfect πέποιθα. See Veitch, p. 433.

337. πῶς γάρ; 'Why, how?' cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες· | πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;

338. The contrast intended would naturally be expressed by ἑταίρους μὲν σῦς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μέν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον, where formal accuracy requires μαζῷ μὲν νευρήν. But the antithesis is really given equally well in the present passage by the juxtaposition of ἑταίρους and αὐτόν.

τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι.
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων 350
ἔκ θ' ἱερῶν ποταμῶν, οἵ τ' εἰς ἅλαδε προρέουσι.
τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλὰ,
πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν·
ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἠνοπι χαλκῷ, 360

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est neniam notissimam vv. 368–372, quae primitus δ 52–56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus α 136–140, η 172–176, ο 135–139. ρ 91–95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. οἵ τ' εἰς ἅλαδε] οὔτε γράφει Ζηνόδοτος. Ἀρίσταρχος δὲ εἰς ἅλα, δεύτερον δέ ἐστιν ἡ εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἅλα, thus settling the point that Aristarchus wrote εἰς ἅλαδε, but whether we should read οὐ δὲ γράφει Ζηνόδ. ("does not admit them") as Nitzsch suggests, or οἵ τε, is most uncertain. Possibly οὕτω should be read for οὔτε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισσὴ δὲ ἡ εἰς.

350–1. These verses look much like a later addition (see crit. note), for the present γίγνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γίγνονται Ameis compares such presents as πέλονται Od. 5. 79, φαίνονται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δὲ ἀλληγοροῦσι Κίρκην μὲν λέγοντες τὸν ἐνιαυτὸν, τέσσαρας δὲ θεραπαινίδας τὰς ὥρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. εἰς ἅλαδε. Compare ἀπὸ Τροιηθεν Od. 9. 38. ἠῶθι πρύ Od. 5. 469.

353. λῖτα. See on Od. 1. 130.

354. τραπέζας. Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a τράπεζα to each θρόνος. See on Od. 1. 112.

360. ἠνοψ is a word of most uncertain derivation. If, with the ancients, we compound it of ἀ and ὄψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 ὅσσε δ' ἀμερδεν | αὐγὴ χαλκείη κορύθων ἀπὸ λαμπομενάων. Modern philologists suggest a root ϝαν, from ϝα, ϝα, 'to shine,' or refer the word to Skt. vas, 'to burn,' as if ἠνοψ passed through a form ϝασ-

ἕς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα, 365
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
[χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]
ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
Κίρκη δ' ὡς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ 375
χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
'Τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἕζεαι ἶσος ἀναύδῳ,
θυμὸν ἔδων, βρώμης δ' οὐχ ἅπτεαι οὐδὲ ποτῆτος;
ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 380
δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.'

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἄλλα φρονέων Eustath. ὄσσετο] Schol. N. gives ᾤετο in lemma, but adds γρ. καὶ ὄσσετο. 376. κρατερόν] γρ. καὶ στυγερόν, ὃ καὶ κρεῖττον Schol. H. N. 377. ἄγχι παριστα-μένη] ἀγχοῦ δ' ἱσταμένη Schol. H. 380. οὐδέ τι] So Wolf and most modern edd. for οὐδ' ἔτι, which Nitzsch still prefers.

νος. Düntzer proposes to connect it with root ἀν, 'to complete,' as in ἄνω, ἀνύω.

361. ἔσασα, sc. ἐμέ.

λόε, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, οὐ πάνυ τι ζέον, ἀλλὰ δηλαδὴ εὔκρατον.

362. Here θυμῆρες is used predicatively with κεράσασα. It is doubted whether θυμήρης is identical with θυμᾱρής (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that θυμᾱρής is to be referred to stem -αρ, and that θυμήρης is only an adjectival form from θυμός.

366. εἷσε δέ. Here begins the apodosis to ἐπεί 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. ἕζεαι. Buttmann and Ahrens deny the existence of a present ἕζομαι instead of ἵζομαι, and require us here to read ἕζεο from ἑζόμην, the aorist. If ἕζεαι be retained it is better to scan it as a dissyllable, because of the initial ϝ in ἶσος.

Ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
πρὶν λύσασθ᾽ ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
ἀλλ᾽ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν᾽ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.’
Ὣς ἐφάμην. Κίρκη δὲ δι᾽ ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ᾽ ἐν χειρὶ, θύρας δ᾽ ἀνέῳξε συφειοῦ,
ἐκ δ᾽ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390
οἱ μὲν ἔπειτ᾽ ἔστησαν ἐναντίοι, ἡ δὲ δι᾽ αὐτῶν
ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.
τῶν δ᾽ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς ποίν ἔδωσε
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ᾽ ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
καὶ πολὺ καλλίονες καὶ μείζονες εἰσορόασθαι.
ἔγνωσαν δ᾽ ἐμὲ κεῖνοι, ἕφυν τ᾽ ἐν χερσὶν ἕκαστος.
πᾶσιν δ᾽ ἱμερόεις ἵπεδυ γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κονάβιζε, θεὰ δ᾽ ἐλέαιρε καὶ αὐτή.

385. λύσασθ᾽ Schol. H. [illegible] 393. κονάβιζε, [illegible]

383. [illegible] κεν [illegible] τλαίη.

384. The former πρὶν is [illegible] before that he had received his [illegible]

385. Notice the difference between the use of λύσασθαι, [illegible] and λῦσον, [illegible] applied to [illegible]

386. πρόφρασσα, [illegible]

390. ἐννεώροισι, [illegible]

392. ἕφυν ἕκαστος. [illegible]

ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων· 400
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἠπειρόνδε,
κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
αὐτὸς δ' ἂψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.' 405
Ὡς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ,
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
οἴκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.
ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοῖ
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας· ὣς ἐμὲ κεῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. ἐν σπήεσσι] This, or ἐν σπείεσσι, is the reading of all MSS. But Schol. H. gives as a variant δὲ σπείεσσι, which La Roche supposes to point to the reading of Aristarchus. Nauck would write σπείεσσι. See note on text. 405. ἂψ] This, the reading of a few good MSS, seems to suit the sense better than the common αἶψ'. 412. οὐδ' ἔτι] Al. οὐδέ τι.

404. ἐν σπήεσσι πελάσσατε. La Roche adopts the reading σπήεσσι without the preposition, on the ground that πελάζω is joined in Homer with the simple dative, which is indeed true, if we except οὐδάσδε πελάζειν Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, 'bring them to—and stow them in—the grottos;' the whole expression being a similar construction to ἐς θρόνους ἵζεσθαι. The phrase is illustrated by h. Hom. Merc. 523 μηδέ ποτ' ἀμπελάσειν πυκινῷ δόμῳ.

ὅπλα are the movable parts of the ship's tackling.

405. ἂψ ἰέναι, i.e. 'come back again.'

410. ἄγραυλοι, 'in the fold-yard.' ἀγρός itself is used much in this sense by Eumaeus, Od. 16. 27; where he complains to Telemachus that he οὐ .. θάμ' ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας, | ἀλλ' ἐπιδημεύεις, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from πόρις, more commonly πόρτις, but see Eur. Bacch. 737), connected with root πορ, as in πορ-εῖν, and Lat. *pario*, and perhaps παρθένος.

412. The indicative σκαίρουσιν (for which Bekk. ii. conjectures σκαίρωσιν) is a real anacoluthon, ὡς ὅτ' ἄν being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαίρουσιν begins as it were a principal sentence. The cows have been out in a drove (ἀγελαίας) to pasture, and when they return to the fold-yard (κόπρος, lit. = 'the mixen'), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινόν must be joined not (as Düntz.) with ἀμφιθέουσι, but with μυκώμεναι, on the analogy of ἀδινὸν or ἀδινὰ στενάχειν, κλαίειν, etc.

414. ὣς ἐμὲ .. ἔχυντο. Bekk. ii. puts no comma at κεῖνοι, but makes ἐμέ to be governed by ἴδον. But it is better to stop off ἐπεί ἴδον ὀφθαλμοῖσι, making ἐμέ governed by ἔχυντο, either as an equivalent to χύμενοι ἵκοντο, cp. La

δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
ὡς ἔμεν ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν
τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·
καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
· Σοὶ μὲν νοστήσαντι, διοτρεφὲς, ὦς ἐχάρημεν,
ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420
ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον.'
Ὣς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
· νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,
κτήματα δὲ σπήεσσι πελάσσομεν ὅπλα τε πάντα·
αὐτοὶ δ' ὑτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι, 425
ὄφρα ἴδηθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπητανὸν γὰρ ἔχουσιν.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους·
[καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430
· Ἆ δειλοὶ, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας

415. πολιν αὐτην] πόλιν αὐτὴν Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS read αὐτῶν. 425. ὑτρυνεσθε .. ἕπεσθαι] So Bekk. with best MSS. instead of the common ὑτρυνεσθ' ἵνα μοι ἅμα πάντες ἕπησθε, in which the use of ἵνα after ὑτρυνεσθαι is very strange. The variant ἕπησθε for ἕπεσθαι is 'a mere iracism, says La Roche. 429. ἐρυκανε] For this ἅπαξ εἰρ. La Roche reads with three MSS. ἐρυκακε, a form occurring nine times in Homer. Nauck adopts it. 430] Wanting in most MSS. The Schol. H. does not know it, but writes λείπει τὸ λεγαν.

Roche, Hom. Stud. § 60. 4. or, better, as retaining something of the force of the preposition in ἀμφιθέουσι, and so = ἀμφέχυντο, cp. ἀμφιχυθεὶς πατέρ' ἐσθλόν Od. 16. 214. θεὶς δέ μιν ἀμφέχυτ' ὀμφή Il. 2. 41. To make δακρυοεντες ἔχυντο mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to σκαίρουσιν ἐναντίαι. Further, ἐπεὶ ἴδον ὀφθαλμοῖσι stands as a set phrase, in Od. 2. 155: 3. 373; 11. 615: 23. 92. 'They threw themselves upon me weeping.'

But ἐμέ is really determined by the position in which it stands with regard to μητέρας, as though ἐμέ also was to be governed by ἀμφιθέουσι, for which, by a necessary change of scene, ἔχυντο is substituted.

415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σοὶ .. νοστήσαντι .. ἐχάρημεν. With this construction cp. τῷ .. χαίρον νοστήσαντι Od. 19. 463. χάρη δ' ἄρα οἱ προσιόντι Il. 5. 682; cp. Il. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist subjunctive.

431. πόσ' ἴμεν; 'Whither are we going?' Cp. πόσε φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive, epexegetical of κακῶν τούτων. With καταβήμεναι ἐς μέγαρον we may compare καταδῦναι πόλιν Od. 4. 246, καταδῦναι Διὸς δόμον Il. 8. 375. καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατά in such passages anymore than in καθικέσθαι or κατελθεῖν.

ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ,
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο 435
ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.'
Ὡς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι, 440
καὶ πηῷ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Διογενὲς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι·

437. καὶ κεῖνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. κἀκεῖνοι. 440. ἀποπλήξας] A variant given by Eustath. for the Vulg. ἀποτμήξας. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with ἀποτμήξας.

Some however think that καταβήμεναι here reminds us that Circe's house was ἐν βήσσῃσι, into which one must descend from the ἄκριες over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, ἀστειότερον, ὡς εἴπερ ἔφη εἰς ᾅδου καταβῆναι διὰ τὸν ἐλπιζόμενον ὄλεθρον.

434. οἵ κεν, as being the direct relative to σῦς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by ἅπαντας 'all of us,' there is no difficulty in attracting the verb into the 1st. pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word φυλάσσοιμεν is interpreted by the Schol. τηροῖμεν. οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ ἀεὶ ἐκεῖσε εἶναι. The phrase 'keep the house' presents the same ambiguity; cp. δῶμα φυλάσσοις Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, δῶμα φυλασσέμεναι Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. ὥς περ Κύκλωψ ἔρξε. Eustath. finds great fault with this: ἀδιανόητόν ἐστιν. οὐ γὰρ δή που καὶ ὁ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὀδυσσέα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθοινήσατο καὶ ἀπώλεσε. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκῃ, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. ἔρξε here is from ἔργω (penned us up) as in Od. 14. 411, and not from ἔρδω.

437. τούτου γάρ. The participle takes up and explains θρασύς. 'Foolhardy, I say, *for* it was through his infatuation,' etc.

440. τῷ οἱ, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very much.'

441. πηῷ is probably a [illegible] by marriage, like 'affinis.'

μάλα σχεδόν is added as an [illegible]cation of πηῷ. A later [illegible] Eurylochus to have married Κτιμένη, the sister of Odysseus, [illegible]

443. εἰ σὺ κελεύεις, i.e. 'if [illegible] consent to that.'

444. ἔρυσθαι, 'to [illegible]' In later times the [illegible] was to enclose the [illegible] (σταυροῦν), see Τλαν. 7. 33.

[illegible] ὀμματα Κίρκης 445
ἷζε δ' ὀλοφυρομένη· τοὶ δ' ἄρα οἱ ἐπὶ θρόνον ἷζον.
αὐτὰρ ἐπεὶ Ἑλένην κλυτὸν ἔδμεν ἠδὲ Ἀλέξανδρον,
οἱ ἔπι δὴ ἔριδι τε καὶ ἐκτόνῳ εἴνεκα τοῖο
τοὶ δὲ τὸν ἀλλοῦν ἔπαθον ἐν ὀμφῇ Κίρκης
τοὶ δὲ τὸν ἀλλοῦν ἔπαθον ἐν ὀμφῇ Κίρκης. 450
ἔνθα δὲ τὴν ἀλόχου ἔπαθον ἐν ὀμφῇ Κίρκης

Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι,
[μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη,] 470
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
'Δαιμόνι', ἤδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'
[Ὣς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ. 475
ὃς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἕλμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
αὐ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]
Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα. θεὰ δέ μευ ἔκλυεν αὐδῆς·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]
'Ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἣν περ ὑπέστης,

470. This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. as in the places where it recurs (Od. 19. 188; 24. 143), and in Eustath. 475–479. These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. follow. Perhaps they were inserted as a stop-gap: the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his companions. 481. This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πόσιν may become πεσσόν is by assimilation. πεσσόν are two, by dissimilation. The three forms of the root are πεσ-, ποσ-, πισ-. The weak form πασ-, but not πασ-. The form of the participle πασσόμενος occurs in Od. 17. 555.

476. ἐπιόντος ἔτους: a year was past: so ἐπιόν ἔτος Od. 2. 95.

περὶ . . ἔτραπον ὧραι: returned, of their course, as a circle begins the circuit of a new year: τὴν περιπλομένην ἐνιαυτόν Od. 1. 16, differed from περιπλομένου ἔτους ὥραι in Od. 2. 107.

479. This line is probably borrowed from Hes. Theog. 59, ἕλμος, πολλὰ δ' ἐπειτα τελεσσάμενος. The Scholiast says that τὸ ἕλμος circling round, was the way of spring, as in Od. 5. 271 ἦμος δ' ἐαρινὸς ἕλμος ἐπιστρωφᾶτο τελευτῶν.

472. δαιμόνιος always implies that the man is possessed, or under the influence of something supernatural, whether the influence be bad or good. Thus it is used, when a man's behaviour, or intention, or power, are such as to excite marvel. See Od. 4. 372; 10. 449.

480. γούνων: by the knees of Λεοντομέδων, ἄρνα, in the name of Ζεύς, Od. 6. 57; Λεοντ. μνῆσαι γούνων Il. 2. 365; γούνων λάβε Il. 6. 45; γούνων εἵνεκα, κατεύχομαι Il. 24. 487.

481. ὑπόσχεσις: Ἑκάτη ὑπόσχεσις, a promise, Od. 2. 377; ὑπόσχεσις ἐστὶ τελεῖν ἐπὶ τῷ ἐπιτάξαντι Od. 4. 747; ὑπόσχεσις ἐστὶ τὸ ἐπιτάξαν Od. 4. 748; ὑπόσχεσις ἐστὶ τὸ ἐπιτάξαν Od. 4. 749; ὑπόσχεσις ἐστὶ τὸ ἐπιτάξαν Od. 4. 750; ὑπόσχεσις ἐστὶ τὸ ἐπιτάξαν Od. 4. 751; ὑπόσχεσις ἐστὶ τὸ ἐπιτάξαν Od. 4.

[illegible] τελευτήσεται· ἡ δὲ σοὶ ἔσσεται ἤδη,
[illegible] φίλου ἑταίρου, ὅ σε σοῦ πόσις. φίλον κῆρ 485
[illegible] ἐν δώμασι σοῖσι· ἴσε τοι τί γε νόσφι γένηαι.
Ὣς ἔφαν· ἡ δ' αὖτ' ἀμείβετο δῖα θεάων·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
[illegible] μάρνεσθε οἴκῳ
ἀλλ' ἤδη μὲν χρὴ πρώτην ἶδον τελέσαι καὶ ἱκέσθαι 490
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,

the [illegible] there was [illegible] for the [illegible]

484. ἄλλων ἑτάρων. [illegible] while ἑτάρων [illegible] with θυμός. The change of cases in [illegible] 256 [illegible] a similar principle. ἡμῖν δ' αἶνε [illegible] δεισάντων.

485. ἀμφ' ἐμέ. [illegible] 'lamenting around me.' Cp. Od. 11. 228, 519.

ὅτε . . γένηαι. The use of ὅτε with the subjunctive is rare. Cp. Il. 13. 377; 14. 322; [illegible] Od. 4. 400.

490. πρώτον. Cp. Virg. Aen. 3. 384 'Ante et Tartarea Styge Ausonii lustrandum navibus aequor, Ire domos pallentes.'

491. ἐπαινῆς. This epithet of Persephone is used five times in Homer, e.g. Il. 9. 457 Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια. ib. 569 Ἀΐδην καὶ ἐπαινὴν Π., in the present passage, inf. 534, and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like ἀγαιή or ἀγνή, which are other epithets of Persephone), supposing that it may be another form of ἐπαινετή, or a direct verbal adjective from ἔπαινος with change of accent. Thus we have the substantive ἀσφόδελος, and the adjective ἀσφοδελός (Od. 11. 539), φόνος and φονός, κέρας and κεραός, and so, possibly, ἔπαινος and ἐπαινός. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it is preferable to take ἐπαινή from an adjective compounded of ἐπί and αἴν- 'fearful': or with Buttm. to write ἐν αἴν- 'and besides,' 'and along with him' so Hades, 'awful' Persephone. In later Greek, e.g. Tryphiodor. 1 the epithet is used wrongly in the sense of 'laudabilis,' and applied to Deidameia. The name Περσεφόνη (εια) was also written Φερσεφόνη, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from φέρειν . . ἄφενος, and φέρειν . . ὄνησιν (Hesych.), or from φέρειν . . . φόνον (Eustath.). Cp. Orph. H. 29. 16 Φερσεφόνεια, φέρεις γὰρ ἀεὶ καὶ πάντα ἀνεῖσα. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title Περσέφασσα or Φερσέφασσα preferred, which was thought to have an allusion to some sort of sacred dance. Porphyr. de abstin. 4. 16 τῆς δὲ Φερρεφάττης παρὰ τὸ φέρβειν τὴν φάτταν φασὶν οἱ πολλοὶ τοὔνομα τῶν θεολόγων· ἱερὸν γὰρ αὐτῆς ἡ φάττα. See Preller, Gk. Myth. § 628. But Περσέφασσα is probably Περσε-φατία from root φεν,φον, in the weak form φα.

492. Τειρεσίας belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-

μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἴῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν.' 495
Ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον· 500
'Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄιδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
ἧσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.
ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,

493. μάντηος] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάντιος, which may be retained if we adopt Ahrens' reading ἀλάοο for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form μάντηος cp. πόληος Od. 1. 185. 495. τοὶ δέ] Plato, quoting this line Rep. 386 D, reads ταὶ δέ. 502. εἰς Ἄιδος δ'] The reading Ἄιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἅλαδε, as Ἀΐδης (ᾱ ις) is always a person and not a place in Homer, and after a question introduced by γάρ it is usual to begin the next clause with δέ or ἀλλά, as Od. 10. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from τέρας, as implying the 'interpreter of portents,' or else from its derivative τείρεα, the 'signs of heaven,' or 'constellations.'

494. τῷ καί, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. οἴῳ is attracted from the usual accusatival construction with the infinitive into the same dative as τῷ. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. 1. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenues sine corpore vitae,' 'cava sub imagine formae.' It was a special privilege to retain, as did Teiresias, even the φρένες. Cp. Il. 23. 103, of the shade of Patroclus, ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισι | ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν.

505. παρὰ νηί seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. κε φέρῃσι, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. Ὠκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι, 510
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,

509. λάχεια] οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰκὸς ἐλάχιστον ἀκούειν τῆς Περσεφόνης τὸ τέμενος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls ὠκεανός, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο | ἄντυγα πὰρ πυμάτην Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from ὠκύς and νάω, but it is more probably connected with the Skt. *ôgha*, 'a stream.' This river has a current, κῦμα ῥόοιο, and perhaps rapids and swirling eddies (βαθυδίνης Od. 10. 511), but the general movement of the stream is not violent, as the epithet ἀκαλαρρείτης (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) εἶμι .. ἐπ' Ὠκεανοῖο ῥέεθρα | Αἰθιόπων ἐς γαῖαν. And that it lies on the north too Strabo acknowledges (1. 1. 3), ὅτι δὲ καὶ ἡ πρὸς ταῖς ἄρκτοις ἐσχατιὰ ὠκεανῖτίς ἐστιν οὕτως ἠνίξατο, εἰπὼν περὶ τῆς ἄρκτου, 'οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.' It is therefore the limit of the earth on every side, and as such it is spoken of as πείρατα Ὠκεανοῖο (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called ἀψόρροος (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. Ὠκεανός is quite distinct from the sea, under whatever name it is known (πόντος, θάλασσα, ἅλς, πέλαγος), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ νάουσι Il. 21. 196. It was possible to sail without interruption from the sea across Oceanus and to reach the ἀκτή on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

509. λάχεια. See on Od. 9. 116.

510. ἰτέαι has the initial *F*, and is connected with Skt. *vi-ti-kâ*, 'a string for tying;' Lat. 'vitta,' 'vitex,' 'vimen;' Germ. *weide*; Engl. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime* salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda.' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. οἰκεῖα γὰρ νεκροῖς τὰ ἄκαρπα.

511. κέλσαι. This imperatival infinitive forms the apodosis to the sentence beginning ἀλλ' ὁπότ' ἄν. The words ἐπ' Ὠκεανῷ are expexegetic of αὐτοῦ. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach χῶρον ὃν φρίσε Κίρκη, but no such definite directions are given in the present book.

αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων· 515

512. Ἀΐδεω . . δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as χθόνα δύμεναι Il. 6. 411, γαῖαν ὑπο στυγερὴν ἀφικέσθαι Od. 20. 81. The house of Hades is distinctly placed ὑπὸ κεύθεσι γαίης in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body κατὰ χθονὸς ἠύτε καπνὸς | ᾤχετο τετριγυῖα. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in χειμέριος, others, as Voss, in the Phoenician *kamar* or *kimmer*. As in the case of the Laestrygones, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come ὑπὸ ζόφον ἠερόεντα, but there is not a word of his descent into the κεύθεα γαίης like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἔνθα must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric νέκυια is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (Ἀχέρων ἄχεα βροτοῖσι πορθμεύει Pind. Fr. 120), the 'river of Howling' (πολυκώκυτοι Ἀΐδαο δόμοι Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

Πυριφλεγέθων τε ῥέουσι Κώκυτός θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure σχῆμα Ἀλκμανικόν, as Eustath. says, διὰ τὸ τὸ Ἀλκμᾶνα κατακόρως αὐτῷ χρῆσθαι. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, Κάστωρ ὠκέων πώλων ἐλατῆρες καὶ Πολυδεύκης. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. πέτρη τε. The construction is loose. The literal rendering is 'there

[illegible]

ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
ἔνθ' ὄιν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,

532. κατάκειτ'] See note below. κατάκειτ' is found in Cod. Venet. Marc. 456, and κατάκειται in Cod. Stuttg. Other MSS. κατέκειτ'.

an epithet of a wounded man, ἀμενηνὸς ἔα χαλκοῖο τυπῇσι Il. 5. 887. Eurip. speaks of νεκύων ἀμενηνὸν ἄγαλμα Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. ἐλθών. this line introduces the very words of the vow implied in γουνοῦσθαι.

στεῖραν. Schol. ἄγονα γὰρ καὶ στεῖρα τὰ τῶν νεκρῶν.

523. ἐσθλῶν. Eustath. numbers under this, μέλι, ἄνθη, χλαίνας, ὅπλα καὶ τοιαῦτά τινα ἐνιέμενα κατ' ἔθος ταῖς νεκρικαῖς πυραῖς. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. ἀπάνευθεν, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the νεκύων ἀμενηνὰ κάρηνα.

525. παμμέλανα. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. κλυτά, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. θῆλυν. For this form of the feminine see on Od. 5. 467.

528. εἰς Ἔρεβος στρέψας, 'turning them towards Erebos;' that is, bending their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words αὐερύειν Il. 1. 459, and ἀνελεῖν Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (ἀπονόσφι τραπέσθαι), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. ἱέμενος, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the ἀκτή on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegesis to ἀπονόσφι. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. νεκύων κατατεθνηώτων. A similar pleonasm is found in νεκύεσσι καταφθιμένοισι Od. 11. 491. Cp. νῆσος ἀμφιρύτη Od. 1. 50.

532. κατάκειτ'. It is quite necessary to adopt this reading; see crit. note. κατέκειτ[ο] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering κατέκειτ' would be the sheep

δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 535
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἄσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν·
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545
αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

545. ἐπέθηκε] ἐφύπερθε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πότνια] Codd. Vind. 56 and 5 read θέσφατα for πότνια, which Bekk. would adopt, as φράζω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of αι compare inf. 363; Od. 17. 532; Il. 1. 117 etc.

533. δείραντας, though referring to ἑτάροισι, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἡ δὲ φράσις συνήθης ἀπὸ δυτικῆς εἰς αἰτιατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. εἵματα, 'for clothing;' in apposition with χλαῖνάν τε χιτῶνά τε.

546. διὰ δώματα. Odysseus was probably sleeping in the μυχός Od. 3. 402, and his comrades in the αἴθουσαι, so that he would have to pass down the whole length of the palace to join them.

548. ἀωτεῖτε .. ὕπνον. It seems as if ἀωτεῖν must be connected with root ἀϝ, as ἄημι, ἀέσαι, and the reduplicated verb ἰαύω (ἰάϝω). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπανθίζετε τὸν ὕπνον, like 'carpere somnos,' presupposes that ἀωτεῖν is derived immediately from ἄωτος, and that 'flower' is the primary sense of this noun. We may either suppose that ἄωτος belongs to a different set of words, perhaps to Skt. *avi*, A. H. O. *awi*, Lat. *ovis*; or, if parallel with ἀωτεῖν and derived from root ἀϝ, that it signifies light downy particles that can be blown away: cp. Lat. *floccus* from *flo*. See Od. 1. 443.

549. ἐπέφραδε, i.e. 'given her directions,' (φράζω).

551. οὐδὲ μὲν οὐδέ = ἀλλ' οὐ μὴν οὐδέ, 'but not even thence could I carry off my comrades unharmed.'

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς,
ὅς μοι ἄνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων· 555
κινυμένων δ' ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατῆλθεν. 560
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
'Φάσθε νύ που οἶκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ'· ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565
Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,
ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
Ἀλλ' ὅτε δή ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ἤομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. κατ' αὖθι] So La Roche, with Schol. on Il. 13. 633. Al. καταῦθι. So κατ' αὐτόθι, or καταντόθι Od. 21. 90, παρ' αὖθι, or παραῦθι Il. 23. 163.

553. φρεσὶν . . ἀρηρώς, 'steady in mind,' like the later φρενήρης.

558. The important clause is ἰὼν ἐς κλίμακα μακρήν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position ἐν ὑπαίθρῳ ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραμωτὰ εἶναι, ἀλλ' ὁποῖα καὶ νῦν ὡς εἰκὸς μυριαχοῦ ὂν ταῖς δοκοῖς (trabibus) γῇ ἐπαμᾶται, ὡς ἐντεῦθεν τὴν στέγην χρήσιμον εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.

ἄψορρον only means 'back again,' after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἐάγη, i. e. ἐξ ἐάγη, 'wrenched out of its vertebrae.' So, without ἀστραγάλων, Il. 11. 175 ἐκ δέ οἱ αὐχέν' ἔαξε, of a lion breaking the neck of a cow.

562. Φάσθε νύ που, 'Ye deem, I trow.'

563. For the construction of ἡμὶν . . χρησομένους see sup. 533.

573. ῥεῖα παρεξελθοῦσα, 'having easily slipped past us.' The apodosis begins at τόφρα δέ, and οἰχομένη

ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;

means 'having withdrawn from us;' the method of her withdrawal is given in the words *ῥεῖα π*. Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. *ἢ ἔνθ' ἢ ἔνθα*, 'backward or forward,' 'to and fro,' 'in or out.' A phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 *οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς*, Il. 1. 198 *οἵῳ φαινομένῃ, τῶν δ' ἄλλων οὔ τις ὁρᾶτο.*

ΟΔΥΣΣΕΙΑΣ Λ.

Νέκυια.

Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρῴροιο
ἵκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης·
δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί.
Ἦ δ' ἐς πείραθ' ἵκανε βαθυρρόου Ὠκεανοῖο.

1. κατήλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is ἀνιέναι as in Od. 10. 274, 446.

4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . ἐβήσαμεν, 'we put them aboard,' = εἰσεβιβάσαμεν Schol.

5. ἀχνύμενοι. Their sorrow was caused by the dreadful journey in prospect.

9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250.

11. τῆς δέ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with τῆς (νηός), belongs adverbially to the whole sentence, as in Il. 17. 384 τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει. This use is common with adjectives indicative of time, as Od. 2. 434 παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον, Od. 2. 357 ἑσπέριος . . αἱρήσομαι, Od. 9. 52 ἦλθον . . ἠέριοι, Od. 2. 262 χθιζὸς . . ἤλυθες, Od. 2. 104 ἠματίη ὑφαίνεσκεν, Il. 21. 37 ἐννύχιος προμολών. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. πείρατα . . Ὠκεανοῖο, 'Ocean's bounding-line.' Ὠκεανοῖο is almost a material genitive here, like ἕρκος κασσιτέρου Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἠέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
Ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
ᾕομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. Κιμμερίων] Ἀρίσταρχος Κερβερίων Schol. H. ἔνιοι δὲ γράφουσι χειμερίων. οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. καταδέρκεται] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέρκεται is the reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 νείατα πείρατα . . | γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε | ἥμενοι οὔτ' αὐγῆς Ὑπερίονος Ἠελίοιο | τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς, Il. 14. 200 εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, | Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν.

14. Κιμμερίων. These Cimmerians are not to be identified with the historical people of that name (Hdt. 1. 15). They merely represent the land of darkness, and the description of their sunless life may contain a hint of the long dark winters of northern latitudes. This may have suggested the reading (see crit. note) χειμερίους, of which possibly Κιμμερίους is only a slightly altered form.

15. κεκαλυμμένοι is assimilated in number and gender to Κιμμέριοι, implied in the words Κ. δῆμός τε πόλις τε. The use of the words δῆμος and πόλις gives a sort of reality to the narration; but it is difficult to conceive of social life going on in a country overshadowed by perpetual night. So Schol. B. V. asks πῶς οὖν ζῶσιν;

16. καταδέρκεται. Aesch. in describing αἱ Φορκίδες, whom he locates in the πεδία Κισθήνης, probably in the far West, says, ἃς οὔθ' ἥλιος προσδέρκεται | ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ P. V. 796.

18. ἀπ' οὐρανόθεν. See on Od. 5. 469.

προτρέπεσθαι is used of forward movement in Il. 5. 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν. As similar descriptions of the movement of the sun we find ἐς οὐρανὸν ἀνορούειν Od. 3. 1, οὐρανὸν εἰσανιέναι Il. 7. 423, ἰέναι εἰς οὐρανόν Od. 12. 380, or simply ἀνιέναι Od. 1. 24. The highest point of the sun's course is μέσος οὐρανός Od. 4. 400, from which he descends as here, ἐπὶ γαῖαν, and then εἶσ' ὑπὸ γαῖαν Od. 10. 191, ready to rise again in the morning, viz. ὑπερέχειν γαίης Il. 11. 735.

22. χῶρον . . ὃν φράσε Κίρκη. Circe had directed him to make for the groves of Persephone, and to beach his ship upon the ἀκτὴ λάχεια on the further side of the Ocean-stream at that particular point (Od. 10. 508 foll.). In the present passage we hear nothing further of the ἀκτή and the ἅλσεα, but the notice of the Cimmerians and their gloomy land is introduced instead. In bk. 10, Circe speaks of the confluence of the rivers and the rock over which their waters fall: here we have no further allusion to them. Odysseus is only described as going with his comrades (παρὰ ῥόον) 'along the side of the Ocean-stream,' till he reached the place indicated by Circe. φράζω, according to the rule of Aristarchus, refers not to her actual words, but generally to the signs and marks given, by which the spot may be known.

Ἔνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, 30
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ' ἐπεὶ εὐχωλῇσι λιτῇσί τε ἔθνεα νεκρῶν
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπ' ἐξ Ἐρέβευς νεκύων κατατεθνηώτων.
[νύμφαι τ' ἠίθεοί τε πολύτλητοί τε γέροντες

26. χεόμην] So corr. for χέομεν in Schol. M. Ζηνόδοτος χεάμην Schol. H. 38–43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. ἔσχον, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὰ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δ' ἀγέροντο. We may parallel ἀπεδειροτόμησα ἐς βόθρον by εἰς Ἔρεβος στρέψας 10. 528, where see note. Translate, 'I cut their throats *over* the pit;' the preposition εἰς seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλ' ἱερεύσειν ἐς πηγάς.

38–43. These verses were rejected by the Alexandrine critics. Οἱ ἐξ παρὰ Ζηνοδότῳ καὶ Ἀριστοφάνει ἠθετοῦντο ὡς ἀσύμφωνοι πρὸς τὰ ἑξῆς. οὐ γὰρ μεμιγμέναι παραγίγνονται αἱ ψυχαί· νῦν δὲ ὁμοῦ νύμφαι, ἠίθεοι, γέροντες, παρθένοι. καὶ ἄλλως οὐδὲ τὰ τραύματα ἐπὶ τῶν εἰδώλων ὁρᾶται. ὅθεν ἐρωτῷ, τίς νύ σε κὴρ ἐδάμασσε; τὸν Ἀγαμέμνονα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, ἰστέον δὲ ὅτι τὰ ῥηθέντα Ὁμηρικὰ ἐξ ἕπη ἀθετοῦσιν οἱ παλαιοί. But, says Eustath., those who sought to solve the difficulty (οἱ λυτικοί) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (προανακεφαλαίωσις); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the

παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείῃσιν, 40
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·
οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἤρει.]
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέι χαλκῷ, 45
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὰρ ἐγὼ δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ

ed multitude be really incompatible
the narrative that follows, we may
perhaps save the lines, by transferring
them (with Bergk. Griech. Lit. i. 692)
to the end of the book, and making
them follow directly upon v. 632 ἀλλὰ
τὴν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν, |
ἠφαί τ' ἠίθεοί τε κ.τ.λ. .. θεσπεσίῃ
ἰαχῇ [ἰαχῇ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος
ἤρει | μή μοι κ.τ.λ. About the intrinsic
beauty of the lines there is no question;
and Virgil's imitation of them is well-
known (Georg. 4. 471) 'at cantu com-
motae Erebi de sedibus imis | umbrae
ibant tenues, simulacraque luce caren-
tum: | matres atque viri, defunctaque
corpora vita | magnanimum heroum,
pueri innuptaeque puellae, | impositique
rogis iuvenes ante ora parentum,' cp.
Aen. 6. 306.

39. παρθενικαί is used here and in Il. 18. 567 as equivalent to παρθένοι. It may be compared with the substantival use of ζεφυρίη Od. 7. 119, ἀναγκαίη 19. 73, ὑγρή 1. 97 etc. In Od. 7. 20 we have παρθενικῇ εἰκυῖα νεήνιδι, where παρθενικῇ may be considered either as the adjective in agreement with νεήνιδι (as ζωῇσι νεήνισιν Il. 18. 418), or in apposition with it. ἀταλαί is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with ἀτάλλειν, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to ἄλλεσθαι, σαλεύειν etc.

νεοπενθέα θυμόν seems to mean 'a heart whose sorrow was just fresh;' so we have τεκοῦσα νεοπαθής Aesch. Eum. 514, and πένθος ἔχων νεοκηδέι θυμῷ Hes. Theog. 98. The epithet brings before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. ἀεὶ νεάζον ἔχουσαι τὸ πάθος· ἢ νέον παθοῦσαι, and is better than the alternative interpretation ἐν τῇ νεότητι πενθοῦσαι.

40. οὐτάμενοι. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἡρωδιανὸς οὔ φησι κατὰ πάθος γίγνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτασμένος καὶ ἐληλασμένος, ἀλλ' ἀπὸ τῶν ἐς μι τῶν τε οὔτημι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστῶτες (present), ὡς ἵστημι, ἵσταμαι, ἱστάμενος. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But οὐτάμενοι is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives οὐτάμεν Il. 5. 132, and οὐτάμεναι Od. 9. 301; 19. 419. οὐτάμενοι is thus parallel to κατακτάμενος Od. 16. 106; compare ἕκτα Od. 1. 300, and κτάμεναι Od. 10. 295. Such aorist participles have almost a purely adjectival force, as φθίμενος Il. 8. 359, ἀλιτήμενος Od. 4. 807, ὀνήμενος Od. 2. 33, ἐυκτίμενος Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38–43) there is a good ground for terror.

ἤμην, οὐδ' εἴων νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. 50
Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

52–54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἑξῆς διστάζων φησὶ 'πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (De xi^ma Odyss. Rhapsodia, Götting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (Quaest. Hom. i^ma Berol. 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεώτατος οὐδέ τι λίην | ἄλκιμος ἐν πολέμῳ οὐδὲ φρεσὶν ἦσιν ἀρηρώς. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him πῶς ἦλθες? It may be said that the gist of the question is, 'How didst thou come *so quickly?*' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—μή τοί τι θεῶν μήνιμα γένωμαι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. Antig. 1064 foll.); for the passage quoted from Il. 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks μαντικῶς, and Nitzsch attempts to weaken the force of οἶδα (69) into an expression of strong belief, comparing Od. 10. 266; 14. 363; Il. 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not amiss, ὅρα ὅτι καὶ οὐδὲ ἐν Ἅιδου φρεσὶν ἄρηρεν ὁ Ἐλπήνωρ, οὐ μόνον ὅτι ἀφελῶς περὶ εὐτελῶν ἀξιοῖ, ἀλλὰ καὶ ὅτι εἰς οὐδὲν χρήσιμον ζητεῖ τὸ τύμβου χῶμα ἐπὶ θινὶ θαλάσσης καὶ τὴν ὡσανεὶ διὰ τοῦ ἐρετμοῦ ἀναστήλωσιν, for no one would see it in the remote Aeaean isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νέκυια was recited as a separate rhapsody, and when there were temptations to enlarge and develope the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48–50 with 81, 82. Lauer (l. c. p. 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasi,'—v. 51 = vv. 84, 90; v. 55 = v. 87; 56 = 395; 57, 58 = 155 foll.; 59 = Od. 9. 506; 60 = 92, 405, 473, 617, etc.; 63, 64, 65 = Od. 10. 558 foll.; 66 = Il. 15. 665; 67 = Od. 1. 435; 72 = Il. 23. 386; 73 = Il. 23. 358; 76 = Od. 3. 204, 21. 255, 24. 433; 77 = Od. 12. 15; 79 = 138, 163, 435, 462, 477, 504; 81 = 465, cp. 225; 82 = cp. 48 foll.; 83 = cp. Od. 21. 368, 22. 211.

51. Πρώτη. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. Il. 23. 71, where the ghost of Patroclus beseeches Achilles. θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω. | τῆλέ μ' ἐέργουσι ψυχαί, εἴδωλα καμόντων, | οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν, | ἀλλ' αὔτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἄιδος δῶ. Cp. Plutarch. Sympos. 9. Q. 5. 3 τῶν Ὁμηρικῶν ψυχῶν ὅσας ἐν νεκυίᾳ κατωνόμακεν ἡ μὲν Ἐλπήνορος, οὔπω καταμεμιγμένη ταῖς ἐν ᾅδου διὰ τὸ μὴ τεθάφθαι τὸν νεκρὸν ὥσπερ ἐν μεθορίοις πλανᾶται. See also crit. note on vv. 52–54.

σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυστον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπεσχε.
τὼ μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.'
Ὡς ἐφάμην, ὁ δέ μ' αἰμάξας ἠμείβετο μύθῳ·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,] 60
δσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθε. 65
νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,

ἦλθεν ὑπὸ ζόφον;' διὸ ὁ Καλλίστρατος ἀθετεῖ, εἰ μὴ ἄρα φησὶν ὅτι, οὐκ ᾠοιθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἰών] πᾶσαι ἰόν γρ. Schol. H. The MSS. with two exceptions give ἰόν. Nitzsch, Ameis, and Düntz. adopt ἰόν. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with αἰμάξας.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 86.

58. ἔφθης .. ἤ. 'Thou hast been quicker coming afoot than I with my dark ship.' For the construction cp. Il. 23. 444 φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα | ἢ ὑμῖν. With the singular naiveté of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. 1. 173 οὐ μὲν γὰρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἔστι κερτομίας ὁ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρίᾳ χρησάμενος πολλῇ. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, οὔτοι γὰρ, εἰ καὶ ἀθέσμους, ἀλλ' οὖν ἐτάφησαν. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo 11. 517 ζῶντας παραβάλλεσθαι τρεφομένοις κυσὶν ἐπιτηδὲς πρὸς τοῦτο οὐς ἐνταφιαστὰς καλοῦσι, Antig. 1081 ὅσαν σπαράγματ' ἢ κύνες καθήγισαν, Elect. 1487 κτανὼν πρόθες | ταφεῦσιν ὧν τόνδ' εἰκὸς ἐστι τυγχάνειν, Aesch. S. c. T. 1004 κτείνων τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν, Ennius 141 'Vulturus in silvis miserum mandebat homonem, | heu quam crudeli condebat membra sepulcro,' Lucr. 5. 993 'Viva videns vivo sepeliri viscera busto.' Vultures are similarly called by Gorgias ἔμψυχοι τάφοι.

61. δαίμονος, quite vaguely, 'some [evil] power,' and not with any allusion to Circe.

66. τῶν ὄπιθεν. This use of the article comes very near to its force in

πρός τ' ἀλόχου καὶ πατρὸς, ὅ σ' ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70
ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ' ἄκλαυτον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,
νοσφισθεὶς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλά με κακκῆαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης, 75
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμὸν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἑτάροισιν.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·

74. κακκῆαι] ἡ κοινὴ κακκεῖαι, Ἀρίσταρχος κακκῆαι. περισπωμένως δέ· ἀπαρέμφατον (infinitive) γάρ ἐστιν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il. 9. 524 τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, ib. 558 ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν | τῶν τότε, Od. 22. 220 κτήματ' ὁπόσσα τοι ἔστι, τά τ' ἔνδοθι καὶ τὰ θύρηφιν. Here τῶν ὄπιθεν is rightly interpreted by the Schol. τῶν καταλελειμένων οἴκοι.

The words οὐ παρεόντων are added as epexegesis of ὄπιθεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκῆων, | ἡμὲν ὅτεῳ ζώουσι, καὶ ᾧ κατατεθνήκασι· | τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρός is used, as in Od. 13. 324.

68. μοῦνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπειν, infin. with imperatival force.

73. νοσφισθεὶς defines the direction of ἰών, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται, Il. 6. 418 μιν κατέκηε σὺν ἔντεσι δαιδαλέοισι. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aeaean isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman: τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος | κύρτον καὶ κώπαν, μνᾶμα κακοζοΐας, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρὸς δυστήνοιο, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σῆμα.

With ἐσσομένοισι πυθέσθαι cp. sup. Od. 3. 204.

'ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.' 80
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἥμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχων,
εἴδωλον δ' ἑτέρωθεν ἑταίρου πόλλ' ἀγόρευεν.
Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυίης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὧς εἴων προτέρην, πυκινόν περ ἀχεύων,
αἵματος ἆσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

83. ἀγόρευεν] τινὲς εἰκαιότερον ἀγορεῦον (corr. for ἀγόρευσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἴσχων.

80. On this line Lauer (Quaest. Hom. p. 18) remarks, 'His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte: ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixe factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκυίας et summa, veniat.'

81. στυγεροῖσιν here = 'lamentable,' as στυγερῷ μύθῳ Od. 12. 278. So inf. 465.

82. ἥμεθα, 'we bided there.' It does not seem that the posture of sitting is necessarily implied in ἧσθαι. Ameis (Anh. Il. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; Il. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. 'We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.' Others join ἄνευθεν with ἴσχων, meaning 'holding out far,' i. e. at arms length; but this destroys the parallelism with ἑτέρωθεν. Odysseus stands at the side of the pit nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκύων ἀμενηνὰ κάρηνα.

85. Αὐτόλυκος, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπους ἐκέκαστο | κλεπτοσύνῃ θ' ὅρκῳ τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in Il. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δόμον ἀντιτορήσας. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἄχεϊ οὗ παιδὸς ἀπέφθιτο πενθαλίμοιο | λευγαλέῳ θανάτῳ Od. 15. 358. A later story records ὅτι ἑαυτὴν ἀνήρτησε, Ναυπλίου ψευδῶς μηνύσαντος θάνατον Ὀδυσσέως, cp. Hygin. fab. 243.

88. οὐδ' ὧς is explained by the words πυκινόν περ ἀχεύων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκων ὁ ποιητὴς προτιμᾶσθαι τῶν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσέα οἰκτιζόμενον μὲν ἐπὶ τῇ μητρὶ φανείσῃ καὶ πυκινὸν ἀχεύοντα, μὴ ἐῶντα δὲ ὅμως αἵματος ἆσσον ἐλθεῖν αὐτήν, πρὶν Τειρεσίαο πυθέσθαι.

With προτέρην followed by πρίν cp. πρίν .. πρίν Il. 1. 97, etc., πάρος .. πρίν Od. 2. 127.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο, 90
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ, 95
αἵματος ὄφρα πίω καί τοι νημερτέα εἴπω.'
Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ'· ὁ δ' ἐπεὶ πίεν αἷμα κελαινὸν,
καὶ τότε δή μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αἶτ', ὦ] Zenodotus. τίπτ' αὖτως Schol. H.

90. ψυχὴ .. ἔχων, a similar 'constructio ad sensum,' as sup. 34 τοὺς .. ἔθνεα νεκρῶν. Cp. Od. 16. 476 μείδησεν δ' ἱερὴ ἰς Τηλεμάχοιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδών. Such a 'golden-studded staff' (χρυσείοις ἥλοισι πεπαρμένον Il. 1. 246) was the badge of office. It was carried by kings, Il. 1. 234; Od. 3. 412; by priests and prophets, Il. 1. 15, and here; by heralds, Il. 7. 277; 18. 505, and by judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἤλυθες, ὄφρα ἴδῃ. For this use of the subjunctive after historical tense see note on Od. 10. 65. Cp. Od. 3. 15 πόντον ἐπέπλως ὄφρα πύθῃαι, Il. 5. 127 ἀχλὺν .. ἀπ' ὀφθαλμῶν ἕλον .. ὄφρ' εὖ γιγνώσκῃς. So in Attic Greek Ἀβροκόμας τὰ πλοῖα κατέκαυσεν ἵνα μὴ ὁ Κῦρος διαβῇ Xen. Anab. 1. 4. 18, Ἀριστεὺς ξυνεβούλευε .. τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλεῶν ὁ σῖτος ἀντίσχῃ Thuc. 1. 65. In Attic Greek the construction is common; but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves ἀτερπὴς χῶρος, here it is used of the 'joyless realms' of the shades, like Ovid's 'inamoena regna.' Met. 10. 15.

96. αἵματος ὄφρα πίω. Teiresias had received the special privilege οἴῳ πεπνῦσθαι, in contradistinction to the rest of the shades. His φρένες were still ἔμπεδοι. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἤλυθε καὶ πίεν αἷμα κελαινεφές, αὐτίκα δ' ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was craved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοή). Compare the words of Neoptolemus at the sacrifice of Polyxena, ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς, | δέξαι χοάς μοι τάσδε κηλητηρίους, | νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίῃς μέλαν | κόρης ἀκραιφνὲς αἷμα. The Schol. on v. 37 says that the ψυχαί come up to the blood, like flies to honey, ὡς μυίας νομιστέον αὐτὰς ἥκειν. Eustath. puts it well, ὁ Τειρεσίας εἰ καὶ γνωρίζει πρὸ τοῦ πιεῖν, ἀλλ' οὐ μαντεύεται, μισθὸν δὲ αὐτὸ τοῦ πιεῖν ἀντιδίδωσιν.

99. καὶ τότε δή, apodosis to ἐπεί.

'Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ· 100
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὀίω
λήσειν ἐννοσίγαιον, ὅ τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἔτι μέν κε καὶ ὣς κακά περ πάσχοντες ἵκοισθε,
αἴ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων, 105
ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ' εὕρητε βόας καὶ ἴφια μῆλα
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι, 110
καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον
νηί τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἴκῳ, 115

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for οὐ γὰρ, ὀίω, λήσεις.

100. δίζηαι. With the form δίζηαι, from which the σ of the 2nd pers. is omitted, cp. βέβληαι Il. 5. 284, μέμνηαι Il. 21. 442.

101. λήσειν. The subject probably is σε = 'that thou wilt escape the notice of.' Cp. inf. 128 φήμ' ἔχειν.

ὅ, 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In Il. 14. 50 we have Ἀχαιοὶ ἐν θυμῷ βάλλονται ἐμοὶ χόλον.

104. ἀλλὰ .. καὶ ὣς, 'but still for all that ye may yet come home (ἵκοισθέ κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With σόν parallel to ἑταίρων cp. Od. 19. 514 ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων.

107. Θρινακίῃ, see on 12. 127.

108. εὕρητε is still in the government of ὁππότε κε. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. πάντ' ἐφορᾷ, cp. Schol. Q. ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάθοι.

111. καί κεν ἔτ'. For a similar introduction of the apodosis by καί, after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. αὐτός is emphatic in antithesis to ἑταίρους.

114. νεῖαι, 2nd sing. from νέομαι, with future signification, cp Od. 12. 188.

115. δήεις .. κατέδουσι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δήεις colours the whole passage, and throws the force of a future upon κατέδουσι. Another way of disposing of the difficulty is to treat κατέδουσι as a sort of prophetic present. But a

ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδὸν ὀξέι χαλκῷ, 120
ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἐρετμόν,
εἰς ὅ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν

116. κατέδουσι] Aristoph. κατέδοιεν Schol. E. H. M. Q. R. S. on Od. 2. 313. See note below.

comparison of vv. 184–189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγὼ δ' ἔτι νήπιος ἦα, to which is added, τοῦτο σημειοῦται Ἀριστοφάνης, ὅτι ἱκανὰ ἔτη ἐγεγόνει ἀφ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυίᾳ, ὅτι δεῖ εἶναι 'οἵ τοι βίοτον κατέδοιεν' οὐ 'κατέδουσιν.' But, as La Roche remarks, Aristarchus must have read κατέδουσι, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐνήλλακται ὁ χρόνος ὡς τὸ 'σύν τε μεγάλῳ ἀπέτισαν' (Il. 4. 161, where Zenodotus wrote τίσουσιν)· οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσέως.

For the collocation δήεις δ' ἐν πήματα οἴκῳ see on Od. 6. 167, crit. note.

120. κτείνῃς is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, λοξότητα χρησμοῦ μιμεῖται ὁ τοιοῦτος λόγος διὰ τὸ ἀσαφὲς καὶ δυσεξήγητον, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him;' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον, | ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. ἔρχεσθαι, as ἀποστείχειν inf. 132, has the force of an imperative.

122. οἳ οὐκ ἴσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους,
οὐδ' εὐήρε' ἐρετμὰ, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
ὁππότε κεν δή τοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε δὴ γαίῃ πήξας εὐῆρες ἐρετμὸν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἅλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελκέαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἠπειρώτης ἐν τόποις οἷς οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescebantur, et neque salem neque alia irritamenta gulae quaerebant.'

128. ἀθηρηλοιγόν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἐρετμόν, χερσαία δὲ τὸ πτύον. Sophocles copies this in his Ὀδυσσεὺς ἀκανθοπλήξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) ὄμοις ἀθηρόβροτον ὄργανον φέρων, which reminds us of his epithet σιδηροβρώς Aj. 820.

129. εὐῆρες ἐρετμόν. The epithet εὐήρης is not connected with ἐρ-έσσω but with ἀρ-αρίσκω, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσῷ πίτυλος ἐπτερωμένος to describe the splash made by the wing-like oars, and similarly ναῦς ἐπτερωκυῖα (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἀρνειὸν .. κάπρον. Eustath. ἡ τοιαύτη θυσία τριττύα λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττύαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριττύα with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is ὀχεύειν.

πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ

134. ἐξ ἁλός] ἔξαλος Ptolem. Ascalon. διπλῆ ἡ ἀνάγνωσις, καὶ ἔξαλος προπαροξυτόνως ἀντὶ τοῦ ἔξω καὶ πόρρω τῆς θαλάσσης, καὶ ἐξ ἁλὸς διῃρημένως, διὰ τὸ τῆς τρυγόνος κέντρον, ᾧ ὁ Τηλέγονος ἀντὶ αἰχμῆς ἐχρῆτο Schol. M. N. V. Vind. 56.

134. ἐξ ἁλός. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. εἰ καὶ δυστυχεῖς, ὦ Ὀδυσσεῦ, κατὰ θάλασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ ἔσται ἀλλ' ἔξω αὐτῆς. To establish this, passages are quoted like Od. 15. 272 ἐκ πατρίδος, 'far from my country' (but here the context supplies the word ἦλθον); Od. 16. 288 ἐκ καπνοῦ κατέθηκα, 'I stowed it away from the smoke;' Il. 8. 213 ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε, 'outside the ships;' Il. 14. 129 ἐχώμεθα δηιοτῆτος ἐκ βελέων, 'out of the range of darts.' To which we may add Hdt. 2. 142 τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἔξαλος, i. e. ἠπειρωτικὸς καὶ οὐ θαλάσσιος, the Scholl. quoting as a parallel ἔκβιος = 'deprived of life.' This evidently shows that they felt how unnatural it was to render ἐξ ἁλός, 'far away from the sea,' especially when used in connection with ἐλεύσεται. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πύλου εἰλήλουθας Od. 15. 42; Il. 1. 269; or ἐλθόντ' ἐξ ἀπίης γαίης Od. 16. 18; or ἐκ Λυκίης Il. 5. 645; ἐξ ἄστεος ἱκέσθαι Il. 18. 207; or, more exactly, ἐνοσίχθων.. ἐξ ἁλὸς ἦλθε Il. 20. 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixe patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studerent cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, οἳ οὐκ ἴσασι θάλασσαν—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea;' and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called τρυγών. This legend must have formed the plot of a lost play of Sophocles called Ὀδυσσεὺς ἀκανθοπλήξ, and Parthenius (Erot. 3) quotes from the Εὐρύαλος of the same poet the line τρωθεὶς ἀκάνθῃ τρυγόνος θαλασσίας. In the Ψυχαγωγοί of Aeschylus, the story reappears in a most absurd form. ἐρωδιὸς (a heron) γὰρ ὑψόθεν ποτώμενος | δνθῳ σε πλήξει, νηδύος χειλώμασιν, | ἐξ ἧς ἄκανθα ποντίου βοσκήματος | σήψει παλαιὸν δέρμα καὶ τριχορρυές. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of ἐξ ἁλός. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words ἀβληχρός, 'mild' and λιπαρός, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that ἀβληχρός [illegible] has far more the notion of 'weak' or 'exhausted,' than 'mild;' [illegible]

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ 135
γήραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
μητρὸς τήνδ' ὁρόω ψυχὴν κατατεθνηυίης·
ἡ δ' ἀκέουσ' ἧσται σχεδὸν αἵματος, οὐδ' ἑὸν υἱὸν
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα;'

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ' ἑταῖροι Eustath.

337; 8. 178 (where ἀβλήχρ' οὐδενόσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος. It is strange that a death which is only the gradual decay of natural power should be said 'to slay' (ὅς κέ σε πέφνῃ); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρός, but rather ἀγανός, in the familiar phrase οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος (η) κατέπεφνεν. The impersonation of θάνατος too is very suspicious here. Again whatever argument might be grounded on the meaning of λιπαρός seems to lose its force by the use of ἀρημένος, a word commonly employed in connection with such ideas as 'weariness,' 'sleepiness,' 'sorrow,' etc., and not employed with ὑπό, but coupled with the simple dative, compare γήραι λυγρῷ ἀρημένος Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. ἀβληχρός (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρός related to μαλακός; see Buttm. Lex. s. v. βλίττειν.

For μάλα τοῖος = 'ever so [gentle],' see on Od. 1. 209. Here the gesture that interprets τοῖος (δεικτικῶς) may be a slow dropping of the hand; as σιγῇ τοῖον (Od. 4. 776) is the finger on the lip; μέγα τοῖον the outspread arms; μείδησε σαρδάνιον μάλα τοῖον (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ὁδὸν καὶ μέτρα κελεύθου, | νόστον θ' ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ὁδός.

139. τὰ μὲν ἄρ που. The use of που gives a tone of resignation to the sentence; cp. Il. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι. There is an emphasis upon αὐτοί, at the end of the line, as though he would say, 'of their own will,' 'without consulting me.'

141. τήνδε, 'yonder.' Cp. νηῦς δέ μοι ἥδ' ἕστηκε Od. 1. 185, ξείνω δή τινε τώδε Od. 4. 26.

144. πῶς κεν ἀναγνοίη, 'how may she recognise me, that I am he;' i.e. ἐόντα τοῦτον, 'being that man,' sc. 'her own son.' This interpretation seems settled by the passage, Od. 24. 156 foll. τὸν δὲ ('Οδυσσέα) συβώτης ἦγε κακὰ χροΐ εἵματ' ἔχοντα . . . οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα, | ἐξαπίνης προφανέντα. Cp. Od. 23. 116 τοὔνεκ' ἀτιμάζει με καὶ οὔ πώ φησι τὸν εἶναι, Od. 16. 475 καί σφεας ὠίσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. πῶς here introduces a direct question, and is not to be taken in dependence on εἰπέ.

Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 145
'ῥηΐδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·
ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων
αἵματος ἆσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.'
Ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω 150
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἤλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα 155
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
[μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

146. ἐνὶ φρεσί] La Roche with good MSS. reads ἐπὶ φρεσί, as in Il. 1. 55 149. ἐπιφθονέοις] So Vulg. But Codd. Aug., Meermann., Stuttg., give ἐπιφθονέεις Bekk. ii., Ameis, La Roche, and Nauck read ἐπιφθονέῃς. 157–159.] ἀθετοῦνται τρεῖς Schol. H. See note below.

146. ῥηΐδιον .. ἔπος means a 'simple rule,' for holding or refusing communication with the dead.

147. ὅν τινα μέν, 'whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.'

148. For this use of ὁ δέ in introducing the apodosis cp. Il. 2. 188–9 ὅν τινα μὲν .. κιχείη, | τόν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, Od. 12. 41 ὅς τις ἀκούσῃ .. τῷ δ' οὔ τι γυνὴ .. παρίσταται κ.τ.λ.

149. ἐπιφθονέοις. It seems simpler to write the subjunctive in exact parallelism with ἐᾷς, but if (see crit. note) we decide in favour of ἐπιφθονέοις, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. 1. 19 'colloqui enim Ulixes cum umbris cupiebat, quaseiratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.' Cp. Od. 12. 345, 349 ἀφικοίμεθα .. ἐθέλῃ, marking a remoter and nearer contingency; Od. 14. 183 ἀλφῇ .. φύγοι, and Od. 22. 444 ἐξαφέλησθε .. ἐκλελάθοιντο.

With πάλιν .. ὀπίσσω cp. ἂψ αὖτις, ἂψ πάλιν, etc.

157–159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. τὸ γὰρ ἑξῆς, μέσον ὠκεανός· γελοῖον δὲ καὶ πεζὸν ἐόντα. The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that πῶς ἦλθες; is almost exclamatory. Whereas the three discredited lines emphasise the interrogatory force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γάρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἦλθες; In itself the naiveté of πεζὸν ἐόντα (Eustath. ἰόντα) is not un-Homeric: cp. Od. 1. 173 οὐ μὲν γάρ τί σε πεζὸν δίομαι ἐνθάδ' (sc. to Ithaca) ἱκέσθαι. In Od. 10. 502 the direct contrary of this line is asserted, εἰς Ἄιδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ. The words μὲν πρῶτα would lead us to believe that a description of the ποταμοί and ῥέεθρα was intended to follow: but nothing more is said about them.

Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περῆσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ εὐεργέα νῆα.]
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἱκάνεις 160
νηί τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'μῆτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀΐδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι ὀιζύν,
ἐξ οὗ τὰ πρώτισθ' ἑπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,

161, 162.] Ἀριστοφάνης ἀθετεῖ Schol. H. 174. ὃν κατέλειπον] Ἀριστοφάνης. οὓς κατέλειπον Schol. H.

161. νηί τε καὶ ἑτάροισι. This is not an omission of σύν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηί τε σύν θ' ἑτάροισι, but ἑτάροισι is drawn into the same construction as νηί, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἕνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισι, compared with φρένα τερπόμενον φόρμιγγι λιγείῃ Il. 9. 186. Cp. also Od. 4. 8 ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολὺν χρόνον, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

166. Ἀχαιΐδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἁμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write ἁμός with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρ' ἁμόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριός φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἄντικρυς ψιλοῦ· πιθανώτερον δέ ἐστι Δωρικώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἁμόν, οὕτως Ἀπολλώνιος. We have ὑμός as the corresponding form of the 2nd pers., as πόλιν ὑμήν Il. 5. 489.

171. κὴρ .. θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα ὁμοίη. Cp. Il. 12. 326 κῆρες ἐφεστᾶσιν θανάτοιο | μυρίαι, and Od. 12. 341 πάντες ... θάνατοι.

174. εἰπὲ .. πατρός, in Od. 15. 347 εἰπεῖν περὶ πατρός. The construction with the simple genitive is analogous

ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἤέ τις ἤδη 175
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἠὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
ἢ ἤδη μιν ἔγημε Ἀχαιῶν ὅς τις ἄριστος.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180
'καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.
σὸν δ' οὔ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας 185
δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·

178.] After φυλάσσει a few MSS. add κτῆσιν ἐμὴν δμωάς τε καὶ ὑψερεφὲς μέγα δῶμα, | εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φήμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σεσημείωται τὸ ὄνομα ἀδιαιρέτως ἐξενεχθέν H. Q. Ἀρίστορχος τεμένεα Schol. H.

to that with πυνθάνεσθαι and ἀκούειν. Cp. ἀγγελίην ἑτάρων Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων.

181. καὶ λίην, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληότι θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find πραΰν τετληώς Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἔκηλος) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (ἀλεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπόλος see Il. 1. 238, and cp. Callim. h. in Iov. 3 δικασπόλος οὐρανίδησι. The γέροντες might collectively be called δικασπόλοι, the king especially so, as head of the βουλή. See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῶι τετιμήμεσθα μάλιστα | ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν | ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰσορόωσι; | καὶ τέμενος νεμόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἔκηλος νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares μεμνῆσθαι δαιτός Od. 20. 246, μεμνῆσθαι πόσιος καὶ ἐδητύος Il. 19. 231, μνήσασθαι δόρπου Od. 4. 213, etc. The same meaning is found in ἄλλας δ' ἀλεγύνετε δαῖτας Od. 1. 374, etc., and θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, where the Schol. gives εὐτρεπίζετε, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέουσι (see crit. note) needless.

πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χείμα μὲν εὕδει ὅθι δμῶες ἐνὶ οἴκῳ
ἐν κόνι ἀγχι πυρὸς, κακὰ δὲ χροῖ εἵματα εἶται· 190
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλῆται εὐναί·
ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
οὔτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200
στηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
ἀλλά με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτέουσι Vind. 56, probably a mistake for ποθέουσι, in Cod. Venet. Nitzsch proposes κομέουσι. 191. εἶται] Here Schol. H. gives ἧσται] οὕτως Ζηνόδοτος. Ἀρίσταρχος, ἧστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of αἱ χαριέστεραι γραφαί according to Schol. H. Most MSS. σὸν πότμον γοόων. 202. μήδεα] Cod. Venet. κήδεα.

187. αὐτόθι, explained by the epexegesis ἀγρῷ.

188. οὐδέ οἱ, 'nor has he for bedding (εὐναί as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. εἶται, as εἶμαι Od. 19. 72, is referred to pres. ἵννυμι, root ἐς, Fes. Laertes is represented as having no θάλαμος of his own, or as not caring to use it.

192. For ὀπώρη, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβλῆται εὐναί. The low bed of leaves strown on the ground is contrasted with the δέμνια of sup. 189.

195. πένθος ἀέξει, so in Od. 17. 480 ἀέξειν is used of cherishing or fostering sorrow. μέγα is to be taken predicatively with ἀέξει.

196. ἐπί, adverbial, 'while old age cometh on him besides;' i. e. to add to his other discomforts: the clause is in parataxis. So ἄλγος, πένθος, ἱκάνει με Od. 2. 41, etc.

197. οὕτω, i. e. σὸν νόστον ποθέουσα.

201. ἐξείλετο, gnomic aorist, expressing common occurrence. So εἰσήλυθεν Od. 4. 338, ἤνυσεν ib. 357, ἐφέηκε 14. 464.

202. ἀλλά με. 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase σὸς πόθος the possessive pronoun represents the objective genitive of the personal pronoun. Cp. σῇ ποθῇ Il. 19. 321, where La Roche quotes, ἐμήν, σὴν χάριν ('mea causa,' 'tua gratia'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; ἐμὴν ἀγγελίην Il. 19. 336, ἐμὴν αἰδῶ Aesch. Pers. 699, σῇ προμηθίᾳ Soph. O. C. 332, χρεία ἐμή Eur. Suppl. 20, τὴν ὑμετέραν εὔνοιαν Lysias, 11. 10, εὐνοίᾳ τῇ σῇ Plat. Gorg. 486 A, ἐπὶ διαβολῇ τῇ ἐμῇ

σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'
Ὣς ἔφατ', αὐτὰρ ἐγώ γ' ἔθελον φρεσὶ μερμηρίξας
μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυίης. 205
τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἢ καὶ ὀνείρῳ
ἔπτατ'· ἐμοὶ δ' ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἦ τί μοι εἴδωλον τόδ' ἀγαυὴ Περσεφόνεια

207. εἴκελον] γρ. ἰκέλη, ἡ ψυχή Schol. H. Bekk. ἴκελον σκιῇ, metri grat., because εἴκελον takes initial *F*.

Apolog. 20 E, Sallust. Jug. 14 'in mea iniuria despecti estis,' to which add Ter. Hauton. 2. 3. 66 'desiderio id fieri tuo.'

σά τε μήδεα must not be rendered, as by Bothe, 'tuae curae,' for μήδεα has as its regular meaning 'counsels,' 'devices,' etc. and is thus coupled with βουλαί in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μήδεα and ἀγανοφροσύνη are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι | .. σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες | αὖ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι Il. 22. 768.

205. τρὶς μέν, cp. Virg. Aen. 2. 792 'Ter conatus ibi collo dare bracchia circum: | ter frustra comprensa manus effugit imago, | par levibus ventis volucrique simillima somno.'

207. εἴκελον is probably best taken adverbially, as ἴσον inf. 557; 14. 203; though Nitzsch speaks of it as 'almost substantival.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκετο, iterative aorist, appropriate to τρίς. Each disappointed effort brought its sorrow.

211. φίλας περὶ χεῖρε βαλόντε (join περὶ-βαλόντε), 'with a loving embrace.' Notice the mixture of dual and plural. In Il. 23. 97 we have μίνυνθά περ ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο, which is the only passage where χεῖρας, χεῖρε, or πήχεε is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχεῖσθαι Od. 16. 214 Τηλέμαχος δὲ | ἀμφιχυθεὶς πατέρ' ἐσθλὸν δδύρετο, Od. 22. 498 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἠσπάζοντ' Ὀδυσῆα. In the present passage ἀμφοτέρω stands as the equivalent of the reciprocal ἀλλήλους in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπώμεσθα. τέρπεσθαι γόοιο (Il. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seiler quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. εἴδωλον is best represented by our word 'phantom.' It is used almost identically with ψυχή, as the immaterial ghost that remains when the body is dead, and the θυμός extinguished. But it implies more than the notion of ψυχή, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

ὀτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
'ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φαντῶν,
οὔ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
δαμνᾷ, ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός,

218. ὅτε τίς κε θάνῃσιν] So Ameis and La Roche, with good MSS, for the common ὅτε κέν τε θάνωσι. Eustath. gives ὅτε τις θάνῃσι. See note below. 221. δαμνᾷ, ἐπεί] δάμνηται ὅτι, Κράτης Schol. H. See Porson and Buttm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with ψυχαί in Il. 23. 72; Od. 24. 14 ψυχαὶ εἴδωλα καμόντων. and in Il. 23. 104 the apparition of Patroclus is called ψυχὴ καὶ εἴδωλον, while inf. 475 we even have νεκροὶ .. βροτῶν εἴδωλα καμόντων. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, εἰδώλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλὴ | ἱεμένων Ἐρεβόσδε ὑπὸ ζόφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 ἐνώησα βίην Ἡρακληείην | εἴδωλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρπεται, where the contrast between εἴδωλον and αὐτός is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called εἴδωλον .. αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί Od. 4. 796, called ib. 824. 835 εἴδωλον ἀμαυρόν. This notion of εἴδωλον has many points in common with the Lucretian *simulacra*.

216. περὶ πάντων. See on Od. 1. 235.

κάμμορε, Od. 2. 351.

218. αὕτη δίκη ἐστὶ βροτῶν, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading ὅτε κέν τε θάνωσι may be supposed to be a later assimilation to the number of βροτῶν, but the combination κέν τε is suspicious. For the change from plural to singular cp. Od. 5. 120 θεαῖς ὀγάασθε .. ἧν τίς τε ποιήσεται, 13. 180 νωμῆς μὲν πάσασθε βροτῶν ὅτε κέν τις ἵκηται. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 ὅς τις φάγοι ... οὐκ ἤθελον ... ἀλλὰ βούλοντο.

219. ἔχουσιν, 'hold together.' Not unlike is φρένες ἦπαρ ἔχουσι Od. 9. 301. Cp. δοιοὶ δ' ἔντοσθεν ὀχῆες | εἶχον ἐπημοιβοί, sc. πύλας, Il. 12. 455, θύρην δ' ἔχε μοῦνος ἐπιβλής Il. 24. 453.

221. θυμός .. ψυχή. The etymology of θυμός, root θυ, as in θύελλα, θυάς, is the Skt. *dhû*, seen in *dhûmas*, 'smoke,' Lat. 'fumus.' Plato, Cratyl. 419, speaks of θυμὸς ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς. The connection of ψυχή with root *spu*, *sphu*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of θυμός is 'feeling,' 'temper,' 'affection,' or 'desire;' the seat of it is ἐν στήθεσσι Od. 23. 215, or ἐν φρεσί. It is often used for vital principle or vital powers; so we have θυμὸν ἀλέσσαι, ἀφελέσθαι, ἀποτινείειν, ἀγείρειν ἐκ φρένα, etc.; and, as here, λίπ' ὀστέα θυμός. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have ψυχή coupled with θυμός in Il. 11. 334, and frequently with μένος.

With the phrase λίπῃ .. ὀστέα θυμός we may compare τὸν δ' ἔλιπε ψυχή, used of swooning, Il. 5. 696; of death,

ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.'
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
ἤλυθον, ὅτρυνεν γὰρ ἀγαυὴ Περσεφόνεια,
ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
αἱ δ' ἀμφ' αἷμα κελαινὸν ἀολλέες ἠγερέθοντο,
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἑκάστην.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή· 230
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἴων πιέειν ἅμα πάσας αἷμα κελαινόν.

in Od. 14. 426. Life, as expressed by ψυχή, is a separable principle. When the body dies, the ψυχή may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The ψυχή, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that ψυχή is characteristically distinguished from θυμός, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄιδος εἴσω. The disembodied ψυχή, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on εἴδωλον sup. 213. In this passage we may render θυμός 'life,' and ψυχή 'soul.'

222. πεπότηται. The tense here has the force of a continuous condition = 'hovers to and fro.' So πεποτήαται Il. 2. 90, δέχαται Il. 12. 147. Nitzsch prefers to regard it as equivalent to οἴχεται, and illustrates the tense by Virgil's 'fugere ferae' Georg. 1. 330.

223. ἀλλὰ φόωσδε. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (ἴσθι), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., πρὸς ἔνδειξιν δηλαδὴ φιλίας.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321–325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (νεκυομαντεῖα) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the Ἠοῖαι, or κατάλογος γυναικῶν, of Hesiod. And we may remark that the κατάλογος νεῶν in Il. 2 was known by the distinctive title Βοιωτία. Cp. Od. 15. 225 foll.

229. ὅπως does not point to the *form* of the intended questions, but to the *possibility* of putting them.

αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἑκάστη
ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἁπάσας.
Ἔνθ' ἦ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν,
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
τῷ δ' ἄρ' ἐεισάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἶσον,
κυρτωθὲν, κρύψεν δὲ θεὸν θνητήν τε γυναῖκα.

233. ἠδέ] τὸ δέ, ἡ δέ. Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἐρέεινον] τινὲς ἐρεινθίλον γράφουσι Schol. H. See on Od. 1. 29.

233. προμνηστῖναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμνηστῆναι (or, acc. to Buttm. προμνήστριαι), i.e. μία μνώσουσα τὴν ἄλλην. It is more probably a lengthened form of πρώμνα, analogous in structure to ἀγχοτίνη from ἄγχι. Cp. Od. 11. 130 πρωτοστῖνα ἐνθάδε, ἀπὸ κῦμα πάντες, where the meaning is sufficiently explained.

235. Τυρώ. Cp. Schol. H. T. πάντων ἐπαινούμενος οὕτω καλεῖσθαι φασι διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'curd white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus. By her husband Cretheus, of Aeson, Pheres, and Amythaon. Cretheus was brother to Salmoneus. Sisyphus was a son of Aeolus by Enarete, see on Od. 11. 236. Tyro married her uncle Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city, Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and after receiving the waters of the Apidanus, it joins the Peneus. Hence Salmoneus had two homes, one in Thessaly and the other in Elis, so we find the name of the river on which his Elean city, Salmone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare εὐρόδεια, μεσοπόρφυρος, and, perhaps, ἠριγένεια. It is used as an epithet of Helen in Il. 6. 292; Od. 11. 227.

239. ἔκγονος, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare τῇ ἐοικυῖα Od. 6. 14. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll., 19. 175 foll.

242. ἐν προχοῇς can only mean 'the outfall or mouth of the river,' cp. Od. 5. 453, Il. 17. 263. But the expression is itself loose here, for to admit Poseidon the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθὲν. Cp. Virg. Georg. 4. 366 'Ac velut Arcturum cursus et sidera caelo, nimbifer hoedorum ardor arvisque nocentes, ingrediens sulcat spumantem undique rivum.' In which passage Conington interprets the Homeric expression as describing a wave swelling to the height of a mountain, and furnishing by the disintanglement recession of its rising a cavity beneath its surface, in which a person might hide himself. The metaphor suggests itself to anyone who watches the overhanging of a wave just before its fall

[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245
αὐτὰρ ἐπεί ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250
νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·
αὐτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,

245.] ἀθετεῖται. πρὸς τί γὰρ ἐρώσῃ καὶ ἑκουσίως βουλομένῃ μιγῆναι κατέχευεν ὕπνον; Ζηνόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις] οὕτως Ἀρίσταρχος. Ζηνόδοτος δὲ κακῶς τέξεαι Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέξεαι. La Roche adds, 'Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.' ἀποφώλιοι] τινὲς 'ἀνεμώλιοι εὐναί' γράφουσιν. οὐκ εὖ Schol. H.

—'the hollow ocean ridges.' Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κῦμα ὡς εἰς θαλάμου ὄροφον ἐσχεδίασται. Cp. Il. 21. 239.

245. λῦσε δέ. The Schol. A. speaks of Tyro as already wife of Cretheus, so that λῦσε παρθενίην ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis, is more likely only equivalent to κατὰ.. χεύας ὕπνον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀγχίσῃ μὲν ἐπὶ γλυκὺν ὕπνον ἔχευεν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαῖρε, intended as a blessing, 'Be happy in this love.'

περιπλομένου. Eustath. συμπληρουμένου οὐ μὴν καὶ πεπληρουμένου ἤδη. Cp. Aul. Gell. N. A. 3. 16 'Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε.. τέκνα,—sed Favorinus mihi ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo non vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.' But it is not impossible to render π. ἐ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 'matri longa decem tulerunt fastidia menses.'

249. εὐναί, 'embraces.' For ἀποφώλιοι cp. Od. 8. 177. Autenrieth connects it here with φώς and φύω, and so makes it mean 'without offspring.'

250. ἀτιταλλέμεναι, (with imperatival force), is a reduplicated form of ἀτάλλω. See on ἀταλός sup. 39. The gender of τούς is assimilated to the idea of 'sons,' implied in τέκνα.

251. ἴσχεο, 'refrain thyself,' sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μηδέ τι τοῦτον ἀναίτιον οὖτα χαλκῷ, Il. 1. 214 σὺ δ' ἴσχεο.

254. ὑποκυσαμένη 'having conceived,' so the uncompounded form ἐκύει υἱόν Il. 19. 117. The root κυ is seen in Skt. *çvi*, *çvaj-â-mi* = 'tumere,' Lat. *cu-mu-lu-s*, etc.

τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην 255
ἀμφοτέρω Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολύρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν.
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.
Τὴν δὲ μετ' Ἀντιόπην ἶδον, Ἀσωποῖο θύγατρα, 260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρρηνος. 260. τὴν δὲ μετ'] οὐκ ἀναστρεπτέον τὴν μετὰ πρόθεσιν Herodian, quoted by La Roche.

255. θεράποντε Διός, i. e. 'kings;' as θεράποντες Ἄρηος are 'warriors,' and θεράποντες Μουσάων, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

Ἰαωλκῷ, epic form of Ἰωλκῷ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

257. πολύρηνος, epic form of πολύρην (πολύρηνες Il. 9. 154). We must suppose the true form to be πολύϝρην, from ϝραν-, metathesis for ϝαρν-, 'sheep.'

259. ἱππιοχάρμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half-brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Ἀντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαθύσχοινον λεχεποίην. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πόλιν τὴν κάτω προσφύσαν τῇ Καδμείᾳ. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. 1. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπωλοι, and in Aristoph. (Ach. 906) the Boeotian swears νὴ τὼ σιώ, where see Bergk, 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacaena iurat ναὶ τὼ σιώ intellegit Castorem et Pollucem.' Later

ἦ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἐόντε. 265
Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής. 270
Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μέν] Ἀριστοφάνης οὔ μιν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διός, *her* boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις, the words of Aphrodite to Hera, Il. 14. 213.

263. Θήβης ἕδος, as Ἰθάκης ἕδος Od. 13. 344; Οὐλύμποιο ἕδος Il. 24. 144. Cp. Il. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θήβη, later Θῆβαι, compare Μυκήνη Μυκῆναι, Ἀθήνη Ἀθῆναι.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. θρασυμέμνονα, epithet of Heracles here and in Il. 5. 639, was generally regarded as equivalent to ὃς θρασέως μένει. It is rather θρασέως μεμαώς, as if θρασυ-μέν-μων, where μεν = root μα, or, more directly, from μέμονα.

θυμολέοντα is used of Odysseus Od. 4. 724, 814.

269. Μεγάρη was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (παῖδας φονεύσας καὶ δάμαρτα Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. ἀτειρής (ἀ, τείρω, τερ) = 'sturdy,' lit. 'unwearying.' Cp. κραδίη πέλεκυς ὥς ἐστιν ἀτειρής Il. 3. 60. The epithet is used of χαλκός Il. 5. 292; of a voice, Il. 13. 45, etc; of persons, Il. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words ἄφαρ .. ἀνθρώποισιν, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

ἦ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο,
γημαμένη ᾧ υἷϊ· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. υἷϊ] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common υἱεῖ. The reading is supported by several good MSS, others give υἱῷ.

while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression δεδουπότος Οἰδιπόδαο has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. 1. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 53), though it forms part of the narrative of Hellanicus (ib.).

Οἰδιπόδαο. This form occurs in Il. 23. 679; Hesiod. Opp. et D. 163; cp. Pind. Pyth. 4. 263. If the nom. Οἰδιπόδης exists, it may be compared with ἐνιαυτόδης Il. 13. 754. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swollen' with the cords that bound them. 'Hicatas hero generis vestigia, tumore nactus nomen et vitio natum' Senec. Oed. 812. It is more likely that the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from οἰδών, as it were 'tumidus ira,' regarding -πους as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to οἶδα, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μηδὲν εἰδὼς Οἰδίπους, where the jingle can hardly be unintentional.

Ἐπικάστῃ, from root καδ, as in κάσπερος, meaning 'brightness.'

272. μέγα ἔργον, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. ἄφαρ has variously been connected with root ἀν, as in ἀξαπίνης or ἄφνω, or with Skt. ἀνα. The older commentators referred it to ἄντα or to ἀνο and ἄρα. Hartung to οἶδα and ἄρα. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. saw, interpreting it οὐκ εἰδότων ἀνοῖ τῶν ἔργα τοιαῦτα; ἀλλ' ἐξαίφνης. We know however that if we keep to the old form of the story, the Scholiasts' difficulty disappears. Now the Et. Mag. gives four shades of meaning to ἄφαρ, viz. τὸ ταχέως, καὶ τὸ πρόχειρον καὶ ταυτόχρημα, καὶ τὸ αἰφνίδιον, καὶ τὸ ἀμέλει, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret ἄφαρ, are generally ταχέως, εὐθέως, εὐθύς, and ἀπροσδοκήτως, and Schol. R. L. V. on Il. 1. 348 says, ἀντὶ τοῦ εὐθέως τὸ ἄφαρ. The last remark is valuable, as it seems to hit the real point in the use of ἄφαρ, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have ἄφαρ ἀφαρέστερον, as adjective, perhaps of comparative degree, from ἄφαρ, the Scholl. and Ap. rendering the word

ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς·
ἡ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσι. 280
Καὶ Χλῶριν εἶδον περικαλλέα τήν ποτε Νηλεὺς

by εὐθεῖς and ταχεῖς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from ἀναπυνθάνομαι, as τὰς πάτρας αὐτῶν ἀνεπύθετο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλάς with ἄλγεα πάσχων, and for this use of διά with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it ὁ ταῖς πύλαις προσηρτημένος. It is rather ὁ τὰς πύλας ἀραρυίας ἔχων, as πύλαι .. πύκα στιβαρῶς ἀραρυῖαι Il. 12. 454, etc.

278. ἁψαμένη, 'having fastened high a noose from the lofty beam;' αἰπὺν has here its simple physical meaning, and stands predicatively with ἁψαμένη, the words ἀφ' ὑψ. μελ. being added as epexegesis; cp. γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (καθύπερθε μελαθρόφιν ἐξεκέχυντο), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall, carried the weight of the roof. Athena, in the form of a swallow, sits ἀνὰ μεγάροιο μελάθρῳ, and the eagle in Penelope's dream perches ἐπὶ προὔχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μέλαθρον was also used more widely, in the senses in which we use 'roof,' as μέλαθρον ὑπελθεῖν Od. 18. 150, φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἴδεσσαι μέλαθρον Il. 9. 640.

279. With ᾧ ἄχεϊ σχομένη it seems most natural to compare such usages as ἄσθματι ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. κηληθμῷ δ' ἔσχοντο inf. 334. The Schol. interprets by κατασχεθεῖσα.

280. ἐρινύες. See on Od. 2. 135.

281. Χλῶριν. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μάντις ἀμύμων of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

γῆμεν ἑὸν δι' κάλλος, ἐπεὶ πόρε μαρία ἔδνα,
δεκοντάτην κούρην Ἀμφίονος Ἰασίδαο,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυείῳ ἶφι ἄνασσεν
ἡ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

284. Μινυείῳ] So La Roche, with Bekk. II, for the common Μινυήϊον. The shortening of a long vowel before ἶφι (ϝιφι) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. ἡ δέ] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. ἡδέ. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiaraus. The steps in the genealogy may be represented thus:—

Salmoneus — Iasus
| |
Tyro — Amphion

Amythaon — Neleus = Chloris

Melampus — Bias = Pero

Antiphates — Mantius

Oecles — Polyphides

Amphiaraus — Theoclymenus.

The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpis perpessus vates est vincla Melampus,
Cognitus Iphicli suspiciosa bovis.
Quem non lucra, magis Pero iucunda coegit,
Mox Amythaonia nupta futura domo.'

283. Ἀμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. Ὀρχομενῷ. This ancient Boeotian city, at the influx of the Cephisus into the Copais lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. 1. chap. 6.

285. ἡ δὲ Πύλου βασίλευε. The regular use of βασιλεύειν is as an intransitive verb; compare βασιλεύειν ἐν Πύλῳ Od. 1. 402, and ἔμμεν 22. 52, ἐνὶ Πύλῳ Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Φαίηκας βασιλεῦσι, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so ἀστῶν δ' ἡ βασίλευε δεῦρ' Ἰθάκῃ Il. 6. 425. It was her marriage with Neleus that made her queen, so that οἱ really refers to βασιλῆϊ implied in βασίλευε. The former clause would naturally be participial, as ἡ δὲ Πύλου βασιλῆϊ γαμαρίῳ, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has

τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώοντο περικτίται· οὐδ' ἄρα Νηλεὺς
τῷ ἐδίδου ὃς μὴ ἕλικας βόας εὐρυμετώπους
ἐκ Φυλάκης· ἐλάσειε βίης Ἰφικληείης 290
ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε, ? leaped on him
δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι, 295
καὶ τότε δή μιν ἔλυσε βίη Ἰφικληείη,
θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.
Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,

288. οὐδ' ἄρα] Ἀρίσταρχος, οὐδ' ἄρα Schol. H. The common reading is οὐδέ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράοχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὀχὴν τούτεστι τὴν τροφήν. Modern philologists have proposed ἀγείρειν — ὄχους — 'currus colligere;' ἀγείρειν—ὠκύς, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοῖσι with ἐπί, 'besides these.'

289. τῷ, not τῳ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τάων αἳ πάρος ἦσαν Od. 2. 119, γαμέεσθαι | τῷ ὅτεῳ τε πατὴρ κέλεται Od. 2. 114, τῷ δόμεν ὅς .. εἴποι Il. 18. 508.

ἐδίδου. Notice the tense, 'was not ready to give;' 'was not for giving;' compare ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν Hdt. 1. 68.

290. ἐλάσειε represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληείης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. δεσμοί and βουκόλοι describe and define the μοῖρα θεοῦ. With the form ἀγροιῶται (=ἄγραυλοι) compare σπαργανιώτης h. Hom. Merc. 301; εἰραφιώτης h. 26. 2.

297. θέσφατα .. εἰπόντα. Eustath. interprets this of a special prediction made by him, περὶ παιδοποιίας μαντευσάμενος τῷ Ἰφίκλῳ (ἦν γὰρ ἄπαις), καὶ ἐπιτυχὼν ἀπελύθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδὼς, ἅτε δὴ μάντις, ὅτι ἁλώσεται ἐνιαυτόν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Διὸς δ' ἐτελείετο βουλή appears in Il. 1. 5.

298. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *lada*, 'wife,' found in Lycian inscriptions: compare the name of the

ἦ ῥ' ἐπὸ Τυνδαρέῳ κρατερόφρονι γείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα, 300
τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα·
οἳ καὶ ἐνὶ γαῖῃ τιμὴν πρὸς Διὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνάασι· τιμὴν δὲ λελόγχασιν ἶσα θεοῖσι.

300 λελόγχασι. The MSS. all give this form, notwithstanding the unusual shortening of the penult. Bekker adopts the reading, remarking how τὸ λελόγχασι [illegible], but suggests that it might be written καὶ ἄμφω [illegible] λελόγχασι, which Wolf writes in his text. See on Od. [illegible]

[illegible] Λήδη is described as [illegible] of the Aetolian king Thestius. [illegible] the same [illegible] was [illegible] Sparta. [illegible] Tyndareus, he found a home with [illegible] Leda became the mother of four children, Castor and Polydeuces, Helen and Clytemnestra. [illegible] the latter age [illegible] Castor and Polydeuces [illegible] sons of Tyndareus while her sister Helen is stated [illegible] daughter of Zeus. [illegible] Castor and Polydeuces, [illegible] Clytemnestra, [illegible] Tyndareus [illegible] Castor and Polydeuces [illegible] Clytemnestra [illegible] Castor and Polydeuces [illegible] Castor and Polydeuces [illegible] Castor and Polydeuces [illegible] Clytemnestra [illegible] Castor and Polydeuces [illegible] Clytemnestra [illegible] Castor and Polydeuces [illegible] Clytemnestra

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καί ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,
Ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα· 310
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
οἵ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
φυλόπιδα στήσειν πολυάικος πολέμοιο.

suggest a late origin for the whole passage we may note that τὴν Τυνδαρέου παράκοιτιν (sup.) seems to be a use of the demonstratival pronoun, or article, that is quite post-Homeric. We might quote Θάμυριν τὸν Θρήικα Il. 2. 595 as the nearest parallel; but not ὁ Ἰφίκλοιο πάις (as Krüger) Il. 13. 698, for ὁ there is the emphatic demonstrative, referring back to ὁ μέν, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum τήν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vocula ista τήν absit.'

305. Ἰφιμέδεια was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia alleged (φάσκε, as sup. 236 φάτο, and 261 εὔχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmene, and Leda.

307. μινυνθαδίω is explained by vv. 318–320; with the form of adjective compare κρυπτάδιος, διχθάδιος, αἰφνίδιος. The name Aloeus is from ἀλωή. He is the 'man of the threshing-floor;' and his son Otus (ὠθέω) tramples the corn from the husk, while Ephialtes (ἐπι-ἰάλλω, Eustath. quoting the reading Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπιἅλλομαι, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the words θρέψε ζείδωρος ἄρουρα. The size of these giant children of the soil reminds us of the γηγενής Tityus, ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months χαλκέῳ ἐν κεράμῳ, on which Schol. D. remarks, τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευάς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word ἐννεαπήχεες. This rendering will also fall in with μινυνθαδίω γενέσθην. The meaning of γάρ refers back to μηκίστους in v. 309; the words from καὶ πολὺ .. Ὠρίωνα being parenthetical.

313. With the form ἀπειλήτην, cp. ὁμαρτήτην (v. l. ὁμαρτήδην) Il. 13. 384; συναντήτην, συλήτην, προσαυδήτην, φοιτήτην, and seen Monro, H. G. § 19, who classes these as forms of non-thematic contracted verbs.

314. With φυλόπιδα (elsewhere φύλοπιν) στήσειν compare ἔριν στῆσαι Od. 16. 292; 19. 11. φύλοπις (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to φῦλον only, the rest of the word being terminational. Curtius proposes to connect -οπις with root οπ = 'work,' as in Πηνελ-όπεια and Lat. op-us; but the common etymology gives φῦλον-ὄψ in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of βοή and ἀυτή.

Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ 315
Πήλιον εἰνοσιφύλλον, ἵν' ἀμβατὸς ἐμβατὸς εἴη.
καὶ κέν πῃ ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο·
ἀλλὰ κεραιζήσας Διὸς υἱὸς, ὃν τίκτε Λητώ,
ἐκφύτους, πρὶν πώματα μαζοῦ λουσάσθαι
ἀθάνατα τέκεσσι τε γείτονι εἰαρινῇ λαχνῇ. 320
Φειδίππην τε Τιτυόν τε ἴδον καλὸν Ἐνιαλίοιο.

[illegible] ἀθανάτοις ἐν Ὄλυμπῳ ἐν τῷ Ἀριστάρχου Σχολ. Ἀθανάτοις τοῖς τῶν θεῶν.

[illegible] Ἐν Ὄσσῃ [illegible] Ἀρτέμιδος καὶ Νόμιος.

[illegible] Ἐν Ὄσσῃ [illegible] Ἀρτέμιδος καὶ Ἀπόλλωνος.

[illegible] Φειδίππην [illegible]

κούρην Μίνωος ὀλοόφρονος, ἥν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσι. 325
Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,

324. ἀπόνητο] τινὲς ἐτέλεσσεν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρίᾳ .. καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἄκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἠκόντιζ' ἄνω | μηνὸς διχήρης. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἕρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγνη (a form of the name actually found on a vase), cp. Hesych. ἀδνὸν ἁγνὸν Κρῆτες, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ὀλοόφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia: or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδ' ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἥβης Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διώνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διόνυσος is common. In Hesiod, Scut. Herc. 400, Διώνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαι Ἠοῖαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προίτου θυγάτηρ καὶ Ἀντείας, κάλλει διαπρεπεστάτη. ταύτης

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω.
ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη 33
εὕδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 33

330. φθῖτ'] φθεῖτ' Scholl. B. Q.

ἐρασθεὶς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ λανθανων διαφθείρει· ἡ δὲ ἐγκυος γενομένη τίκτει Λυκρον τὸ ὄνομα παῖδα, ὃς θήβας μετ' Ἀμφιονος καὶ Ζήθου οἰκεῖ. She is represented as having been a nymph of Artemis and having been slain by the goddess for her amour with Zeus. The name Μαῖρα is probably connected with the root μαρ, and means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus, and mother of Iphicius. Her name is common in Minyan legend; there is a Clymene, daughter of a Minyas and mother of Atalanta; in Iphiclymene, a Periclymene, in the same family; and a Clymenus, king of the Minyae.

Eriphyle was wife of Amphiaraus of Argos, but her story is closely connected with Theban legend; for Amphiaraus, though desirous of taking no part in the expedition to Thebes, which he knew would prove fatal to him, was overpersuaded by his wife Eriphyle, who had been bribed with the gift of a golden necklace by Polynices. Amphiaraus was in the end of being slain in the war, when Zeus clave the ground asunder with his thunderbolt, and engulfed Amphiaraus with his chariot and horses. There was an oracle of Amphiaraus established near Thebes, but afterwards removed to the neighbourhood of Oropus: cp. Od. 15. 244. The whole story was narrated in one of the Cyclic epics entitled Ἀμφιαραοῦ ἐξέλασις, which, according to current tradition, was composed in Boeotia by Homer himself.

327 φίλου ἀνδρός. With this genitive of place cp Γλαύκου .. πρὸς Διομήδεα τεύχε' ἄμειβε. | χρυσεα χαλκείων ἑκατόμβοι' ἐννεαβοίων Il. 6. 236, εἰ δύω Πριάμοιο .. ἔλυσεν ἀποίνην Il. 11 106, χαλκοῦ τε χρυσοῦ τ' ἀπολεσσόμεθ' 22. 50. Similarly πρυμνὸς χαρίσασθε Od. 13. 15.

328. See Od. 4. 240: Il. 2. 488.

330. πρὶν γάρ. 'for, ere that, night would pass away.' Cp. Virg. Aen 1 374 'ante diem clauso componet Vesper Olympo.'

φθῖτο] is optat. See Od. 10. 51 Only here is ἄμβροτος used as epithet of νύξ, instead of the common ἀμβρόσιος Cp. ἄμβροτη Il. 14. 73.

331. In Od. 7. 317 Alcinous had said πομπὴν δ' ἐς τοῦ ἐγὼ τεκμαιρομαι .. εἰς ἁλα ἐς, and the preparations (8. 50. 444) had already been made; so that by ἑταίρους we may understand the sailors whom Alcinous had sent down to the harbour ready to take the ship on the morrow. ἐλθόντ' α] is accusative, as Od. 6. 60: 15 240.

334. κηληθμῷ is the 'glamour' of a story. The Scholl. interpret it ἡ μετ' ἡδονῆς καὶ τερψεως ἡσυχία. Cp. Eustath ad loc. εἰκότως ἐγένοντο εὐφροσύνη καὶ ἀκηκοεσις γὰρ ἡδονῆς ὁ κηληθμός. Quintilian, 4. 2. 37, seems to imply the same thing when he translates κηληθμὸς by 'intentionis silentium.' Eustat. further says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσιακοῖς, ὡς διαφορά τινα λέγει τὴν εὐφροσύνην καὶ τὴν κήλησιν. ἐκ δὲ τοῦ κηλεῖν καὶ οἱ παρὰ τῷ Πινδάρῳ Κηληδόνες παρωνόμασται, ὧν Ἀθήναιος μεμνῆται (7 35 ὡ θελγουσῶν οὐδὲν ἔλαττον ἤπερ αἱ τοῦ μύθου Σειρῆνες.

With ἔσχοντο cp. Od. 8. 152. and sup. 279.

'Φαίηκες, πῶς ὔμμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας;
ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολούετε· πολλὰ γὰρ ὔμμιν 340
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'
Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος,
[ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]
Ὦ φίλοι, οὐ μὰν ἡμὶν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μύθοις ἐκέκαστο παλαιά τε πολλά τε εἰδώς (7. 157).

336. πῶς .. εἶναι is used like the later πῶς ἔχειν; 'How seemeth he to stand in your eyes?' For the combination cp. Il. 11. 838 πῶς κεν ἔοι τάδε ἔργα; Il. 14. 333 πῶς ἔοι;

337. ἐίσας. If with Ahrens we refer ἐίση to root εἰκ, we can render here 'good,' 'seemly,' or the like. If we regard ἐίση as equivalent to ἐϝίση, from ἴσος, we must render 'fair,' i. e. well-balanced, like the νῆες ἐῖσαι, with 'equal curves,' or 'on even keel.' It can hardly be, as Schol., τὰς ἀναλογούσας τῷ σώματι.

338. The words δ' αὖτε mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—'Now, he is *my* guest;' mine, especially because he made his first appeal to me; 'but each one of you has a share in the honour' of entertaining him and treating him well. 'Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.'

ἕκαστος δ' ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ οὓς τέκετο Ῥέα, | Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσων, | τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς. Cp. also Il. 1. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more presents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούετε (κόλος, κυλλός, and, perhaps, κείρω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. ἕο δ' αὐτοῦ πάντα κολούει Od. 8. 211. With ξεῖνος ἐμός compare Od. 7. 142. Eustath. joins οὕτω with κολούετε, as if οὕτω resumed the participle ἐπειγόμενοι, but it seems far better to couple it with χρηίζοντι, and make the expression directly antithetical to πολλὰ ὔμμιν κτήματα.

344. ἀπὸ σκοποῦ. In Homer σκοπός is generally used of a 'watcher' or 'spy;' but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. 'wide of the mark.' So ἀπὸ σκοποῦ εἰρηκέναι, εἰρῆσθαι Plat. Theaet. 179 C, Xen. Symp. 2. 10, and παρὰ σκοπόν Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as οὐκ ἄποθεν ἧς ἔχομεν περὶ τοὺς ξένους διαθέσεως, i. e. not at variance with our own ideas; Eustath. takes it to mean, 'not at variance with our expectation' of what she would do; ὑπολαμβάνοντες ὅτι δηλαδὴ εὖ περὶ τοὺς ξένους διάκειται. The latter meaning of 'what one expects' seems settled by Il. 10. 324 σοὶ δ' ἐγὼ οὐχ ἅλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης. In later Greek the phrase reappears in the form παρὰ δόξαν.

μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε. 34
Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε
ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 35
ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν
δωτίνην τελέσω· πομπὴ δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
''Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 35
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι·
καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 36
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐίσκομεν εἰσορόωντες

357. πομπήν τ' ὀτρύνοιτε] γρ. πομπὴ δ' ὀτρύνοιτο Schol. H. 359.] Ἀριστοφάνη πλειοτέρῃσιν χερσί Schol. H. Perhaps it should be πλειοτέρῃς σύν.

346. Ἀλκινόου δ', 'but on Alcinous here depends both promise and performance.' Compare for ἔργον τε ἔπος τε Od. 2. 272. See also Od. 6. 197.

348. τοῦτο, sc. *this* suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall so be fulfilled 'as sure as I am alive and reigning:' the emphasis is on ζωός.

350. ξεῖνος δέ, 'but let our guest make up his mind (Od. 1. 353), though deeply desiring his return, to abide here notwithstanding.'

351. ἔμπης resumes the adversative force of περ with the participle: see generally on Od. 2. 199. The use of οὖν with ἔμπης here is like the ordinary combination of δ' οὖν or γοῦν.

πᾶσαν should be taken in a predicative sense with τελέσω, as its emphatic position suggests.

357. With the sentence πομπήν τ' .. διδοῖτε (still in the governmen of εἰ, and adding a further qualifi cation to the main conditional clause cp. Od. 4. 97, 98; 8. 340-342.

358. καί κε τό. Here, as in sup 111, the apodosis is introduced by καί 'I should indeed like this better,' viz πλειοτέρῃ σὺν χειρὶ ἱκέσθαι, for it was bad thing to return κενεὰς σὺν χεῖρα ἔχοντες Od. 10. 42.

360. καί κ' introduces a second ad vantage he would thus secure.

363. τὸ μέν merely anticipates th following words, sc. ἠπεροπῆά τ' ἔμεν 'This in truth we do not judge the when we look upon thee, viz. to be deceiver and cheat; even as dark earth breeds many men broadcast framing lie out of things which one can never bring to proof of sight.'

ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί,
μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ
Ἴλιον εἰς ἅμ' ἕποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νὺξ δ' ἥδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

364. πολλούς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλούς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive epexegesis of πολλούς (see crit. note); cp. Il. 2. 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 '(gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἷά τε πολλοὺς δύναταί ποτε μὴ κωλύοντος τοῦ μέτρου φράζεσθαι οἵους πολλούς.

366. Nitzsch interprets ὅθεν κέ τις, κ.τ.λ. by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i. e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. ὅθεν τις οὐκ ἂν διασκοπήσειεν οὐδὲ προΐδοιτο ὅτι ψεύδεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, ὁ δὲ .. λέξας ἐς ἀφανὲς τὸν μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον. Not that Alcinous intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, ὅθεν .. ἴδοιτο might exactly be interpreted by ἐξ ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of ἠπεροπεύς the Skt. *apara* = 'otherwise,' 'different,' and root *ϝεπ* = 'speak.' For the Homeric constructions with εἴσκω cp. Od. 9. 321; also Il. 13. 446 ἦ ἄρα δή τι εἴσκομεν ἄξιον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι, and 21. 332 ἄντα σέθεν γὰρ | Ξάνθον δινήεντα μάχῃ ἠίσκομεν εἶναι. The common construction, of course, is εἴσκειν τινί τι.

368. ὡς ὅτ' ἀοιδός. This short form of comparison implies the repetition of κατέλεξε from κατέλεξας. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to ἀέθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinous possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθεοι ἕταροι (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἅμ' αὐτῷ ... ἅμ' ἕποντο = 'qui tecum ipso simul profecti sunt,' the first ἅμα meaning only 'accompaniment;' the second, coincidence in point of time.

373. νὺξ δ' ἥδε, 'and the night before us (ἥδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinous, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of

ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
ἔγνω δ' αἶψ' ἐμὲ κεῖνος, ἐπεὶ πίεν αἷμα κελαινόν· 390
κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,
πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἷς ἔμπεδος οὐδέ τι κῖκυς,
οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμήν, 400
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἠδ' οἰῶν πώεα καλὰ,
ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;'

388. ὅσσοι] for MSS. ὅσσαι. 399-403.] ἀθετοῦνται ὑπὸ Ἀριστοφάνους, ὡς ἀπὸ τῶν εἰρησομένων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευγαλέων Schol. H.

388. ἀγηγέρατο, 'congregatae erant,' from ἀγείρω.

392. πιτνάς, from πίτνημι, related to πετάννυμι, as σκίδναμαι to σκεδάννυμι, κίρνημι to κεράννυμι. The participle μενεαίνων is not merely co-ordinated with πιτνάς, but it gives the reason for that action, sc. 'because he desired to reach me.'

393. ἀλλ' [οὐκ ἔλαβε] οὐ γάρ, etc., as Od. 10. 202; 14. 355.

κῖκυς, found only here, and h. Hom. Ven. 238, is probably connected with κίω and κινέω and Lat. *cio* and *cieo*, and therefore combines the idea of movement with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od. 13. 398; 21. 283; Il. 11. 669; 24. 359, signifies 'supple;' here contrasting the limbs of the living with the stiffness and starkness of the dead.

400. ἀμέγαρτον. See Buttm. Lexil. s. v. μεγαίρω.

402. περιταμνόμενον, as Schol. ἐλαύνοντα περικυκλούμενον, 'boves intercipientem et abigentem.' Cp. h. Hom. Merc. 73 τῶν τότε Μαιάδος υἱὸς .. πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους, | πλανοδίας δ' ἤλαυνε, Il. 18. 527 ὦκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν ἀγέλας. We may render 'making a raid upon;' but the full picture is of a band of marauders surrounding a number of oxen and cutting them off from the main herd.

403. μαχεούμενον. Curtius (p. 293, Gk. Et.) remarks that the epic presents μαχέομαι and μαχείομαι must be referred to a theme μαχεσ, just as τελέω and τελείω imply a theme τελεσ. We find a present participle μαχειόμενοι Od. 17. 471, and the form μαχεούμενοι may be a *metathesis quantitatis* of this. In Il. 1. 272 μαχέοιτο appears as present optat. Monro, H. G. § 54, thinks that probably μαχεώμενοι should be written with -εω for -ηο. The passage may either signify 'fighting on behalf of one's city and its women' (cp. Il. 6. 496 foll.; 17. 147, or 'fighting for your

Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμὴν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
ἕκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας,
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
ὣς θάνον οἰκτίστῳ θανάτῳ περὶ δ' ἄλλοι ἑταῖροι
νωλεμέως κτείνοντο, σύες ὡς ἀργιόδοντες,
οἵ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ.
ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μουνὰξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
οἰκτροτάτην δ' ἤκουσα ὄπα Πριάμοιο θυγατρὸς,
Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὕτως Ἀρίστ[illegible]χος Schol. H., implying that there was a variant; probably ἀντεβόλησα, as so[illegible] MSS.

a city and carry off its women,' as Il. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

409. Αἴγισθος. The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytaemnestra in the bath. But at any rate, even here Clytaemnestra is the accomplice, as σὺν οὐλομένῃ ἀλόχῳ shows.

411. δειπνίσσας, the asyndeton is intentional, befitting the outburst of indignation and sorrow.

414. οἵ ῥα, for omission of the verb cp. Il. 8. 306 μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσι, and Il. 16. 406 foll.

ἐν . . ἀνδρός, sc. οἴκῳ.

416. ἀντεβόλησας, 'didst encounter,' or 'wast present at.' Generally the ve[illegible] is construed with the genitive, as Od. [illegible]547; frequently with dative of the p[illegible]son, as Il. 7. 114; 11. 809; Od. 7. [illegible] but very rarely with dative of the thi[illegible] Compare τάφῳ . . ἀντεβόλησας Od. [illegible] 87.

417. μουνάξ = 'in single fight.'

418. Join ὀλοφύραό κε θυμῷ, 'mis[illegible]tus esses animo.'

κεῖνα anticipates what follows, namel[illegible] ὡς ἀμφὶ . . θῦεν: this last word is co[illegible]monly used of the violence of win[illegible] and waves, as Od. 12. 400, 408, 4[illegible] 13. 85; Il. 21. 324; 23. 230. Here [illegible] may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here wi[illegible] predicative force: 'but saddest of [illegible] that I heard was the voice of Pria[illegible] daughter.'

423. ἀμφ' ἐμοί. Eustath. gives [illegible]

βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις
νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσαι.
ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
[ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,

428.] ἐν πολλοῖς οὐ φέρεται Schol. H.

alternative interpretations ἢ δι' ἐμὲ ἢ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing ἤριπε δ' ἀμφ' αὐτῷ Il. 4. 493, εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον Il. 9. 470. Or we may give a yet more graphic touch by rendering ἀμφ' ἐμοί 'as she clung about me,' on the analogy of such phrases as ἀμφί τινι χύμενος. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ. But χεῖρα βαλεῖν is a very different picture from that suggested by χεῖρας βαλεῖν, so that perhaps φάσγανον may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—ὁ μοχλὸν | ἐξέρυσ' ὀφθαλμοῦ .. τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων Od. 9. 396. This still leaves ποτὶ γαίῃ as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *résumé* of the 'situation:' 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinam tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paullo post ipse animam efflat. Vecors autem Clytaemnestra maritum nihil curans aversa secessit.' We shall thus have ποτὶ γαίῃ [χεῖρας] βάλλον brought close together, and χεῖρας ἀείρων placed in connection with the phrase; while ἀποθνήσκων is joined directly, as the rhythm suggests, with φασγάνῳ. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With βάλλειν ποτὶ γαίῃ cp. Od. 2. 80; 5. 415; 7. 279. With ἀποθνήσκων περὶ φασγάνῳ cp. Il. 8. 86, of the wounded horse, κυλινδόμενος περὶ χαλκῷ, Il. 13. 570 ἤσπαιρε περὶ δουρί, Il. 21. 577 περὶ δουρὶ πεπαρμένη, Il. 23. 30 ὀρέχθεον ἀμφὶ σιδήρῳ σφαζόμενοι. See also Soph. Aj. 899 φασγάνῳ περιπτυχής, cp. ib. 828. With χεῖρας ἀείρων as a supplicatory gesture we may compare Od. 9. 294 ἀνεσχέθομεν Διὶ χεῖρας, and similar uses with ἀνατείνειν, ἀναφέρειν. That some sort of prayer is here intended seems to be decided by the following words, ἡ δὲ κυνῶπις νοσφίσατο, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join κατὰ .. ἑλέειν (καθελεῖν) in the sense of 'oculos premere' Virg. Aen. 9. 485. So ὀφθαλμοὺς καθελοῦσα Od. 24. 296, ὅσσε καθαιρήσουσι θανόντι Il. 11. 453.

427. ὣς οὐκ. With this sentiment cp. Hes. Opp. 703 τῆς δ' αὖτε κακῆς [γυναικός] οὐ ῥίγιον ἄλλο, Eur. Hipp. 627 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα, and foll., also Med. 407 πεφύκαμεν | γυναῖκες, ἐς μὲν ἔσθλ' ἀμηχανώταται, | κακῶν δὲ πάντων τέκτονες σοφώταται.

428. ἥ τις .. βάληται, the subjunctive is used because the sentence is thrown into a conditional form.

429. οἷον δή illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with ὡς in Od. 1. 35.

κουριδίῳ τεύξασα πόσει φίλον· ἦ τοι ἔφην γε
ἀστήσιος παίδεσσιν ἰδὲ δμώεσσιν ἑῇσιν
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἴδυῖα
οἵ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' ἐνεργὸς ἔῃσιν.'
Ὡς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'
Ὡς ἐφάμην, ὁ δέ μ' αὖτις ἀμειβόμενος προσέειπε·
'τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι·
μηδ' οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὅν κ' εὖ εἰδῇς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435–440.] ἀθετοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked aga 435–442 in Cod. Marc. Düntzer would represent vv. 441–443 also as rejected Aristarchus, and La Roche extends the objection of Aristophanes to the whole p sage 435–443. 442.] τινὰς, μηδ' οἱ, ἀπαῖς Schol. H.

430. κουρίδιος seems to refer to κοῦρος, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that κουρίδιος πόσις or κουριδίη ἄλοχος (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο | κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐπὶ νηυσὶν | ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the παλλακίς and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἡ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. οἱ is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combination οἷ αὐτῷ, as in Od. 4. 38; Il. 495.

Join κατὰ . . ἔχευε, used with a p sonal dative, as in Od. 2. 12; 14. 22. 463.

434. For the omission of the ar cedent before καὶ ἥ cp. Od. 2. 29.

437. διὰ βουλάς, cp. Od. 8. 5 13. 121; 19. 154, for this use of with the accusative expressing a medi agent or instrument. Here Zeus m the intrigues of Helen and of Clytae nestra as the means of working out enmity.

438. ἐξ ἀρχῆς, 'of old,' Od. 1. 18

441. τῷ, 'wherefore,' introducing inference drawn from the conclus at which Agamemnon had arrived, that all women were false. By νῦν contrasts the 'present case' of Odyss with the incidents quoted from the p Join γυναικί περ, 'even thy wife.' T infinitives εἶναι, πιφαυσκέμεν, φάσθ and κεκρυμμένον-εἶναι have all an i peratival force.

442. μῦθον is used generally for ' that is in thy mind,' as Il. 1. 545 Ἦ μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθο εἰδήσειν.

443. ἀλλὰ τὸ μέν, 'but somethi

ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε 445
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών, 450
καὶ κεῖνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.
ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις
ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν 455
νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,

452.] οὐδὲ οὗτοι ἐφέροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προκειμένοις Schol. H. 'Annotatio loco alieno posita spectat fortasse ad v. 454–456' Dind.; and so La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of εἶναι with the force of ἔστω cp. Il. 6. 86 εἰπὲ δ' ἔπειτα | μητέρι σῇ καὶ ἐμῇ, ἡ δὲ . . θεῖναι, i. e. 'and let her place;' Il. 7. 78 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, | σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν.

447. ἡμεῖς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ, | ὀτρυνέων Ὀδυσῆα, σὺν ἀντιθέῳ Μενελάῳ, | Ἴλιον εἰς ἅμ' ἕπεσθαι;

452. ἡ δ' ἐμή seems to be intentionally separated from ἄκοιτις to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδέ περ υἷος).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454–456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With υἷος ἐνιπλησθῆναι . . ὀφθαλμοῖσιν cp. Eur. Hipp. 1328 πληροῦσα θυμόν, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join πέφνε με καὶ αὐτόν = 'memetipsum interfecit.'

456. πιστά, 'trustworthiness.' For a similar use of neuter plurals compare ἴσα = 'recompense' Od. 2. 203, φυκτά = 'escape' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 δὲ δὲ γυναικὶ πέποιθε, πέποιθ' ὅ γε φηλήτῃσι.

458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take που in a local sense closely with ζώοντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

ἦ που ἐν Ὀρχομενῷ, ἢ ἐν Πύλῳ ἠμαθόεντι,
ἢ που Ἐν Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ 46
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης."
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον
"Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
ζώει ὅ γ' ἢ τέθνηκε κακὸν δ' ἀνερώομαι βάζειν."
Νῶι μὲν ὧς ἐπέεσσιν ἀμειβόμενοι στυγεροῖσιν 46
ἑσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδαο Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἰαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 47
ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;" 47

461. ἀθετεῖται διὰ τὸ εὔηθες. εἰ γὰρ ἐπίστατο ὅτι οὕπω τέθνηκε, πρὸς τί ἐρωτᾷ πού ἔτι ζώοντος ἀκούετε; Schol. H. This Schol. is assigned to v. 458 in Di οὐ γάρ πω] οὐ γάρ που, αἱ Ἀριστάρχου Schol. H. 476. ἀφραδέες] γρ. ἄφρον Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

464. κακὸν δέ. All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

467. Ἀχιλῆος. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεὺς | χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

474. τίπτ' ἔτι, 'What still mightier feat wilt thou devise?' sc. than t adventurous descent to Hades. means, Surely this must be the crow ing enterprise of all! With σχέτλ in the sense of 'daring' or, almo 'fool-hardy,' cp. Od. 9. 351, 478, etc.

476. ἀφραδέες, see on Od. 10. 4 Note that ἀφραδέες goes predicativ with ναίουσι.

καμόντων, we have in καμόντες euphemistic equivalent for θανόντες. has been variously interpreted, so rendering it as 'defuncti laboribus others, as Buttm. and Nitzsch, 'ti out.' But see the remarks of Clas on this word as an illustration of force of the aorist participle (Beobac p. 57). His conclusions are t summed up by L. Schmidt (Tracta Syntax. Graecae ratio, Marburg. 18 p. 10) 'Acutissimo iudicio Classen exposuit, defunctos apud Homer propterea tam saepe participiis θανόν

Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Ἀχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ' Ἀχαιῶν,
ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἱκοίμην· 480
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σεῖο δ', Ἀχιλλεῦ,
οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν
Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,

478. Πηλέος υἱέ] Bekk. ii. and Ameis Πηλῆος. See note below. 483. μακάρτατος] Bekk. ii., with Cod. Stutg., μακάρτερος. 489. ἐπάρουρος] So all MSS, Apoll., Soph. and Hesych. But Schol. H. writes τινὲς δὲ πάρουρος, ὁ ἀκόλουθος, οὐκ εὖ. A reading noticed also by Eustath., and found in Etym. Mag. 353, 35.

et καμόντες appellari, quia non tam de eorum statu apud inferos quam de praeterito mortis momento cogitetur, τεθνηῶτας autem ita dici ut magis sive corporum sive in Orco exstantium animarum condicio significetur.. atque in universum sponte intellegitur, in perfecti participio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in participio aoristi, utpote ad solum actus momentum spectante.' For other meanings of κάμνω see Od. 9. 127.

478. Πηλέος is here scanned as a spondee. If we read Πηλῆος we must make the first syllable of υἱέ short, comparing οὐδὲ Δρύαντος υἱός Il. 6. 130, Ποδῆς υἱὸς Ἠετίωνος Il. 17. 575. But in Il. 2. 566 Spitzner disallows Μηκιστῆος υἱός, asserting that υἱ- is never used short unless a dactyl precedes.

479. κατὰ χρέος, generally rendered 'on business with,' as κατὰ πρῆξιν Od. 3. 72, or 'in need of.' But perhaps, because of the frequent phrase ψυχῇ χρησόμενος, we ought to translate 'for consulting with.'

483. προπάροιθε, 'in time past;' ὀπίσσω, 'in time to come.' With σεῖο μακάρτατος see on Od. 5. 105.

485. κρατέεις νεκύεσσιν. The common construction with κρατεῖν is the genitive, as Il. 1. 79, 288; Od. 15. 274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps νεκύεσσι should be regarded as a local dative only, 'among the dead;' or even as an ethical dative, 'thou art mighty in the eyes of the dead.' Cp. Od. 4. 509.

488. θάνατόν γε catches up impatiently the word θανών in v. 486, 'about death, 'prithee, speak not comfortably to me!' Cp. Od. 18. 178 μὴ ταῦτα παραύδα κηδομένῃ περ, similarly Od. 15. 53; 16. 279. The word may be compared with παρηγορεῖν and παραμυθεῖσθαι.

489. ἐπάρουρος, lit. 'on the soil;' used of a serf, who is *adscriptus glebae*: θητευέμεν appears to express the condition of such a 'serf' or 'villain:' θῆτες are distinguished from δμῶες in Od. 4. 644: the fact of 'working for hire' seems to mark the difference between the two. In the Solonian constitution the Θῆτες were commonly defined as hired labourers. Buttm. in his Lexil. refers θής to τί-θη-μι and θάσσω, as if implying a 'settlement' on the spot;

ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη, 49
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες,
ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 49
ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὕνεκά μιν κατὰ γῆρας ἔχει χείρας τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο,
τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 50
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
τῷ κέ τεῳ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.'
Ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'ἦ τοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι, 50
αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains ἔνισπε
498.] Ἡρόδοτος, εἰ γὰρ ἐγών Schol. H. Vind. 133. 502. τεῳ] τέων, Ἀρίσταρχο
Schol. H. τέων = ἐκείνων Gl. Vindob. 50.

others to root θε, Skt. *dhā*, in the sense of 'doing,' i. e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words ᾧ .. εἴη are epexegetical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (ἐξαλείφειν, διαγράφειν) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμόντες sup. 476.

492. τοῦ παιδὸς ἀγαυοῦ, 'that noble son [of mine].' With the position of the article cp. τὸν ξεῖνον δύστηνον Od. 17. 10, τὸν λωβητῆρα ἐπεσβόλον Il. 2. 275, τοῦ βασιλῆος ἀπηνέος Il. 1. 340, τὰ μῆλα ταναύποδα Od. 9. 464, ὁ μοχλὸς ἐλάινος ib. 378.

παιδὸς .. μῦθον = 'story about my son,' as inf. 506 παιδὸς .. ἀληθείην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπέ or πέπυσσαι. The rhythm seems rather t suggest the former. The general que tion is subdivided into ἢ .. ἦ = 'whethe .. or.'

496. Ἑλλάδα, see Od. 1. 344. Phthi must include the neighbourhood a well as the town; see Il. 2. 683.

497. Join κατὰ-ἔχει. For the doubl accus. μιν .. χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμί. In Od. 1 181 we have ὑπ' αὐγὰς φοιτῶσι, wher the accusative describes the movemen in φοιτᾶν. But with ὑπ' αὐγὰς [εἰμί] w may compare πῖαρ ὑπ' ὀδὰς Od. 9. 135 We have to contrast αὐγὰς ἠελίοιο wit the darkness of the under-world.

502. τῷ κε, 'in that case I would mak bitter my might and my invincible hand to [many an] one [of those] who,' etc.

With στύξαιμι cp. ἀπεχθαίρει Od. 4 105: but this 1 aor. tense is ofte causative, as in ἔβησα, ἔνασσα. Apoll Rhod. 4. 512 uses στύξαν as = 'oderunt. For the omission of antecedent befor οἵ cp. Od. 4. 177.

πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης
ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιούς.
ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.
αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ
οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων· 515
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.
πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρω Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520
Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.

510. Τροίην] τρισυλλάβως τὸ Τροίην ὡς καὶ Ἀρίσταρχός φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τρῴην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νεικέσκομεν ἀπὸ τοῦ νεικεῖν ῥήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] 'Ἀχαιοί non χαλκῷ dedi cum libris fere omnibus. ΑΧΑΛΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμνοιτο and ὄνοιτο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh. 521. Κήτειοι] τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι

508. Neoptolemus (Od. 4. 5–9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶνα Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροίης πτολίεθρον.

ὅτε .. φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. οὐχ ἡμάρτανε μύθων (cp. ἁφαμαρτοεπής and ἁμαρτοεπής Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i.e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. ὁμίλῳ means more than πληθυῖ, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

515. τὸ ὃν μένος, 'in that spirit of his;' cp. τὸν ἐμὸν γάμον Od. 2. 97, τῷ ἐμῷ θυμῷ Od. 4. 71, τὴν σὴν ὁρμήν Od. 2. 403, τὰ ἃ τεύχεα Il. 18. 451, τὰ ἃ κῆλα Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναίων εἵνεκα δώρων recur in Od. 15. 247, referring to the story of Amphiaraus and Eriphyle. The name Κήτειοι, to represent a stock of the Mysians living

[illegible]

γίγνεται ἐν πολέμῳ· ἐπιμὶξ δέ τε μαίνεται Ἄρης.'
Ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι. 540
Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἕστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἑκάστη.
οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] ἄδηλον δὲ πότερον σφοδελὸν ἢ ἀσφοδελόν Schol. H. Q. φοίτα] So Schol. H. giving however φ̓χετο in lemma. 540. γηθοσύνη] χωρὶς τοῦ ι, Schol. H. Aristophanes and Herodian seem to have read γηθοσύνῃ = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. ἐπιμίξ, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρῶες ὀρίνονται ἐπιμίξ Il. 11. 525, and ξυνὸς Ἐνυάλιος Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἄρης.

539. ἀσφοδελός is used adjectivally with oxytone accent, as τόμος, τομός. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuiorum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφόδελος is coupled with μαλάχῃ, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσύνη ὅ = 'gaudens quod.'

542. εἴροντο. The Schol. renders ἔλεγον τὰ κήδεα τῶν ἐν ζωῇ καταλειφθέντων, quoting Il. 1. 513; but even there εἴρετο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἴη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the Αἰθιοπίς of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the ἀριστεῖα. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his μικρὰ Ἰλιάς, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear

νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.
ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·
Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
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two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δηιοτῆτος | ἥρω Πηλείδην, οὐδ' ἤθελε δῖος Ὀδυσσεύς. But her fellow, whose mind Athena had influenced, answered her, ἀντείπεν Ἀθηνᾶς προνοίᾳ, 'Πῶς τάδ' ἐφωνήσω; πῶς οὐ κατὰ μοῖραν ἔειπες | ψεῦδος;' . . καί κε γυνὴ φέροι ἄχθος, ἐπεί κεν ἀνὴρ ἐπιθείη, | ἀλλ' οὐκ ἂν μαχέσαιτο. (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τὴν (sc. νίκην) νίκησα see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλαὰ ἄεθλα | θῆκε γυναῖκα ἄγεσθαι, ib. 265 τῷ δευτέρῳ ἵππον ἔθηκεν.

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548. τοιῷδ' ἐπ' ἀέθλῳ, 'for such a prize;' cp. δώρῳ ἔπι μεγάλῳ Il. 10. 304, μισθῷ ἔπι ῥητῷ 21. 445. This is settled by ἕνεκ' αὐτῶν (549) referring back to τεύχεα.

549. κατέσχεν 'covered,' 'buried.' Note the aoristic force.

550. περὶ μέν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, '*for* so mighty a stronghold was lost to them in thee;' cp. with this use of πύργος, as applied to a person, Psalm 144. 2.

556. σεῖο, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
Ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἔρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τόν· 565
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.
Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

565. ὅμως] ὁμῶς αἱ πλείους περισπῶσιν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ 'ὃς εἰπὼν ὁ μὲν αὖθις ἔδυ δόμον Ἄιδος εἴσω' (627) Schol. H. 'Manifestum est,

559. αἴτιος ἀλλά. Cp. Od. 8. 312 ἀτὰρ οὔ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δύω. The logical way of stating the sentence would be, οὔ τις ἄλλος αἴτιος, ἀλλὰ Ζεὺς αἴτιός ἐστιν ὃς ἤχθηρε κ.τ.λ. Zeus was really guilty of it, because in his hatred of the Danai he laid doom on thee. Cp. οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον Il. 6. 357.

560. τεῖν. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp. Il. 12. 393 ὅμως δ' οὐ λήθετο χάρμης. We do not find ὅμως elsewhere in Homer, but, in place of it, ἔμπης. We do find ὁμῶς with the meaning 'equally,' which the Schol. reads here; though he interprets it, contrary to Homeric custom, by ἔμπης. This use of ὅμως throws some suspicion upon the verse, which is heightened by the unusual way in which the participle κεχολωμένος is connected with the verb; 'though angry, he would notwithstanding have addressed me:' and not less strange is the substantival use of κατατεθνηώτων (inf. 567) without any noun such as νεκύων. It is indeed probable that the interpolation which Schol. H. (see crit. note) notes as extending from vv. 568-627 really begins at 565. Odysseus did not, like Aeneas, make a descent into the nether-world, but he sits at the edge of the trench, and questions the shades as they come forward and taste the blood. In the following passage however the story is told by one who is an eyewitness of what is going on in the depths of Erebus. The whole scene gives a view of mythology and of the punishment of the dead that seems to be later than Homer. Plato (Gorg. 525 D) refers to this passage, remarking that Homer has represented here τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρουμένους, Τάνταλον καὶ Σίσυφον καὶ Τιτυόν, and he quotes (526 D) the line that describes Minos bearing his sceptre. Cp. also Protag. 315 B, C. These references however need only show that the interpolation was an early one. La Roche (Hom. Stud. § 97. 3) is inclined to refer the whole passage to an Attic source; and traces of Athenian interpolation are found in the Iliad, as 1. 265; 2. 553–555, 558; 15. 333–383; and in the Odyssey, as 5. 121–128; 7. 80; and 11. 321–325, 631. The remark of the Schol. on inf. 604, τοῦτον ὑπὸ Ὀνομακρίτου [ἐμ]πεποιῆσθαί φασιν, may give the key to the whole of this interpolation. Onomacritus, Zopyrus, Orpheus, and Concylus [?] are named as the coadjutors of Peisistratus in his recension of the Homeric poems. To such men a system of punishments in the nether-world was probably an article of belief or profession. We are reminded by Herodotus (7. 6) that Onomacritus was caught making interpolations in an oracle.

568. Minos, son of Zeus and Europa, and king in Crete (Il. 13. 450 foll.), is described in Od. 19. 179 as Διὸς μεγάλου

χρύσεον σκῆπτρον ἔχοντα. θεμιστεύοντα νέκυσσιν,
ἥμενοι οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα, 5
ἥμενοι ἑστάοτες τε, κατ' εὐρυπυλὲς Ἄιδος δῶ.
Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῖντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές. 5
Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubium h quidem relinquere codd. Harl. et Vindob. 50 . . apparet . . (Buttm.). Nihil impedi quominus etiam v 565–567 inter spurios referantur, in quibus ὅμως (ὁμῶς) offensio est, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recen sionem, alteram 541–564, alteram 541–546, quibus statim annexos esse 565–567 Dind.

δαριστής, which Plato interprets by ὁμιλητὴς καὶ μαθητής, and Horace (Od. 1. 28 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παίδων ἠδ' ἀλόχου [ων]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [ἄνακτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἴροντο, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving before him phantom beasts, the shadow of those which he himself (αὐτός) ha once chased on the lonely hills. F the distinction between αὐτός an εἴδωλον, which is brought out mo strikingly in the doubtful line 604 inf Mr. Gladstone (Homeric Synchronism p. 261) quotes from Bunsen's Egypt th remark that, in the Book of the Dea there is a picture representing th corpse of a dead man marching, wit his soul behind it offering up praye to the Sun-God.

573. εἰλεῖν describes the process o driving the creatures together into herd, properly = 'massing them togethe or 'cooping them up:' so Od. 19. 20 εἶλει γὰρ Βορέης ἄνεμος = 'coercebat.'

576. Τιτυός is probably a redup form from root τυ, to 'swell' or 'gro big' seen in Lat. *tumor*, *tuber*. In Od 7. 324 Tityus is represented as being i Euboea.

577. πέλεθρα. This word is referre by Lobeck, Elem. 1. 245, to root πλα as in πίμ-πλη-μι, and rendered, 'spatium expletum, dimensum atque descriptum which suits well with ἀπέλεθρον (ὃ οὐ ἔστι μετρῆσαι), and ἄπλετον, 'quo mensuram excedit.' As a measure o length the π[ε]λέθρον was reckoned t be 100 feet (Greek); as measure of a area, 10,000 square feet; but this i a later limitation. Curtius (p. 250 quotes from Hultsch (Metrologie, 31) who connects πλέθρον with πελ (πολ εἴω), and understands by it a certai

γῦπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἔκειρον,
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·
Λητὼ γὰρ ἕλκησε, Διὸς κυδρὴν παράκοιτιν, 580
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.
Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἑλέσθαι·

582.] 'Schol. Pind. ad Ol. 1. 60 [97] versus ponens de Tantalo 583, 584 καὶ τὰ ἑξῆς addit: πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἔπη ταῦτα' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. δέρτρον, from δέρω, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum;' the membrane enveloping the intestines. The later Greek name was ἐπίπλοον. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ γαστός. This would necessitate our translating δύνοντες 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. ἕλκησε may be taken as a 1 aor. from ἑλκέω, Epic form of ἕλκω. The MSS. give various forms, such as ἥλκησε, εἵλκησε, ἥλκυσε, εἵλκυσε, and ἥλκωσε, written variously with smooth or rough breathing. La Roche decides on ἕλκησε, as probably being the Aristarchean reading. He thinks too that the metre suggests ἕλκησε rather than ἥλκησε, as γάρ implies an initial digamma, viz. ϝέλκησε. We may render 'laid violent hands on,' comparing δμῳάς τε γυναῖκας | ῥυστάζοντας ἀεικελίῃς Od. 16. 108. Cp. also σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι Il. 6. 465, ἑλκηθείσας τε θύγατρας Il. 22. 62.

581. Πυθώ, see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called Φανοτεύς, and some ruins of its walls still remain. The words κυδρὴν παράκοιτιν strike us as somewhat inappropriate to Leto; it is the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ἐωρᾶτο;

582. Τάνταλον. Plato, Cratyl. 395, refers this name to τάλας, in the sense of 'wretched:' it is more likely connected with ταλ-, τλῆναι, τολμᾶν, meaning the 'daring' man. The close connection between Τάν-ταλος and τάλαντον, etc. appears in the proverb τὰ Ταντάλου τάλαντα τανταλίζεται. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyrists mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35. καταπέψαι μέγαν ὄλβον οὐκ ἐδυνάσθη Pind. Ol. 1. 55.

584. στεῦτο. Eustath. says στεῦτο ἀντὶ τοῦ ἵστατο, and quotes the comment of the Schol. V. κέχρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν. But στεῦμαι is never used in Homer of 'standing;' and Aristarchus rightly interprets τὸ κατὰ διάνοιαν διωρίζετο . . στάσιν γὰρ ψυχῆς σημαίνει ἡ λέξις. Almost identical are the words of Apollon. Lex. κατὰ διάνοιαν ἵστατο, οἷον διωρίζετο. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et aliquid cupide molientis per externos

δουπήσας γὰρ κύψε· ὁ γέρων πτέρν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβρυχὲς, ἀμφὶ δὲ πουσὶ
γαῖα μέλαινα φάνεσκε, κατεζήρασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπὸν,
ὄγχναι καὶ ῥοαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν ὅτ' ἄρ' ἀθήσειε ὁ γέρων ἐπὶ χεροὶ μάσασθαι,
τὼ δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰνοῦδιν κρατερὼ ἐν πόνῳ ἔγχε,
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῳσι.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ι ὁ μὲν σκηρῖπτόμενος χερσίν τε ποσίν τε 595
' ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ν ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιίς·
ς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
ρ ὅ γ' ἂψ ὤσασκε τιταινόμενος, κατὰ δ' ἱδρὼς
ν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει. 600
ὸν δὲ μετ' εἰσενόησα βίην Ἡρακληείην,

. κραταιίς] So Aristarchus and Herodian. κραταί' ἰς or κραταί' ἰς Ptolem. on. Cp. Eustath. 598. ἔπειτα] This line is quoted in Arist. Rhet. 3. 11, τὸ δὲ πέδονδε.

. λᾶας ὤσω. Cp. Eustath. ἐμφαίνων δυσχέρειαν τοῦ τῆς ὠθήσεως τῇ τῶν φωνηέντων ἐναλλαγῇ, ἐπ' ἐούσης τὸ στόμα οὐκ ἐᾶται τρέχειν κ. ἀλλ' ὁκνηρὰ βαίνει συνεξομοιούσης τῇ ἐργασίᾳ τοῦ ὤσω ὤθεῖν. ἀμέλει εἶτα πέδονδε κυλίνδετο λᾶας ἀναιδὴς ἀχάσματον ὢν καὶ διὰ τοῦτο οἷον στιβαρὸν τῇ φράσει. τὸ εὐφωνὲς δηλοῖ τὸ λέβον κατοφοράς. Quintil. Inst. 4 'Vocalium concursus cum : hiat et intersistit et quasi laborat .' For Lucilius' imitation of the e Cic. Tusc. Quaest. 1 ξ 'Sisyphi' maxim saxum niterido nec proiiim.'

. ἀλλ' ὅτε 'but ever as he ne going to topple it over the crest:' the sense is simpler than to λᾶας as subject to μέλλοι and its intransitive force to ὑπερβαλ-

. κραταιίς We may be sure Aristarchus was [illegible] of [illegible] [illegible] [illegible]

εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην

602. 603.] οὗτοι ἀθετοῦνται καὶ λέγονται Ὀνομακρίτου εἶναι. Schol. V. and 26: the Schol. H. seems to refer this to 602, which is copied from Hesiod, Theog. 95. Aristonicus rejects the lines "ἐν δὲ τοῦ ἔπειτα, εἰς εἴδωλον, σῶμα, ψυχή, τοῦτο δὲ οὐκ οἶδεν ὁ ποιητής." See La Roche ad loc.: Dind. Schol. 603. Ἥβην] ἔνια δὲ καὶ

as well: we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric bipartition of εἴδωλον, σῶμα, and ψυχή, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ Διὸς Ἡρακλῆος φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρῶτοι τῶν ἄλλων εἰς θεὸν ἐτίμησαν τὸν Ἡρακλέα, cp. Pausan. 1. 32. 4 σέβονται δὲ οἱ Μαραθώνιοι Ἡρακλέα, φήσαντες πρώτοις Ἑλλήνων σῴζειν Ἡρακλέα θεὸν νομισθῆναι.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles, Find. Nem. 4. 49; Diomede, Nem. 10. 7; Ajax, Nem. 4. 48; Neoptolemus, Pausan. 10. 24. 5; Hector, Pausan. [illegible]; and Ulysses himself. [illegible] Lycophr. 800.

Another objection of the Scholiast is, that Heracles should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a very more or less faithful [illegible] of the life in the world above. The ghosts retain their original stature, voice and features (Il. 23. [illegible]); they wear their own armour, in spite of wounds received (Il. 20. [illegible]). Teiresias has his golden sceptre of office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is. Heracles is not Heracles without it, nor Orion, Orion, without his club. The objection raised in the passage, because Heracles seems to recognise Ulysses without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who [illegible] εἴδωλον ἐνὶ δόμῳ, where we have either to suppose that this preliminary is taken for granted, κατὰ τὸ παρὰμικρόν, or is dispensed with. Nitzsch, ad loc., takes further exception that Ulysses offers no answer to the words addressed to him by Heracles, but it is easier to state this as an objection than to show what sought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Ulysses meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Ὀλυμπιάς (Μικρά), ascribed to Cheoprilus (West. Epicc. [illegible]), and it seems to be a reminiscence of that the whole passage about Heracles in this book is genuine, with the exception of vv. 601 604. The temptation to insert these lines is sufficiently similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience if he seemed to give their relief here in the under world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that was in the line there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholiast that the insertion was due to Onomacritus; it may imply that it is at any rate the work of some Attic Peisistratean. It would be imperative to assert the highest honours to a hero whom the Athenians, see sup., had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. I. cap. 1.

[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπέδιλου].
ἀμφὶ δέ μιν κλάγγη νεκύων ἦν οἰωνῶν ὥς, 605
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικὼς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστὸν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.
σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο, 610
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

τὴν οἰνοχόον Ἥβην, ἀλλὰ τὴν ἑαυτοῦ ἀνδρείαν, i.e. ἥβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρὰ ἔχουσαν τὰ σφυρά. 611. χαροποί] χαλεποί Vind. 133.

606. πάντοσ' ἀτυζομένων, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίοιο of runaway horses, Il. 6. 38; of routed troups, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the ω.

νυκτὶ ἐοικώς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπώπια, reminding us of the phrase ὑπόδρα ἰδών.

607. γυμνόν, 'uncased,' sc. from its γωρυτός Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root πτα, seen in πτήσσω, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκεύειν, in Od. 5. 274 ἄρκτος.. Ὠρίωνα δοκεύει. The use of παπταίνειν always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot;' comparing αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἐίκτην Il. 23. 379, ἀπορρίψοντι ἐοικώς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture πάπταινεν for παπταίνων, or ἔχεν for ἔχων, or ἐοικώς may be supposed (as by Fäsi) equivalent to ἐοικὼς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write ἐῴκει. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. ἀμφὶ περί, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though περί should add completion to the less complete sense of ἀμφί. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (ἀμφιπερί), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' ἀορτήρ (ἀείρω) and τελαμών (τλῆναι) both signify the 'upholders' or 'carriers,' but the position of the words suggests that τελαμών is here used as the more specific of the two.

611. χαροποί is commonly referred to χαρά, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow,' or, with Fick, the whole form to *gharap* = 'to sparkle.'

ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ.
ἔγνω δ' αὐτίκα κεῖνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι, 615
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἆ δεῖλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἠγηλάζεις,
ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἠελίοιο.
Ζηνὸς μὲν παῖς ἦα Κρονίονος, αὐτὰρ ὀιζὺν 620
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

614. ἐγκάτθετο] τινὲς, ὃς κείνῳ τελαμῶνι ἑὴν ἐγκάτθετο τέχνην Schol. H., which Kayser adopts. 622.] After this verse Cod. Ven. 4 gives two lines, much muti-

613. μὴ τεχνησάμενος. Translate, 'May he who stored up [the design of] that belt in his craft' (i. e. 'in his inventive mind,' cp. Od. 23. 223 ἑῷ ἐγκάτθετο θυμῷ), 'having once fashioned it, never fashion any other work.' It was the highest effort of genius, any further attempt would mar rather than increase the artist's glory: so Pliny, N. H. 36. 1. 7 'praeclarum opus etiamsi totius vitae fuisset;' Od. 8. 176 οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nitzsch well compares for the use of μή . . μηδέ Hdt. 8. 144 μὴ ποιέειν μήδ' ἣν ἐθέλωμεν, Plutarch. Flamin. 17. E μὴ τοίνυν, ἔφη, μήδ' ὑμεῖς θαυμάζετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of σμερδαλέος is not without force; so that we may render, 'Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!' etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684, because in both cases the participle following μή stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ὄφελε μὲν τοῦτο τεχνήσασθαι, νῦν δὲ, μὴ ἄλλο τι τεχνήσαιτο. The var. lect. of Schol. H. (see above) must mean, 'who put all his inventive power into that work.'

618. ἠγηλάζεις. Translate, 'Wretched man, an evil sort of fate thou too dost endure.' Ameis on Od. 18. 382 quotes a number of instances of τις put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; Il. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὶ θεῶν δαίδαλμα, 'eximium et singulare in suo genere opus' Fritzsche. ἠγηλάζειν seems to be used here as ἄγειν or δάγειν in later Greek. For the form we must suppose a word ἠγηλός related to ἡγέομαι as μιμηλός (Lucian, Jup. Trag. 33) to μιμέομαι. Philo uses μιμηλάζω.

621. χείρονι φωτί, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 97 foll., Virg. Aen. 4. 191.

καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο· 625
Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'
Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄιδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ 630
[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾕρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἄιδος πέμψειεν ἀγαυὴ Περσεφόνεια. 635
αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,

lated, but restored by Cobet, Εὐρυσθεύς· τῷ γάρ ῥα πατὴρ ἐκέλευσε Κρονίων | πλείστους δεδμῆσθαι τηλεκλειτῶν ἀνθρώπων. 624. τοῦδέ γε] La Roche with good MSS. τοῦδ' τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατόν φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν ἐς τὴν Ὁμήρου νέκυιαν τὸ Θησέα Πειρίθοόν τε θεῶν ἀριδείκετα τέκνα χαριζόμενον Ἀθηναίοις Plutarch. Thes. c. 20.

623. κύν' ἄξοντ'. Homer does not enumerate the labours of Heracles, nor does he name the 'dog,' which appears as Κέρβερος first in Hesiod, Theog. 311. Pausanias (3. 25. 4) quoting from Hecataeus says that there was a δεινὸς ὄφις at Taenarus, called Αἴδου κυών. The eagles or vultures are similarly called by Aesch. and Soph. Διὸς κύνες. See Il. 8. 368; which seems to show that the story about Cerberus was known to Homer, in a simple form, the name and the other details being a later growth.

626. ἔπεμψεν,' conducted me,' as Od. 6. 255.

630. ἔτι .. ἴδον, as ἔτ' ἔλθοι 628.

632. ἀλλὰ πρίν, 'but, ere that might be, up gathered (ἐπὶ-ἀγείρετο) the countless tribes of dead with awful cry; and pale fear seized me lest the dread Persephone might send upon me out of Hades a Gorgon-head of some terrible monster.' Odysseus uses the phrase to denote any horrible spectre, and not with reference to *the* Gorgon's head, mentioned in Il. 11. 36; 5. 741; 8. 349. Hesiod makes three Gorgons, daughters of Phorcys and Ceto, and names them Euryale, Stheino, and Medusa. (Theog. 276.)

634. δεινοῖο πελώρου is in apposition with Γοργοῦς implied in Γοργείην. Cp. ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων Od. 19. 514, δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος Il. 3. 180, Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος Il. 2. 54, τάμὰ δυστήνου κακά Soph. O. C. 344.

639. κῦμα ῥόοιο, i.e. the current down the Ocean-stream, carrying them again towards the sea.

πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος.

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν· εἰρεσίη only occurs in Vind. 56 prim. man.

640. εἰρεσίῃ. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it was rowing that took t crit. note), and then, as the ordinary world agai fair wind. εἰρεσίῃ, in th seems to make a better οὖρος.

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἠλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, ὅθι τ' Ἠοῦς ἠριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο,

2. ἀπὸ δ' ἵκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with νῆα μὲν ἔνθ' v. 5.

εὐρυπόροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαίην. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sunrising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, ταῦτα ὡς πρὸς σύγκρισιν τοῦ Ἅιδου· θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ Ἅιδου ἐς τὰ φωτεινὰ διήλθομεν (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48. p. 266 foll.) proposes to place Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἀντολαὶ Ἠελίοιο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, ἠχί περ ἄκραι μίσγονται δύσιές τε καὶ ἀντολαί. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirkè is strongly identified with the East . . there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἀντολαί (cp. ἀπὸ ἡλίου ἀνατολέων Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα.
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτή,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν.
Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσῳ στᾶσα μετηύδα δῖα θεάων·
Σχέτλιοι, οἳ ζώοντες ὑπήλθετε δῶμ' Ἀΐδαο,
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H. 22. δισθανέες] Schol. Q. has in lemma δὶς θανέες] οὕτως ἐν δυσὶ μέρεσι λόγου· φησὶ γ 'Απολλάνιος ὡς ὅτι δίς καὶ τρίς ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ, δίποινς, τρίπο

that the sun rises at different points on the horizon according to the change of season. Cp. the expression δύσιές τε καὶ ἀντολαί quoted above from Aratus.

10. οἰσέμεναι. For the use of the infinitive expressing the purpose of προΐειν cp. τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν Il. 20. 234, πὰρ δὲ δέπας οἴνοιο πιεῖν Od. 8. 70, τούσδ' ἄναγον ζωοὺς σφίσιν ἐργάζεσθαι ἀνάγκῃ Od. 14. 272, ἀήτας | Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους Od. 4. 568.

12. θάπτομεν, imperf. 'we buried him where the beach ran out to its furthest point,' cp. τύμβον χεύαμεν . . ἀκτῇ ἔπι προὐχούσῃ Od. 24. 80; Od. 6. 138. Similarly we have ἄκραι νῆες Il. 15. 653 = 'extremus navium ordo,' ἐπὶ σέλματος ἄκρου h. 7. 47, ἄκραι ἠιόνες Il. 17. 264.

14. Join ἐπὶ - ἐρύσαντες, 'having dragged up a stone pillar thereon,' sc. on the χῶμα. With ἐρύσαντες compare the epithet ῥυτός applied to large ston Od. 6. 267.

15. πήξαμεν . . ἐρετμόν. Cp. Vi Aen. 6. 232 'At pius Aeneas inge mole sepulcrum | imponit suaque ar viro remumque tubamque.'

16. τὰ ἕκαστα, 'these things several so inf. 165; cp. ταῦτα ἕκαστα Il. 1. 55 Od. 14. 362; 15. 487.

διείπομεν, to be distinguished fr διέπε Il. 10. 425. The latter m be referred to root ϝεπ, the former σεπ, with which probably ὅπλον connected.

18. ἐντυναμένη, 'having made hers ready.' Cp. ἐντύνασαν ἑ αὐτήν Il. 1 162.

19. αἴθοπα. The use of the epit in conjunction with ἐρυθρόν settles t interpretation as 'bright' or 'spa ling.'

22. δισθανέες. Cp. Virg. Aen. 134. ὅτε should properly mean 'wh other men die only once,' referring

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφι
πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα 25
σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'
Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταίρων
εἷσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35
καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form διθανέες, or the existence of an adjective θανής.

the *time* they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*,' and our '*while*,' the sense is passing into that of a logical conjunction.

26. κακορραφίῃ, used in the plural, Od. 2. 236. Cp. κακὰ ῥάπτομεν Od. 3. 118.

27. ἢ ἀλὸς ἢ ἐπὶ γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ἢ ἐπὶ ἁλὸς ἢ ἐπὶ γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει, ib. 1176 πότερα πατρῴας ἢ πρὸς οἰκείας χερός; Hor. Od. 3. 25. 2 'quae nemora aut quos agor *in* specus?' See Lobeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find in Pindar, Pyth. 8. 99 πόλιν κόμιζε Δὶ καὶ κρέοντι σὺν Αἰακῷ. It seems better to take ἁλός here by itself as a local genitive, as Ἄργεος Od. 3. 251, ἠπείροιο Od. 14. 97, γαίης Il. 5. 310; 17. 373.

ἀλγήσετε, the subjunctive, with short vowel.

33. Join ἐμέ both with ἑλοῦσα and εἷσε. It appears from 143, that they were not in Circé's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. προσέλεκτο may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the εὐνή, as in Od. 10. 334, nor is the idea of 'lying' quite compatible with εἷσε (root ἐδ= Lat. '*sed*'). The Scholl. seem to have found some difficulty in προσέλεκτο, for they interpret it variously by παρέκλινεν ἑαυτήν, ἐκοίμησε, and προσδιελέξατο or προσείπε, the last explanation being of course quite untenable, as the word belongs to the stem λεχ-, not λεγ-.

37. Ταῦτα includes all the circumstances of the voyage to Hades.

38. μνήσει σε θεός. Cp. Od. 3. 27 ἄλλα δὲ καὶ δαίμων ὑποθήσεται, and Od.

Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἳ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅ τις σφέας εἰσαφίκηται. 40
ὅς τις ἀιδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ,

40. ὅ τις] La Roche regards ὅ τέ σφεας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between ὅτε σφέας, ὅτι σφέας, ὅ τις σφέας, and ὅς τις, the last implying θέλγουσ'.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in φωτί .. ὅν κε θεὸς τιμᾷ Il. 17. 99, οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε Od. 8. 177, θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἐάσει Od. 14. 444. Comparing these passages with such phrases as ὑπὲρ θεόν Il. 17. 327, ἄνευθε θεοῦ Il. 5. 185, σὺν θεῷ Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

αὐτός is emphatic; like Lat. *ipse* with the force of *ultro*.

39. Σειρῆνας. The etymology of the name is doubtful. Some take it from σειρά, and so render it the 'enchainers,' with which we may compare the expression δέσμιος ὕμνος in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas *detinuere* rates.' Others compare Σείρ (the sun) and Σείριος (the bright star); and others again refer to the root *svar*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 Σειρήνοιν), living on one island (157). In later legend they appear as three or even four, living on three islets, νησίδια τρία .. ἔρημα πετρώδη, ἃ καλοῦσι Σειρῆνας. Their names are differently given. Eustath. calls the Homeric Sirens Ἀγλαοφήμη and Θελξιέπεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενόπη (the Siren of Naples), Λίγεια and Λευκωσία, with sundry additions to the list, such as Μολπή and Θελξινόη. Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 πτεροφόροι νεάνιδες, | παρθένοι, Χθονὸς κόραι, | Σειρῆνες κ.τ.λ. Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 κἀγὼ κλύουσα τούσδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλημάτων, | ἐξηνεμώθην μωρία. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. ὅ τις σφέας. See crit. note.

42. τῷ δέ is the apodosis to ὅς τις. 'illi non adsistit uxor.' The singular παρίσταται refers to the wife alone; the children are included with her as subjects to γάνυνται. For another sort of confusion cp. δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται Il. 2. 135. We may further compare κοῦροι κρινθέντε δύω καὶ πεντήκοντα | βήτην .. κατήλυθον Od. 8. 48. Kayser would read παρίσταντ'.

44. λιγυρῇ. Cp. Alcman frag. 7 ἁ Μῶσα κέκληγ', ἁ λίγεια Σειρήν.

ἥμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θὶς 45
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.
ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὖατ' ἀλεῖψαι ἑταίρων
κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ' ἐθέλῃσθα
δησάντων σ' ἐν νηὶ θοῇ χείράς τε πόδας τε 50
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

49.] Ameis, with Nauck, prefers to put αἴ κ' ἐθέλῃσθα between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. πολὺς δέ, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have ἀπ' ὀστεόφιν Od. 14. 134, ἐξ εὐνῆφιν Od. 2. 2. There seems however a general consent to accept ὀστεόφιν here as convertible with ὀστέων, otherwise it is tempting, on the analogy of φθινύθει δ' ἀμφ' ὀστεόφι χρώς Od. 16. 145, to join ἀνδρῶν πυθομένων ἀμφ' ὀστεόφιν, 'mouldering round their bones;' to which the words περὶ δὲ ῥινοὶ μινύθουσι would form the epexegesis, and nearer description. Monro, H. G. § 158, suggests that ὀστεόφιν may be an instrumental of *material* = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 θῖνες δὲ νεκρῶν καὶ τριτοσπόρῳ γονῇ | ἄφωνα σημανοῦσιν ὄμμασι βροτῶν. By ῥινοί we must understand both flesh and skin together, as in Od. 14. 133 μέλλουσι κύνες .. ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι. Cp. Hes. Scut. 152 ὀστέα δέ σφι περὶ ῥινοῖο σαπείσης | Σειρίου ἀζαλέοιο κελαίνῃ πίθεται αἴῃ, where ἡ ῥινός seems to be an Alexandrine form.

47. παρὲξ ἐλάαν and ἀλεῖψαι have both an imperatival force. Ameis extends this force to ἀκουέμεν as well, treating αἴ κ' ἐθέλῃσθα as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after ἐθέλῃσθα, so that δησάντων begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at δησάντων, as though the order of the words had been αἴ κ' ἐθέλῃσθα ἀκουέμεν. Nitzsch quotes an allusion to this scene from Alcman, καὶ τότ' Ὀδυσσῆος ταλασίφρονος ὦτά θ' ἑταίρων Κίρκη ἐπαλείψασα .., remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [ἱστοῦ from ἱστοπέδῃ] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying '*end*,' the other '*rope*.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconcilement are futile. However, the simple interpretation of the Etym. Mag. πεῖραρ, πέρας—τέλος—τὸ πέρας τοῦ σχοινίου will be found quite satisfactory.

In such phrases as πείρατα Ὠκεανοῖο Od. 11. 13, πείρατα γαίης Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as ἐπὶ πείρατ' ἀέθλων | ἤλθομεν Od. 23. 248, or ὀλέθρου πείραθ' ἵκηαι Il. 6. 143; 20. 429. Πεῖραρ διζύος or ὀλέθρου is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by τέλος γάμοιο, θανάτοιο, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in πεῖραρ ἑλέσθαι Il. 18. 501. It may be doubted whether

ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
ὁπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης· 60
Πλαγκτὰς δή τοι τάς γε θεοὶ μάκαρες καλέουσι.

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρας τὰς ὁδούς, and is divided into ἔνθεν μὲν γόρ (59), and οἱ δὲ δύω σκόπελοι (73). There is no antithesis between τῇ μέν (62) and τῇ δέ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἐγγύθεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66–80 foll., 108–110) intends to dissuade him from attempting to pass the Planctae.

61. Πλαγκτάς. The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτέ must either be 'vagabond;' or, possibly, 'distraught in mind:' and πλαγκτοσύνη (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκταὶ πέτραι, like πλωτὴ νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks: and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομάδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἔπλεε ἐπὶ τὰς Κυανέας καλεομένας τὰς πρότερον Πλαγκτὰς Ἕλληνές φασι εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὗται δὲ αἱ Κυάνεαί εἰσιν ἃς λέγουσιν οἱ ποιηταὶ Πλαγκτὰς πάλαι εἶναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the fire-storms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγ belonging both to πλάζω and πλήσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλήσσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἤκουσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος. Crates gave as his explanation, ὅτι πλάζεται περὶ αὐτὰς τὸ κῦμα, and others (Schol. V.) οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαζομένας καὶ κυλιομένας, and he accounts for the πυρὸς ὀλόοιο θύελλαι by supposing ὡς ἐκ τῆς συγκρούσεως καὶ πῦρ ἀποτελεῖν. But he adds, εἰ δ' ἴσως ἐκ τοῦ πλήσσειν εἴποι τις παρῆχθαι τὰς

τῇ μὲν τ' οὐδὲ πεζὸς παραμείβεται οὐδὲ πετηνὸς
πρήσσων, τοί τ' ἀμβροσίην Διὶ πατρὶ φέροουσιν,

Πλαγκτὰς, Πλωτὰς δὲ οὕτω Ἑλληνιστὰς ἀδιστάκτως καὶ αὐτοὶ. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νῆσοι, (νήσσω?) or "floating land," from νάω, "to swim;" and from a lengthened form of the same word, νῆσος, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 12. 299 Anh.) finds the same meaning in θοαὶ νῆσοι, which he renders 'die eilenden Inseln:' because to one on shipboard the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκταὶ νῆσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circumference of about a mile and a qu and its highest point was estimat 170 feet above the sea. It receiv name of Graham's or Hot island, but before many months passed the whole mass disappeared below the level of the sea. A si phenomenon was noticed not long in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδὲ, 'these, not ev bird pass by, no! not the timorous that carry ambrosia for Father but even of them the sheer rock steals away one [suppl. τοί], an Father sends in another one to up the tale.' These words can be connection with the later story o feeding of Zeus by doves, when h concealed in Crete from his f Cronus (Athen. 11. 80, 491 B). T is probably some allusion to the Pl (Od. 5. 272 and note); at whose in May the harvest begins (He Opp. et Di. 381), which fact m veiled under the story of the amb

The words δέφαρ ἐστίν. Ἀλλ possibly contain the astronomical that of the seven Pleiads, six only ordinarily visible; ἑπτάστερος δὴ μετ' ἀνθρώπους ἐδέατται, | ἐξ οἶος δοῦναι ἑνόφθαλμοῖσιν Arat. Ph 257. Cp. Schol. H. Q. τινὲς φα ἀναλίσκοντές φασιν ἐν μετ' ἐκείνο ῥάψῃ τῆς Πλειάδος εἷς ἐκ τῶν ἑπτάμων ἀφανὴς ἐγένετο ἐκ τοῦ ν (inf. 202).

63. The epithet τρήρωνες is of doves in Il. 5. 778; 23. 853; 20. 243. From its connection τρεῖν it implies the timidity that sh itself in rapid flight. In the Hom account we hear only of the da that the doves run in 'passing (παρέρχεται); nothing is said of rocks closing upon them. Yet i possible that in the words δέφαρ Ἀλὶ πέτρῃ we have a mysterious of the danger that later legend devel In the account given of the pas of the Argo, the story of the dov introduced with entirely new feat As Noah sent out the dove to t the trees were uncovered, so Euphe sends one to see if the passage thro the Symplegades was possible (Ar 2. 561 foll.) ὁ δ' ἄφαρ πτερύγεσ

ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65
τῇ δ' οὔ πώ τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
καί νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
κυανέη· τὸ μὲν οὔ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη 75

69. κείνη] La Roche κείνῃ, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. 70. πᾶσι μέλουσα] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading πασιμέλουσα. So here, Schol. H. Q. lemm. ὑφ' ἓν πασιμέλουσα. Since Bekk. πᾶσι μέλουσα is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἡ τοῖς ἐν φάσιδι πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Εὔφημος προέηκε πελειάδα· τοὶ δ' ἅμα πάντες | ἤειραν κεφαλὰς ἐσορώμενοι· ἡ δὲ δι' αὐτῶν [πετρῶν] | ἔπτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλῃσιν | ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον, .. ἄκρα δ' ἔκοψαν | οὐραῖα πτερὰ ταί γε πελειάδος· ἡ δ' ἀπόρουσεν | ἀσκηθής.

66. νηῦς .. ἀνδρῶν is contrasted with ποτητά. The aor. φύγεν is parallel to παρέρχεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἵκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουσι.

68. φορέουσι, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρὸς θύελλαι. We may however compare ἀνηρείψαντο θύελλαι Od. 4. 727.

70. Ἀργώ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69–72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα ἁλός (68). Not a word is said of the rocks threatening to close in upon the ship.

73. Οἱ δὲ δύω σκόπελοι. This forms the antithesis to ἔνθεν μέν (sup. 59). It is best to take οἱ in the sense of 'Now, on the other side.'

ὁ μέν = 'one of them,' is contrasted with τὸν δ' ἕτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δέ Od. 1. 109, ἀναΐξαντε .. ὁ μὲν .. ὁ δέ Od. 8. 361, Νεστορίδαι .. ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέι δουρὶ Ἀντίλοχος .. τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος Il. 16. 317, 321. See also Plat. Theaet. 150 D οἱ δὲ ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ κ.τ.λ., Thuc. 1. 89 *ad fin.* καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, Virg. Aen. 12. 161–165 'Interea reges . . . Latinus . . . vehitur curru, . . bigis it Turnus in albis.'

75. τὸ μέν. This is sometimes described as agreeing with νέφος implied in νεφέλη. In Il. 11. 237, 238 we read, ἀργύρῳ ἀντομένη μόλιβος ὃς ἐτράπετ' αἰχμή, | καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων | ἧλε' ἐπὶ οἴ, where however τό γε may refer back from the part αἰχμή to the whole ἔγχος mentioned ibid. 233. Similarly in Il. 21. 164–168 καὶ β' ἑτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ

[illegible]

[illegible]

[illegible]

δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρὲξ ἐλάαν, ἐπεὶ ἢ πολὺ φέρτερόν ἐστιν
ἓξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· 115
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεαι ἀθανάτοισιν;

111. ἀμειβόμενος] 'Vulgatam nunc scripturam ἀμειβόμενος etiam M' (Cod. Venet. 613) 'et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀτυζόμενος' Dind. 'Perbona autem lectio. Nam ἀμειβόμενος non commode adhibetur nisi finite alterius sermone. At Ulysses Circen interpellat' Buttm. The Scholl. acknowledge only ἀτυζόμενος. 116. δὴ αὖ] MSS. δ' αὖ. 117. θεοῖσιν ὑπείξεαι] Bekk. θεοῖς ὑποείξεαι, as εἴκειν takes the initial *f* with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (1. 2. 36) ἀπὸ γὰρ τῶν ἀμπώτεων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμύθευται, and again (1. 1. 7) ἔχεται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμπώτεις κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τρίς. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τρίς really describes with perfect accuracy the normal ebb and flow of the sea. He tabulates the results thus for a period of twenty-four hours:

Beginning of flood.	*Beginning of ebb.*
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. ἀλλὰ μάλα, 'but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.'

πεπλημένος may be referred to a present πελάω (πελάζω): the indic. πέπλημαι, πεπλήται are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is ἐπλήμην Il. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions ὑπό, ἐκ, and προ in ὑπεκπροφύγοιμι = 'secretly escape and get forward,' *subterfugientem evadere* (*q.*) Od. 20. 43; Il. 20. 147; 21. 44.

114. τὴν δέ, sc. Scylla.

116. σχέτλιε means something like 'irrepressible' here. The very first chance that occurs, 'he is [illegible] thinking about Scylla (?) was [illegible]'

Join δὴ αὖ in syntaxis

ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἐστι,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
ἢν γὰρ δηθύνῃσθα κορυσσόμενος παρὰ πέτρῃ,
δείδω μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι
τόσσῃσιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἕληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταιὴν,
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν·
ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὁρμηθῆναι.
Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ
βόσκονθ' Ἠελίοιο βόες καὶ ἴφια μῆλα,
ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλά,

124-126] ἀθετοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν ε φευγεν τῇ πέτρᾳ Schol. H. This must mean that the Schol. objects to the p sibility of Scylla pursuing her victim. 124. Κραταιὴν] ἄμεινον γράφειν ἀρε ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. κακόν may almost be personified into 'fiend.'

120. κάρτιστον. There is an intentional oxymoron in the coupling of this word with φυγέειν, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. βωστρεῖν, as if from βωστής, i.e. βοηστής. βοάω Lobeck. Paralip. 450. Nitzsch compares ἐλαστρέω with ἐλάω.

Κραταιής, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phorcys or Triton. The Schol. regarding κραταιής as an adverb, would render 'mightily entreat.'

126. For ἀποπαύσει with infin. mood compare ἀλητεύειν ἀπέπαυσας Od. 18. 114.

127. Θρινακίη νῆσος may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325. 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding Θρινακίη as equivalent to Τρινακρία (τρεῖς, ἄκραι). It is more likely that the name may be referred to θρῖναξ, a trident or three-pronged fork. and the etymology may serve to connect the island with some legend about Poseidon; perhaps that he m the island from the sea-bed with trident. Düntzer, comparing the w θρίοι [?] and θρίαμβος, thinks that word may mean 'windswept,' 'stormy.' The island is represente uninhabited, except by the herds Helios and the nymphs that ten them. Gladstone (Homeric Synchroni p. 268) quotes from Lauth, (Homer Aegypten) to the effect that Θρι may be identified with an island na in the Book of the Dead as belong to the Sun-god (Ra). The Egyp form of the name he gives as *T-hri-pá* = 'the-between-prongs,' i.e. poin rocks.

129. ἑπτὰ βοῶν ἀγέλαι. See Eust ad loc. ἰστέον δὲ ὅτι τὰς ἀγέλας ταύ καὶ μάλιστα τὰς τῶν βοῶν, φασὶ 'Αριστοτέλην ἀλληγορεῖν εἰς τὰς π δωδεκάδα τῶν σεληνιακῶν μηνῶν ἡμέ γιγνομένας πεντήκοντα πρὸς ταῖς τρα σίαις, ὅσος καὶ ὁ ἀριθμὸς ταῖς ἑπτὰ ἀγέλ ἐχούσαις ἀνὰ πεντήκοντα ζῶα. διὸ σ γόνον αὐτῶν γίνεσθαι Ὅμηρος λέγει, ο φθοράν. τὸ γὰρ αὐτὸ ποσὸν δεῖ τοιαύταις ἡμέραις μένει. We need however follow Eustath. into furt details, nor suppose with him that eating of the cows was a poetical of expressing waste of time. But

πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,
νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν, 135
μῆλα φυλασσέμεναι πατρώια καὶ ἕλικας βοῦς.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον
νηί τε καὶ ἑτάροις· αὐτὸς δ εἴ πέρ κεν ἀλύξῃς, 140
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους.'
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
[ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη Θέτιδος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὅλας ἡμέρων ζώων Ἕλληνες ἀφιέρουν δαίμοσιν, ὧν οὐκ ἦν θεμιτὸν ἅπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὠσιοῦντο ἱεροῖς ἀνειμένα, οἷον ταῶνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμίληται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῷ Ἰονίῳ κόλπῳ ἱερὰ εἶναι Ἡλίου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἷς ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in Egypt. In the Vêdic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; 10. 417.

135. τηλόθι, joined with ἀπῴκισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegesis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' away from the shore, where the ship has hitherto been laid. Cp. Od. 5. 335.

ἡμῖν δ' αὖ κατόπισθε γεὸς κυανοπρῴροιο
ἵκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150
αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·
'Ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἅ μοι Κίρκη μυθήσατο, δῖα θεάων· 155
ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν
ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγει ὄπ' ἀκούεμεν· ἀλλά με δεσμῷ 160
δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

156] ἤ κε θάνωμεν. See note below. 157. φύγοιμεν] A few MSS. give φύγωμεν, which Bekker, Fäsi, and Dind. follow. 'φύγοιμεν scripsi cum libb. melioribus' La Roche. See note below. 163, 164.] καὶ ἐνταῦθα (as well as the ἀθέτησις of 53, 54 by Aristoph.) οἱ δύο ὀβελίζονται ὡς ἀδικώτατοι Schol. H.

156. ἵνα εἰδότες, 'that knowing them we may either die or make our escape, having avoided death and doom.' In final sentences ὅπως, ὡς, and ὄφρα, are not uncommon in Homer, but ἵνα with ἄν or κε is not found, except in the present passage. In Attic, ἵνα ἄν has always, or almost always, the sense of 'ubicunque.' Jelf quotes Demosth. 780. 7 ἵνα μηδ' ἂν ἄκων αὐτῇ ποτὲ προσπέσῃ, and Soph. O. C. 188 ἄγε νυν σύ με, παῖ, | ἵν' ἂν εὐσεβίας ἐπιβαίνοντες | τὸ μὲν εἴποιμεν τὸ δ' ἀκούσαιμεν, but there the sense is not strictly final; it is, rather, 'take me to a spot *where* I may,' etc.; so ibid. 405 μηδ' ἵν' ἂν σαυτοῦ κρατοῖς, 'to a place where you may not even,' etc. So the *actual* construction of this passage is best given by translating thus, 'but I will speak, in which case, when we have learned our lesson, we may either die or escape.' Monro, H. G. § 286, remarks that here κε—κεν may be due to the antithesis of the clauses (ib. § 273 n. 2). But some MSS. have ἠὲ θάνωμεν, which Nauck adopts, reading in the next line ἢ καὶ ἀλευάμενοι.

157. The reading φύγοιμεν should be preferred to φύγωμεν, escape seeming less likely than death. Cp. Od. 4. 692 ἐχθαίρῃσι . . φιλοίη, Il. 5. 567 πάθῃ [?] . . ἀποσφήλειε, Il. 15. 598 ἐμβάλῃ [?] ἐπικρήνειε, Il. 18. 308 φέρῃσι . . φεροίμην.

158. θεσπεσιάων is interpreted rather ambiguously by the Schol. θεῖα φθεγγομένων. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. αὐτόθι is explained by the epexegesis ὀρθὸν ἐν ἱστοπέδῃ.

164. πιέζειν, with imperatival force. With πιέζειν ἐν δεσμοῖσι cp. δεῖν ἐν δεσμῷ as sup. 160; Il. 5. 386; Od. 15. 232. The apodosis is introduced by ὑμεῖς δέ.

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον· 165
τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς εὐεργὴς
νῆσον Σειρήνοιιν· ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο, 170
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέι χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
αἶψα δ' ἰαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἶς 175
Ἠελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος·
ἐξείης δ' ἑτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
οἱ δ' ἐν νηί μ' ἔδησαν ὁμοῦ χείράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
αὐτοὶ δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. 180
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,

167. ἀπήμων] γρ. ἀμύμων Schol. H. 168. ἡ δέ] δασέως (with aspirate) τὸ ἥδε Schol. H. Cp. crit. note on Od. 5. 391. ἡ δέ is the reading of Aristarchus. The MSS. nearly all give ἡδέ. 181. ἀπῆν ὅσσον] The MSS. give ἀπῆμεν ὅσσον, but

165. τὰ ἕκαστα. See on sup. 16.

168. ἡ δὲ γαλήνη. See on Od. 5. 391.

170. μηρύσαντο. The connection of this word with μήρινθος and μέρμις would seem to describe the process of 'brailing up' the sail, for which we have in Od. 3. 11 στεῖλαν ἀείραντες, where see note. But against this we have the statement that they 'stowed the sail away in the hollow ship,' implying that it was altogether lowered from the mast. Cp. ναῦται δ' ἐμηρύσαντο νηὸς ἰσχάδα, of 'weighing anchor,' Soph. Frag. 699.

171. With ἐπ' ἐρετμὰ ἑζόμενοι cp. θῶκόνδε καθίζανον Od. 5. 3.

174. τυτθά, accus. plur. of τυτθός used adverbially, or, more accurately, as a proleptic predicate, 'into small pieces.' The plural is only found here and inf. 387 (where Zenodotus reads τριχθά), elsewhere the singular τυτθόν is employed. The wax is in the form of a τροχός, 'round,' or 'disc,' because we may suppose that when melted and clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. κέλετο μεγάλη ἶς. Eustath. rightly says, ἡ τῶν ἐμῶν δηλαδὴ στιβαρῶν χειρῶν ἡ κατὰ τὸ πιέζειν, but κέλετο is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the 'pressing' or the 'warmth' is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with γαλήνη νηνεμίη. Nitzsch has a further objection to the form Ὑπεριονίδης as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. ἀπῆν . . διώκοντες See crit.

ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ὠκύαλος νηῦς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·
· Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὄπ' ἀκούσῃς. 185
οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν· 190
ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'
Ὡς φάσαν ἱεῖσαι ὄπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπῆν, and Schol. B. H. distinctly gives τὸ μὲν ἀπῆν ἐπὶ τῆς νηός, τὸ δὲ διώκοντες ἐπὶ τῶν ἐρετῶν. οὐ γὰρ εἴρηκεν ἀπῆμεν. And in another Schol., H. Q. ἀπῆν ἡ ναῦς νῦν δὲ οἱ ἐν τῇ νηί, quoting a somewhat similar anacoluthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπῆμεν ὅσον may have been an early correction to suit διώκοντες.

note. La Roche adduces as analogous Od. 9 462, 463; but the construction is better described as κατὰ τὸ σημαινόμενον, for διώκοντες implies the ship and her crew. So Buttm. ad Schol. 'Homerus si revera iunxit ἀπῆν .. διώκοντες, *navem* et *nautas* tanquam synonyma cogitavit.'

182. With ῥίμφα διώκοντες we may supply νῆα, as we find the passive in Od. 13. 162 νηῦς ῥίμφα ἰωκομένη. But διώκω is used absolutely in Il. 23. 344, though with unexpressed reference to ἅρμα. The apodosis begins with τὰς δ'.

184. Cicero thus translates the passage, de Fin 5. 18

'O decus Argolicum, quin puppim flectis, Ulixe,
Auribus ut nostros possis adgnoscere cantus?
Nam nemo haec unquam est transvectus caerula cursu,
Quin prius adstiterit vocum dulcedine captus;
Post variis avido satiatus pectore musis
Doctior ad patrias lapsus pervenerit oras.
Nos grave certamen belli clademque tenemus,
Graecia quam Troiae divino numine vexit;
Omniaque e latis rerum vestigia terris.'

He himself remarks that the passage illustrates men's love of knowledge: 'Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad earum saxa discendi cupiditate adhaerescerent.'

185. νωιτέρην. The dual number, which was forgotten in τὰς δ' and ἔντυνον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join ὄπα ἀπὸ στομάτων ἡμέων.

188. ὅ γε takes up the subject implied in the negative sentence οὔ πώ τις παρήλασε.

The aorist in τερψάμενος is contrasted with εἰδώς, 'he has had his pleasure,' and the 'knowledge' abides with him. Similarly, we must contrast μόγησαν, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitzsch compares ὅτεόν τε πόλιν καὶ γαῖαν ἵκηται Od. 10. 39, ᾧ μὴ ἄλλοι δοσσητῆρες ἕωσι Od. 4. 165. Cp. also sup. 66 ἥ τις ἵκηται.

ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλόν τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
αἶψ' ἀπὸ κηρὸν ἕλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
ὅν σφιν ἐπ' ὠσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν, 200
Ἀλλ' ἄτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
Ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
οὐ μὲν δὴ τόδε μεῖζον ἔπι κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὠσίν] Eustath. πᾶσιν. 209. ἔπι] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, ῥῆμά ἐστιν ἕπω, ἔπεις, ἔπει, ἀντὶ τοῦ περιέπει. δασέως οὖν. Ζηνόδοτος δὲ ἔχει. Cp. Schol. Q., Vind. 133 περιέχει ὡς, 'Τρῶες ἕπον πολλοί τε καὶ ἄλκιμοι' (Il. 11. 483), ἢ ἐνεργεῖ ὡς, 'τοὺς δέρον ἀμφὶ δ' ἕπον' Il. 7. 316). La Roche adopts ἔπει as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδέ τ' ἀοιδῆς. The position at the end of the sentence marks ἀοιδῆς as the more definite word, limiting and explaining φθογγῆς.

202. καπνόν. It is impossible to explain this, as some modern commentators, by 'spray;' for which Homer has a very appropriate word in ἀχνη Od. 5. 403; inf. 238. καπνός takes up the πυρὸς ἀλόοιο θύελλαι sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. Αἴτνα .. τᾶς ἀρεύγονται μὲν ἀπλάτου πυρὸς ἀγνότατοι | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἴθων', ἀλλ' ἐν ὄρφναισιν πέτρας | φοίνισσα κυλινδομένα φλὲξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.

203. τῶν must not be closely joined with δεισάντων, according to the use of the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χερῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κῦμα Od. 2. 429. The oars hung at the σκαλμοί in the leathern loops (τροποί Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἔπι κακόν. Cp. ἐπεὶ οὔ τοι ἔπι (ἔπεστι) δέος Il. 1. 515. See crit. note.

εἶλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βέηφιν·
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
ἐκφύγομεν, καί που τῶνδε μνήσεσθαι ὀΐω.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἴ κέ ποθι Ζεὺς
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δὲ, κυβερνῆθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾷς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθῃσι
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα."
Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

changed into ἔπι and ἔπει before the time of Eustath., and Hentze (Ameis) ac it. Cp. Dind. Schol. ad loc. 'Verbo ἔπει hic locum esse negat Ahren Schneidw. Philol. 4. p. 598, qui ἔπει probat pro ἔπεισι dictum, ut τίθει, δίδο pro τίθησι, δίδωσι, φησί.' But these corrections fail to carry conviction. read like attempts to escape from the unprecedented lengthening of the final v in ἔπι. 220. σκοπέλων] So most edd. since Wolf, with strong MSS. autho But Schol. H. gives ἐνικῶς σκοπέλου, τῆς Σκύλλης, needlessly, for the antithe between the Πλαγκταί, and the *two* rocks.

210. εἶλει, 'penned us,' cp. Il. 18. 447; 11. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. 1. 203 is slightly different in meaning, as Ameis notices: Homer understands by τῶνδε the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 ὡς ἡδύ τοι σωθέντα μεμνῆσθαι πόνων. See also Od. 15. 398–400.

213. ὡς ἂν ἐγὼ εἴπω = *utcunque dixero.*

214. ῥηγμῖνα. See on Od. 4. 430.

219 τούτου. Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (νῆς) shoot off yonder, and thou bring us into trouble.'

For καπνοῦ see sup. 202. The helmsman is to give a wide berth to the Planctae, and to keep within rea the rocks. If we read σκοπέλων, must include both Scylla and Ch dis: if σκοπέλου, it is limited Σκύλλης σκόπελον inf 430.

221. κεῖσε forms the antithesis σκοπέλων σκοπέλου, and so design the direction of the Planctae.

223. Σκύλλην δ' οὐκέτ' ἐμυθεό 'but of Scylla I did not go on to more.' He dared not reveal the de of the danger to his comrades: fo knew, from Circe's prediction, tha must lose at least six men by assault of Scylla. So he contents h self with the vague allusion to σκόπε (σκοπέλου).

225. πυκάζοιεν has the sense sheltering themselves by huddling gether under the decks or benche the ship.

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὔ τί μ' ἀνώγει θωρήσσεσθαι·
αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν εἰς ἴκρια νηὸς ἔβαινον
πρῴρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι 230
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὄσσε
πάντῃ παπταίνοντι πρὸς ἠεροειδέα πέτρην.
Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν γὰρ Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις 235
δεινὸν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.
ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. ἀναμορμύρεσκε] The readings vary between this form and ἀνεμορμύρεσκε. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἔφασκον (passim); ἐμισγέσκοντο Od. 20. 7, παρεκέσκετο Od. 14. 521, παρέβασκε Il. 11. 104.

226. ἀλεγεινῆς, 'hard;' because a fighting man chafes at passive endurance.

227. λανθανόμην means 'I let myself forget,' i.e. 'disregarded.' The negative before ἀνώγει passes over to θωρήσσεσθαι, as in the phrase ἡ Πυθίη οὐκ ἔφη χρήσειν.

228. καταδύς, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 κατεδύσετο τεύχεα. Similarly with ἀποδύω Il. 22. 125; Od. 5. 343; 22. 364; and ἐσδύω Od. 24. 498; and ἐνδύω Il. 2. 42; 10. 21, etc.; but ἐν δ' αὐτὸς ἐδύσετο χαλκόν Il. 11. 16.

230. πρῴρης. This word, like πρύμνη, is properly an adjective in agreement with νηὸς.

231. φέρε must not be rendered 'was to bring;' it is simply 'brought.' The narrator anticipates inf. 245.

232. ἔκαμον δέ. This clause, introduced in parataxis, means '*though* my eyes were wearied out as I kept gazing.'

235. ἔνθεν γὰρ Σκύλλη, supply ἦν, for the verb ἀνερροίβδησε can go only with Charybdis.

237. ἦ τοι ὅτ', 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πᾶσα), and the spray fell aloft on the tops of the two cliffs,' (i. e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;
Vel si sublimis fluctu consurgeret imo,
Vel si interrupto nudaret gurgite pontum.

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ, 240
τὰς ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
πάντῃ βεβρέχει, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ᾕρει.
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·
τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους 245
ἕξ ἕλεθ', οἱ χερσίν τε βίηφί τε φέρτατοι ἦσαν.
σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
ὑψόσ' ἀειραμένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἁλιεὺς περιμήκεϊ ῥάβδῳ
ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προΐῃσι βοὸς κέρας ἀγραύλοιο,
ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

241. πέτρῃ] So written since Bekker, with some MSS. authority. Vulg. πέτρῃ 243. κυανέῃ] ἀντὶ τοῦ κυανιζομένῃ, ὡς 'φοίνικι φαεινός' (Il. 15. 538) Schol. Q. So with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 25 'ψάμμῳ κυανέῃ δ' καὶ χωρὶς τοῦ ὦτα γράφεται· σημαίνει γὰρ ψάμμῳ κυανίζουσαν. Vulg. κυανέῃ. 244. ἴδομεν] A few MSS give ἴομεν. Schol. M. V. quotes a reading οἴομεν [illegible], and interprets it ἐπεβλέπομεν. 252. εἴδατα] οὕτως Ἀρίσταρχος. ὁ δὲ Καλλίστρατος δελεατα (= δέλεατα Callim. Fr. 458) Schol. H.

241. For φάνεσκε see on Od. 11. 587. πέτρῃ. Compare ἀμφὶ δὲ δῶμα σμερδαλέον κονάδιζε Od. 10. 399.

243. ψάμμῳ κυανέῃ. Cp. Virg. Aen. 7. 31 'multa flavus harena;' but here the sand does not look 'yellow' but 'dark,' because it lies in the ὕφαλον ἔρεβος Soph. Antig. 589.

247. σκεψάμενος. All eyes had been gazing towards Charybdis. Suddenly Odysseus hears a cry, turns round, gives a glance *at* the ship, and looks *for* his comrades, and catches sight of them swinging aloft in Scylla's clutches. For this combination of ἐς with μετά cp. Od. 8. 294; 13. 440; 20. 146; 22. 351, 352; Il. 1. 423; 4. 70; 5. 804; 17. 433.

249. Join ἐμὲ καλεῦντες ἐξονομακλήδην, and cp. Od. 10. 229.

251. ῥάβδῳ is here a fishing rod; not, as some suppose, a fishing spear, which would not be used for ὀλίγοι ἰχθύες, nor would a fisher with a spear 'throw in food as bait.' The 'line' is not alluded to in so many words here, but is spoken of in Il. 16. 406 foll. ἕλκε .. ὡς ὅτε τις φῶς | πέτρῃ ἐπι προβλῆτι καθήμενος ἱερὸν ἰχθὺν | ἐκ πόντοιο θύραζε λινῷ καὶ ἤνοπι χαλκῷ. In Iliad 24. So the fishing-line is described as ending in a plummet, μολυβδαίνῃ .. ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα. This is parallel with the present passage, on which Schol. Q. says, κέρας, Ἀρίσταρχος τὸ κεράτινον συρίγγιον ὃ ἐπιτιθέασι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ ἰχθύος τὴν ὁρμιάν [the line of hair]. This little pipe or collar of horn protected the line just at its junction with the hook, and served the same purpose as the 'gimp,' on a trolling-line. We gather from Il. 16 sup. that the ἄγκιστρον itself was of χαλκός.

254. ἀσπαίροντα, sc. ἰχθύν. The singular number implies each fish as it comes up, which is further suggested by the use of the aor. of custom ἔρριψε.

ὣς οἵ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι.
οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσι
πάντων ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.
Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν 260
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἱκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἠελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265
οἰῶν τε βληχήν· καί μοι ἔπος ἔμπεσε θυμῷ
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων, ἀχνύμενος κῆρ· 270
Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο·

256. κεκληγῶτας] ἐὰν διὰ τοῦ ω, προπερισπᾶται, ἐὰν δὲ διὰ τῶν ντ, ὡς λέγοντας Schol. H. See La Roche, Hom. Textk. 296, who decides that κεκλήγοντας is an old form used by Aristarchus in his first recension; but that he afterwards adopted κεκληγῶτας, as more conformable to analogy. Eustath. has κεκλήγοντας which seems to have been the κοινή. 265. μυκηθμοῦ] Bekker, from Eustath., reads μυκηθμόν, to harmonise with βληχήν. 267. μάντηος] MSS. μάντιος. See on Od. 10. 493. 268, 273.] ἥ μοι..ἐπέτελλε, and (275) ἔφασκεν. The singular number seems to be the reading of the best MSS and is adopted by Ameis and La Roche. ἔφασκεν occurs in Eustath. 269. τερψιμβρότου] γρ. φαεσιμβρότου Schol. H.

256. κεκληγῶτας. Whichever reading we adopt, the word is a perfect participle. If we prefer κεκλήγοντας it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as ὄλεθρος or ἄλγος, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 καρτίστην δὴ τήν γε μάχην φάτο δίμεναι ἀνδρῶν.

259. πόρους ἁλὸς ἐξερεείνων, cp. Od. 4. 337.

265, 266. μυκηθμοῦ .. βληχήν. With this variation of case Nitzsch compares τίνων γόων ἤκουσα καὶ στέρνων κτύπον | νεκρῶν τε θρήνους; Eurip. Suppl. 87, οὐδεὶς θεῶν ἐνοπὰς κλύει τᾶς δυσδαίμονος, οὐ παλαιῶν πατρὸς σφαγιασμῶν Elect. 197.

αὐλιζομενάων, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (αὐλή), Od. 14. 412.

[illegible] ἔλαιον ἔφασκεν.
[illegible] Δελφίναν.'
[illegible] δῆλον ἦτορ.
[illegible] μύθῳ·
[illegible] Δεινός. οὐδέ τι γυῖα
[illegible] τέτυκται.
[illegible] τόδε καὶ ὕπνῳ
[illegible] ἔστε
[illegible] ζωπυρον.
[illegible] ἐνωγας.
[illegible] τοῦτῳ.
[illegible] νηῶν.
[illegible] ἔπτον Λεθρον.
[illegible] θεῶν.
[illegible] ἀλλ' ἀλλοτε
[illegible] πλάτων.

[illegible] H. ἀλάλησθα
[illegible] Ζηνόδοτος η

[illegible] Pyth.
[illegible] ἐκ νυκτῶν
[illegible] It is
[illegible] ἀναστῶν. This
[illegible] ἀναστες, th
[illegible] N
[illegible] H
[illegible] Is epithet ἀναστης. Il
[illegible] though others render the

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὁπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'
Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, 295
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Εὐρύλοχ', ἦ μάλα δή με βιάζετε μοῦνον ἐόντα·
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον,
εἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν
εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν 300
ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἕκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'
Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἑλοῦσα· 310
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. βιάζετε μοῦνον ἐόντα] Ζηνόδοτος βιάζεσθ' οἷον ἐόντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται Schol. H. The middle voice occurs in Od. 9. 410 βιάζεται οἷον ἐόντα, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts βιάζετε but retains οἷον, regarding μοῦνον as a gloss.

'swift,' or 'sky-clearing,' like Horace's 'albus Notus.' For Ζέφυρος see on Od. 4. 567.

291. πειθώμεθα νυκτί. Nightfall suggests supper-time: so 'to act upon the suggestion of night' is here to make supper ready. Cp. Il. 8. 502.

293. ἐνήσομεν, 'will put out;' 'launch' does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored ἐφοῦ ἐν νοτίῳ Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. μοῦνον, not as really being 'alone;' but, as we say, 'in a minority of one.'

299. εἴ κέ τιν'. We naturally expect here, as apodosis, μὴ ἀποκτεῖναι, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have ὀμόσσατε .. μή τις πλήξῃ, and in Il. 10. 328 ὄμοσσεν .. ἴστω Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος, which is probably a future indicative.

303. ἀπώμνυον, see on Od. 2. 377.

312. ἦμος δέ. The day is divided

[illegible] ἐπὶ ζαὴν ἄνεμον νεφεληγερέτα Ζεὺς
λιλαίετο βοπτεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
[illegible] καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
τῆς μὲν ἐπιστάμενοι κοῖλον σπέος εἰσερύσαντες
[illegible] καλοὶ χοροὶ ἠδὲ θόωκοι·
[illegible] θέμενος μετὰ μῦθον ἔειπον
'Ἀ[illegible] ἐν γὰρ τῇ θοῇ βρῶσίς τε πόσις τε 320
[illegible] τῶν δὲ δίκην ἀπεχώμεθα, μή τι πάθωμεν·
[illegible] βόες καὶ ἴφια μῆλα,
[illegible] καὶ πάντ' ἐπακούει.'
[illegible] δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
[illegible] ἐλλιπέστατος ἦν Νότος, οὐδέ τις ἄλλος 325
[illegible] εἰ μὴ Εὖρός τε Νότος τε.
[illegible] ἠέρος ἐν πίθῳ ἔχων καὶ οἶνον ἐρυθρὸν,
[illegible] λιλαιόμενοι βιότοιο.
[illegible] δὴ τοὺς ἐξεφέρετο ἠΐα πάντα,

[illegible] was ἄνεμον δ' ἐνί, δέ introducing the apod[illegible] ἐὰν δὲ μετὰ τοῦ[illegible] ὡς 'ἀκραῆ Ζέφυρον' Od. [illegible] αὐτὸ Αἰολικῶς βαρύνεσθαι [illegible] ib. 319. μῦθον] γρ. π[illegible] Cp. Od. 9. 171. 325 ἀή[illegible] See [illegible] Od. 5. 478.

[illegible] Here μετὰ [illegible] Od. 9. 58 [illegible] But when it was in the third watch of the night, and the stars had southed'

313. ζαὴν. This form of the accusative from an adjective in -ης is quoted as in Aeolism. See Ahrens, de dial. Aeol. 113 'accusativus singularis apud Lesbios in ν exire amat, ubi vulgo terminatio α est . . ut δυσμένην, ὠβάκην, ἀμφέρην.' Monro, H. G. § 97, regards ζαὴν, Ἄρης, and Μέγην as formed directly from the nom. ζαής, Ἄρης, Μέγης on the false analogy of masc. nouns in

317. σπέος εἰσερύσαντες. i.e. [illegible] ἐρύσαντες, compare Κρήτην εἰ[illegible] γαν' ἑταίρους Od. 3. 191, ἐσφύρ[illegible] μέλαν ὕδωρ Od. 6. 91.

319. μετὰ . . ἔειπον, sc. among comrades assembled.

326. εἰ μή. 'except,' Od. 17. 383. Il. 16. 227 ὅτι μή is used in the sa[illegible] sense; so Hdt. 1. 143 ὅτι μὴ Ἀθήν[illegible] ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. In 13. 319 we find ὅτε μή and not ὅτι

328. λιλαιόμενοι βιότοιο, 'vitae s[illegible] vandae studiosi.' This interpretati[illegible] seems settled by Od. 24. 534 foll. [illegible] δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτ[illegible] τεύχεα . . πρὸς δὲ πόλιν τραπέοντο, λιλα[illegible] μενοι βιότοιο. Others render 'vict[illegible] quaerentes,' but they had bread a[illegible] wine still left.

ἠὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ, 330
ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,
πτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
ὅτ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
μην, εἴ τις μοι ὁδὸν φήνειε νέεσθαι.
ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, 335
ς νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν. ἀνέμοιο,
ην πάντεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν·
ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
λοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς.
ἔκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι· 340
ς μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
εν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345
κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν

] This verse is quoted as standing here in Athenaeus 1. 13, but has been ed by Bekker and other modern editors as being interpolated from Od. 4. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) ith a hook and line.

καὶ δή is still a part of the s introduced by ὅτε δή. 'When d was all consumed—*and* they quest of game—*then* (δὴ τότε) away up the island.' For καὶ used cp. Od. 5. 409; Il. 2. 135. ly δὴ ἄγρην is to be read in is as δὴ ἕβδομον inf. 399. We can δὴ ἄγρην, but ἄγρην is used e initial long in Od. 22. 306. The rule in Homer is that when a owel is followed by two con- the syllable is long. For a table ptions see Monro, H. G. § 370. Odysseus withdraws, for he was ikely to hold communion with s when alone. Cp. Od. 4. 367, thea, ἥ μ' οἴῳ ἔρροντι συνήντετο ἑταίρων, and Od. 10. 277. Be- ne feeling of confidence between and his comrades was broken; he doubtless had misgivings eir loyalty which he could not the gods in their presence.

338. γλυκὺν ὕπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκύν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are 'forms of death;' elsewhere in Homer, called κῆρες θανάτοιο Il. 11. 332; 12. 327. Löwe compares δεσμοὺς καὶ θανάτους Plat. Crit. 46 C, 'mortes imperatoriae' Cic. de Fin. 2. 30, 'omnes per mortes' Virg. Aen. 10. 854.

342. οἴκτιστον. Clarke quotes Sallust, Frag. Hist. 3. 2 'fame, miserruma omnium morte, confecistis.'

344. ῥέξομεν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἰ δέ κεν . . ἀφικοίμεθα. This combination expresses a possible result, but the subjunctives ἐθέλῃ, ἕσπωνται (inf. 349) point to a result yet more probable. See sup. 157.

τεύξομεν. ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσ
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,
βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσα
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ."

Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι
αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρῴροιο
βοσκέσκονθ' ἕλικες καλαὶ βόες εὐρυμέτωποι·
τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,

351. στρεύγεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίστ reading of the MSS. is περιστήσαντο, but Bekker's conjecture περίστ been adopted here and in Il. 2. 410 by all modern editors. περιστ undoubted reading in Il. 4. 532; and it would seem that the mid ἵστημι is used transitively in Homer, as ἱστὸν στήσαντο Il. 1. 480; Od νῆας στήσαντο Od. 2. 431; Il. 6. 528. The phrase στησαμενοι δ' ἐμ Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. τεύξομεν. With this use of the future with κε compare ἐγὼ δέ κε δώσω Il. 14. 267, οὐδέ κέ τις .. ἀλύξει Od. 19. 568, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. ὀρθοκραιράων, shortened from ὀρθοκεραιράων. This epithet does not make a confusion with ἕλικες inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 62.

349. ἕσπωνται, subjunctive from syncopated aor. ἔσπ-ομαι, i.e. σεσ-ε-πόμην, present ἕπομαι = sequor. Skt. सच् and सप्. Translate, 'and the rest of the gods should follow his lead.'

350. βούλομαι .. ἤ. See on Od. 3. 232.

πρὸς κῦμα χανών, 'with one gaping open-mouthed at the wave.' Cp. the expression for drowning ἐπεὶ πίεν ἀλμυρὸν ὕδωρ Od. 4. 511, 'naufragus elidat undas' Propert. 3. 18. 11 (2. 24. 27).

351. στρεύγεσθαι, from stem στραγγ, as in στράγξ, 'a drop;' Lat. *stringo*, *strictus*. The metaphor is from a thing being squeezed in a press so that the moisture is drained off; στρεγγεσθαι [illegible] and the Schol. [illegible] rightly κατὰ στραγγ[illegible] ἐστι κατ' ὀλίγον στραγγ[illegible]

353. αὐτίκα δέ .. ἐλάσαν[illegible] remarks here that ἐλάσαν[illegible] stand for the finite verb [illegible] the parenthesis of γε[illegible] the apodosis begins with [illegible] στησαν. Cp. Thuc. 8. [illegible] τοὺς δὲ ἀντεπιόντας [illegible] στρατηγοῦ· ὁ δὲ Θρασ[illegible] ἀν ἀλλ' Ἀστυοχῷ [illegible] συμπλέων, μαλακὸς ἦν [illegible] ὕμως δὲ παρὰ πεντε[illegible] ἑκάστῳ ἢ τρεῖς ὀβολ[illegible]

356. περίστησαν. [illegible] line runs βοῦς δὲ περ[illegible] χιτας ἀνέλεντο. Here [illegible] have no οὐλόχυτα, [illegible] are obliged to substitute leaves stripped from a sa[illegible] Od. 3. 441–447.

359. For this line cp. [illegible]

μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν 360
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,
ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365
Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς ἀυτμή·
οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλέι ὕπνῳ,
οἱ δ' ἕταροι μέγα ἔργον ἐμητίσαντο μένοντες.'
'Ὠκέα δ' Ἠελίῳ Ὑπερίονι ἄγγελος ἦλθε,
Λαμπετίη τανύπεπλος, ὅ οἱ βόας ἔκταμεν ἡμεῖς. 375

369. ἡδὺς ἀυτμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀυτμή as a parallel to ὀλοώτατος ὀδμή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμός is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλυς ἀυτή Od. 6. 122, πουλὺν ἐφ' ὑγρήν Il. 10. 27. 370. μετ'] Bekker, Hom. Blätt. 284, conjectures μέγ', as μέγα δ' εὔξατο Od. 17. 239. 374–390.] These lines have the obelos in M.; and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τοῦτο τῷ 'Ἠέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις' (Il. 3. 277). ἀφ' ἑαυτοῦ γὰρ ἐχρῆν ἐγνωκέναι. On ὠκέα Schol. H. says, ἐν πολλοῖς ὠκύς. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἑταῖροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυθεν is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. περὶ .. ἤλυθε Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισι. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful to suppose a prolepsis, as if the words could mean, 'for my prayer to find its way into the presence of.'

372. εἰς ἄτην, cp. εἰκεῖν εἰς ἀγαθόν Il. 9. 102, ἐς μίαν βουλεύειν Il. 2. 379, ἐς φόβον Il. 15. 310. In later Greek ἐπί is more familiar in this sense, as ἐπὶ λώβᾳ Soph. Antig. 792.

νηλέι ὕπνῳ, as compared with νήδυμος ὕπνος sup., suggests a hiatus; but ὕπνος stands properly for συπνος, as the Lat. *som-nu-s*, *sop-or*, and Skt. *svap-na-s* show.

373. μέγα ἔργον. See on Od. 11. 272.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of ἡμεῖς see crit note.

αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·
· Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος,
οἵ μευ βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγώ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 3
ἠδ' ὀπότ' ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω.'
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 3
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'
Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι. 3
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος.

388. τυτθά] Ζηνόδοτος τραχθὰ βαλών Schol. Vind. 133. 389–390.] ψεύδεται Ὀδυσσεὺς ὅταν λέγῃ 'ταῦτα δ' ἐγὼν .. ἀκοῦσαι,' οὐδέπω γὰρ αὐτὸν ἑωράκει Schol. Q. on Od. 5. 79. But the ψεῦδος rather rests with Calypso.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

382. Join οὐ τίσουσι closely together as οὔ φησι, etc.

383. δύσομαι .. φαείνω. Schol. H. says, τὸ φαείνω ἐνεστῶτός ἐστιν ἀντὶ τοῦ μέλλοντος. It is just possible that φαείνω is the indic. present, and that the graphic touch given by it is 'I will dive into Hades, and, there am I giving light among the dead!' Cp. ἐριδαίνομεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καί ποτέ τις εἴπησιν Il. 6. 459; 7. 87; Od. 6. 275; οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται Il. 7. 197, οὐκ ἴδον οὐδὲ ἴδωμαι Il. 1. 262, περικλυτὰ δῶρ' ὀνομήνω Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker resolves or insists upon doing. If v could venture to take δύσομαι as a su junctive mood, the force of the θέναι both words would be the same.

388. Join τυτθά closely with κεάσαι and βαλών with κεραυνῷ.

389. See crit. note. Eustath. say here, ἰστέον δὲ ὅτι χαίρων μὲν μύθοις ποιητὴς, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθ ὡς ἐροῦντός τινος, πόθεν Ὀδυσσεὺς εἰδὼ λέγει τὰ κατὰ τὸν Ἥλιον καὶ τὸν Δία, ο αὐτὸς οὐ παρέτυχε, τὸν μὲν μῦθον οὐ ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπίθαν θεραπεύων, λύει, εἰπόντος Ὀδυσσέ οὕτως. But this λύσις is surely ver suspicious, as pointing to too punctilio a literary criticism for the period.

392. ἐπισταδόν, cp. Od. 13. 5 means 'walking up to each one (in tur cp. ἐποίχεσθαι) and then standing nea him:' so that it is equivalent to παρ σταδόν sup. 207, but it includes th earlier step of 'coming towards,' whic motion gives an appropriateness t ἄλλοθεν here.

εὑρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἷρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὣς γίγνετο φωνή.
Ἑξῆμαρ μὲν ἔπειτα ἑμοὶ ἐρίηρες ἑταῖροι
δαίνυντ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.
Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
κεκληγὼς Ζέφυρος, μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκινήσασκε, ἀποπλύνεσκε, ἀμφιβεβήκει, etc., etc., as proof that the augment is unnecessary. 398. ἐλάσαντες] γρ. ἑλόωντες Schol. H., and lemma of Schol. V.

393. βόες δέ, this introduces the *reason* why no remedy was possible.

395. εἷρπον, i.e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἡλίου θ' ἁγναὶ βόες | αἱ σάρκα φωνήεσσαν ἤσουσίν ποτε, | πικρὰν Ὀδυσσεῖ γῆρυν. Herodotus tells of a similar marvel (9. 120) καί τεῳ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων ταρίχους ὀπτέοντι τέρας γενέσθαι τοιόνδε· οἱ τόριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἥσπαιρον ὅκως περ ἰχθύες νεοάλωτοι. Ameis quotes Propert. 3. 12. 29 'Lampeties Ithacis verubus mugisse iuvencos.'

397. ἐρίηρες, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐυκνήμιδες Od. 9. 550), and need not interpret it as ironical.

399. δὴ ἕβδομον, in synizesis, as δὴ αὖτε Od. 10. 281 and sup. 330. Join ἐπὶ θῆκε, 'added thereto,' i.e. added the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαιάων, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαίας τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἱπποσύναι Il. 16. 776, τεκτοσύναι Od. 5. 250.

407. πολλὸν ἐπὶ χρόνον, here and in Od. 15. 494; cp. Hesiod, Opp. 132 παυρίδιον ἐπὶ χρόνον. 'The ship ran on for no long time.'

409. προτόνους. Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (ἐπίτονος) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean aft: but both broke at once, ἀμφοτέρους being emphatic from its position in the verse.

ἀμφοτέρους· ἱστὸς δ' ἐπίσω πέσον, ὅπλα τε πάντα 410
εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὀστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἀρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βροντησε καὶ ἔμβαλε νηὶ κεραυνόν 415
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θείου πλῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀπεαίνετο νόστον.
Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.

422 ἄραξε] οἱ Ἀριστάρχου καὶ οἱ πλείονες. Ἀριστόνικος δὲ ἔαξε Schol. H.

410. ὅπλα includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἱστός.

413. ἀρνευτῆρι. The ancient interpreters commonly referred this to ἄρνες, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἀρευνητήρ. Curtius assigns to ἀρνευτήρ the initial *f*, and connects it with Skt. *vâri*, 'water,' Lat. *ur-na, urinator*. In Il. 12. 385, Palimps. Syr. has ὁ δ' ἄρα νευτῆρι, but Bekker insists that νευστήρ and not νευτήρ would be the necessary form. Hesych. however gives νευτήρ· κολυμβητής. For a description of the action of a diver see Il. 16. 745 foll. ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὃς βεῖα κυβιστᾷ. | εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, | πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν, | νηὸς ἀποθρώσκων, εἰ καὶ δυσσέμφελος εἴη. Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | volvitur in caput.'

415. ἄμυδις, 'along with' the wind and rain: or, perhaps, ἄμυδις may correlate the καί that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θείου. Cp. Il. 8. 133 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν... δεινὴ δὲ φλὲξ ἄρτο θείου καπνόοντος, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 50, sulphur is used for cleansing and fumigation. θεῖον is connected through root θυ with θύος, θύω, etc.

418. κορώνῃσιν. See on Od. 5. 66.

419. ἀπεαίνετο, here with the *f*, sc. ἀποfαίνετο. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπαινόμενον, etc.

420. διὰ νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide: with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀκέφαλος. As instances we have verses beginning with ζεφυρίη Od. 7. 119, with ἐπεὶ δή Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2; 22. 379, with ὅς ἔτλης Il. 22. 236, ὃς ἄξει Il. 24. 154, ἀείδῃ Od. 17. 519, Ἄρες Il. 5. 31, φίλε Il. 4. 155, διά Il. 11. 435, etc. etc. Compare also the

τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστὸν,
ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425
Ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν. 430
ἡ μὲν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεὶς
τῷ προσφὺς ἐχόμην ὡς νυκτερίς· οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

428. Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. εἶχον] ἀντὶ τοῦ ὑπῆρχον Schol. V. Al. ἦσαν or ἔσσαν. 439–441.] ἐν πολλοῖς ἐδιστάχθησαν οἱ στίχοι Schol. H. Q. 441. τά γε] Aristarchus τάδε Schol. H.

quantities assigned to ἀθάνατος, ἀκάματος, ἀνέφελος (Od. 6. 45). A verse ending in an iambus instead of a spondee was called στίχος μείουρος, e. g. αἰόλον ὄφιν Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called λαγαρός, e. g. ἀποπείσῃσι Od. 24. 7, ἀγοράασθε Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads τετάνυστο instead of βέβλητο.

τετευχώς, the solitary instance of the perf. active of τεύχω in a passive sense. Elsewhere we have τετυγμένος.

428. ὄφρα follows directly upon ἦλθε, the words φέρων ἐμῷ ἄλγεα θυμῷ being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however ἵνα and not ὄφρα is found, but see Il. 22. 329.

ἀναμετρήσαιμι is equivalent to ἀναμετρήσας πέλαγος Χάρυβδιν ἱκοίμην, cp. Od. 3. 179.

432. αὐτὰρ ἐγώ, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. στηρίξαι is used in a neuter sense, but in Il. 21. 242 we have στηρίξασθαι.

435. With ἑκὰς εἶχον compare ὑψόσ' ἔχοντες Od. 19. 38. The long vowel in ἀπήωροι is seen in ἄωρτο, αἰώρα, αἰωρεῖν. Bothe would write ἀπηόριοι, cp. Antiphil. Byz. (Anth. Pal. 9. 71) κλῶνες ἀπηόριοι.

439–441. The objection raised against

ἧκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἑζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]
Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.

445. 446.] νοθεύονται δύο. τί γὰρ εἶδεν, ὅπου οὐ δύναται ὁρμᾶν ἡ Σκύλλα, ἀλλ' ἐνίδρυται τῷ σπηλαίῳ; Schol. H. Q.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ἦμος δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οὗ ἀγορῆς διαλύσιος Hdt. 3. 104.

ἀνέστη here is aorist of custom. For κρίνων, where we might naturally expect κρίνας, cp. sup. 400 ἐπαύσατο θύων, Od. 13. 187 ἔγρετο εὕδων.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (σύγχυσις), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κήξ.

445. 446. The reason given by the Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἐμέ as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βωστρεῖν Κραταιίν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεύω; Here Odysseus turns and addresses Alcinous directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὖτις μυθολογεύειν and ἀριζήλως εἰρημένα.

APPENDIX I.

THE HOMERIC SHIP.

§ 1. ναῦς and σχεδίη. § 2. τρόπις. § 3. στεῖρα. § 4. σταμῖνες. § 5. ἴκρια. § 6. ἐπηγκενίδες. § 7. φραγμός, ὕλη. § 8. ζυγά. § 9. κληῖδες. § 10. ἐρετμά. § 11. ἄντλος. § 12. ἱστός, ἱστοπέδη, μεσόδμη. § 13. ἱστοδόκη. § 14. ἱστίον, ἐπίκριον. § 15. πρότονοι, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον, οἴήιον. § 18. εὐναί, πρυμνήσια.

References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότονοι). D. Backstay (ἐπίτονος). E. Yard (ἐπίκριον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες). I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the σχεδίη as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the σχεδίη as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' Odyssey, and by Autenrieth, in his Wörterb. zu den Homerischen Gedichten, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's 'Abhandlung über das Schiff der Odyssee,' Altona 1841.

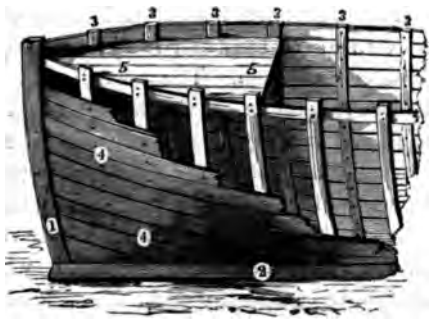
§ 2. τρόπις. The first preparation for building a ship was to lay down the τρόπις or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by ἔρματα (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of δρύοχοι, τορίαι πάντολμοι, ἐφ' ὧν στοιχηδὸν διατεθειμένων ἡ τρόπις ἵσταται τῶν πανουργουμένων πλοίων διὰ ἰσότητα. Thus we find the phrase ἐκ δρυόχων πανουργεῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρυόχοις τοῖσιν ἁρμάτων Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by δρύοχοι the ribs of the ship, ξύλα ἁρμαστὰ ἐς τὴν τρόπιν ἐναρμοσθέντα, ἕτερα μὲν πλευραὶ δρυόχοι καλούμενα, ἕτερα δὲ παρόντα. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of δρύοχοι illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect τρόπις with ἀρής and ἄρμα, but it seems far simpler to refer it to τρέπειν, and to regard it as the centre-point round which the vessel swings or rocks. When Odysseus is describing to Arete

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἑλών* Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (*ἀπὸ τοίχους | λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα* Od. 12. 420).

§ 3. **στεῖρα.** From the forward end of the keel rises the 'stem,' *στεῖρα*, from *στερεός* and *στεῖρος*, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρόπις*, by describing the latter as *τὸ κατώτατον τῆς νεώς*, and the former as *τὸ ἐξέχον τῆς πρῴρας ξύλον*. Pollux (Onomast. 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη*, and (ib. 86) *ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being 'the beak,' *ὁ τῆς νεὼς ἔμβολος, τὸ εἰς ὀξὺ συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κῦμα | στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης.*

The position of *τρόπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα.* 2. *τρόπις.* 3, 3. *σταμῖνες.* 4, 4. *ἐπηγκενίδες.* 5, 5. *ἴκρια* (deck).

§ 4. **σταμῖνες.** From the keel, on either side, rise the ribs, *σταμῖνες*. The word is, probably, rightly so accented from a nominative *σταμίς* or *σταμίν*, but *σταμίνεσσι*, with the *ι* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρεῖα*, and was much broader in the beam than a ship made for speed. The etymology of *σταμῖνες* naturally suggests 'upstanding' timbers; but in Etym. Mag. *σταμῖνες* are strangely described as *καταστρώματα τῆς νηὸς ἐφ' ὧν ἱστάμεθα.* The interpretation given by

[illegible]

αὐτῷ ἠλακάτῃ τετάνυστο (Od. 4. 135). Supposing then *ἴκρια* to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as *ἱστία* stands for the sail and its accompanying rigging; *ἅρματα* for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' *μὴ κατάφρακτα.* There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (*ἄντλος* Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the *σταμῖνες*, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 *ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει,* where *ἀραρών* is subordinated to *στήσας*, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) *ἴκριον .. τό τε ἐπὶ πρύμνης κατάστρωμα ἐφ' οὗ κυβερνήτης ἱκνεῖται .. καὶ τὸ ἐφεξῆς δὲ κατάστρωμα τῆς νηός.* But he seems to have been puzzled by the phrase *ἴκρια στήσας*, as if *ἱστάναι* could refer to nothing but the erection of vertical timbers; so that he suggests *τὰ ἐγκοίλια*, 'the curved ribs,' as another interpretation; which would oblige us to explain *σταμῖνες* as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering *ἴκρια* here by *τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νεὼς καταστρώματα προσπήγνυται.*

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of *ἴκρια* to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes *ἴκρια* the true ribs, and *σταμῖνες* the stays of the ribs. Strong evidence in favour of regarding *ἴκρια* as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—*ἴκρια ἐπὶ σταυρῶν ὑψηλῶν ἐζευγμένα ἐν μέσῃ ἕστηκε τῇ λίμνῃ .. τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἰκρίοισι τὸ μέν κου ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολῖται .. κρατέων ἕκαστος ἐπὶ τῶν ἰκρίων καλύβης τε ἐν ᾗ διαιτᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἰκρίων.* In this passage *σταυροί* are the uprights analogous to *σταμῖνες*, and *ἴκρια* are the level platforms fixed upon them.

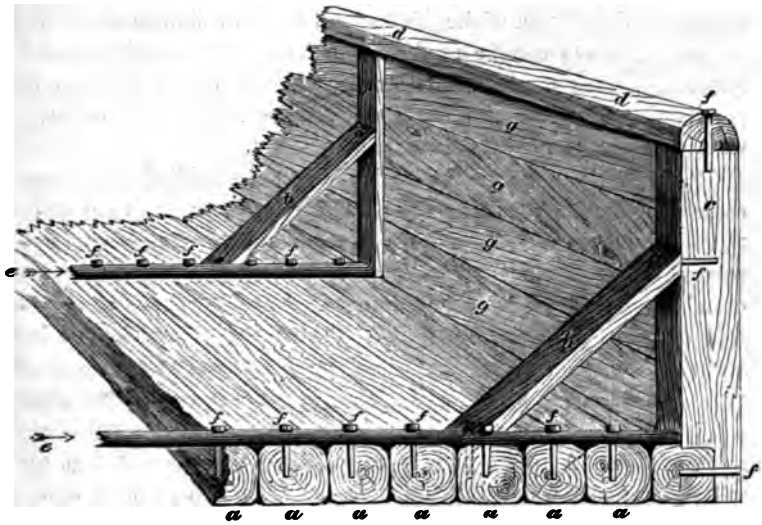
[illegible]

[illegible]

[illegible] sufficient to drive [illegible] tightness, soon fixed the [illegible]

[illegible] shown by Briezer (Philol [illegible] particulars by Buchholz (Homerische [illegible] the floor of the raft, rising slightly [illegible] of a kind of timber laid close together. [illegible] timbers in position, a strip of elastic wood, say, a young [illegible] longitudinally, was laid as a clamp, and pinned down to [illegible] by a *γόμφος*. These strips of wood, so pegged down, constituted the *ἁρμονίαι*. Where the timbers that thus form the *ἔδαφος*

end, the ribs (ἴκρια, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the ἴκρια with the timbers of the ἔδαφος. These 'struts' are the σταμῖνες. Along the top of these ἴκρια run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the σχεδίη being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word τορνώσεται, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet ἀμφιέλισσαι.



a. Timbers forming the ἔδαφος. *b.* σταμῖνες. *c.* ἴκρια. *d.* ἐπηγκενίδες. *e.* ἁρμονίαι. *f.* γόμφοι. *g.* σανίδες? side-planking.

§ 7. φραγμός, ὕλη. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) φρίξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνησιν, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (κύματος εἶλαρ ἔμεν). This is precisely the interpretation of Eustath., ὁ ἑκατέρωθεν

παρὰ τὸ μεῖον τῶν πλοίων φορτία. Then follow in Od. 5 the words πολλὴν δ' ἐπιχεύατο ὕλην, which seem to be rightly interpreted by Schol. B.E.Q.T. 'he threw in much ballast;' sc. βῶλον, λίθους, φύκη, ἵνα τὸ μὴ ὀλισθάνειν εἶναι τοῖς ἐπιβαίνουσι ἐπιφορὰν εἶναι. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχεύω is not 'to pour in;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπιχεύω here with the force of ἐνέχεον. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prolepsis. We might meet the difficulty by rendering πολλὴν δ' ἐπιχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φρίξε . . βίπτων to mean, 'he called between the planks with osier twigs;' using, that is, the soft and elastic willow, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς πλαγίοις ζευγνύουσι τοὺς τῶν πλοίων τοίχους (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδώλια, interpreted by Hesych. as τὰ τῶν πλοίων ζυγὰ ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληῖδες. It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληίς, as applied in Homer to a door: for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together: and thus the frequent phrase ἐπὶ κληῖσι καθίζω will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δηοτάμενοι . . ἐπὶ κληῖσιν ἐρετμά, on the strength of which many commentators understand by κληῖδες the

'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κληῖσι καθίζειν by 'sit *at* the rowlocks,' making κληῖδες identical with the later σκαλμοί. Cp. Etym. Mag. s.v. σκαλμός· περὶ ὃ δεσμεύουσι κώπης πάσσαλον, Eur. I. T. 1347 ναύτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας.

§ 10. ἐρετμά. The oars themselves (ἐρετμοί or ἐρετμά) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called πηδόν (Od. 7. 328; 13. 78), and the handle of the oar κώπη (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of ἐλάτη for the oar itself in Od. 12. 172.

§ 11. ἄντλος. The word ἄντλος is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κοίλη ναῦς sive κοιλία appellata est. Apud Atticos ἄντλος potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. ἱστός, ἱστοπέδη, μεσόδμη. The mast, ἱστός (ἵστημι), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δέ οἱ ἱστὸν ἄραξε (κῦμα) ποτὶ τρόπιν (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὀρθὸς ἐν ἱστοπέδῃ. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to πεδάω, Apoll. Lex. 93. 3 interprets it by ξύλον ὀρθὸν ἀπὸ τῆς τρόπεως ᾧ προσδέδεται ὁ ἱστός, while Eustath., Suid. and Hesych. concur in rendering it ὁ ἐν μέσῳ τῆς νεὼς κοῖλος τόπος, ὃν τινες λινίδα καλοῦσιν, εἰς ὃν ὁ ἱστὸς ἐντίθεται, implying a derivation from πούς. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared κοίλης ἔντοσθε μεσόδμης (Od. 2. 424; 15. 289). It seems best to regard ἱστοπέδη and μεσόδμη as virtually the same thing, μεσόδμη being a more graphic description of what is elsewhere called ἱστοπέδη, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word μεσόδμη is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (μέσος-δέμειν), and thus the meaning is necessarily vague, as in such a word as ὑπερτερίη (Od. 6. 70). But

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 σπεῖρον is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' ἐπίκριον, which may have been so called, as Eustath. interprets, ὡς ἐπὶ τῷ ἰκρίῳ ὄν. But this fails to express its usual position, and it may perhaps be better referred to ἄκρον.

§ 15. πρότονοι, ἐπίτονος. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the μεσόδμη was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called πρότονοι. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες, Od. 2. 425 ἱστὸν στῆσαν.. κατὰ δὲ προτόνοισιν ἔδησαν. That the πρότονοι were two in number is seen from Od. 12. 409 ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους. Cp. Schol. on Eur. I. T. 1134 προτόνους, οἷς ἰσχυροποιεῖται ὁ ἱστὸς ἐξ ἑκατέρου μέρους εἰς τὴν πρῴραν. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' ἐπίτονος (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it δέρμα ᾧ κατησφάλισται ὁ ἱστὸς τῆς νεώς. Suidas took ἐπίτονος to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, ὁ δεσμεύων ἡμᾶς πρὸς τὸν ἱστὸν τὸ κέρας.

§ 16. κάλοι, ὑπέραι, πόδες. In Od. 5. 260 the description of the running rigging is thus given, ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. Of these three words κάλοι may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (ἐπίκριον). The older commentators are generally agreed upon this interpretation. So Schol. V. τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατάγεται ἡ κεραία, and Eustath. gives their position with still greater accuracy, τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἱστίον. The κάλοι probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later τροχιλία. The 'braces,' ὑπέραι, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., τὰ ἄνω εἰς ἄκρον ἑκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μετάγεται τὸ κέρας. The Schol. V. gives a less accurate description, τοὺς ἐκ τοῦ ἄκρου τῆς ὀθόνης

ἐγγράφουσι πόδας, which makes a confusion between ἱστία and πόδες. There is no reasonable doubt that πόδες are the 'sheets,' Lat. 'pedes,' i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ἱστία determined the position of the yard. Eustath. expresses this very intelligibly, καλοῦνται δὲ πόδες διὰ τὸ κάτω εἶναι· ἐπιπαντάσι τοῖς πρηγορίοις ἱστίοις, ἐν οἷσι ἔστι πυθμὴν τοιοῦτος πόδων. Similarly the Schol. on Aristoph. Eq. 436 πόδας δὲ καλοῦσι τοὺς τοῦτο τοὺς παρ' ἑκάστῳ τὰ μέρη ἀποδιδόντας τῇ δόξῃ. For the use of the word in later authors cp. Soph. Antig. 715 αὐτοὺς δὲ πάλι ὄντας ἐγγραπτῆς [? ἐγγραπτῇ] πόδας τοῖσδε ἐκείσε μηδὲν, ἐκτείνας κέλευ | στηρίξαι τὸ λοιπὸν σῶμα πανοῦλεθρον, Eur. Orest. 706 καὶ ποῖ γὰρ ἀνταμείψω πρὸς βίον πεσὼν | ἄθλιος, ὅστις δ' ἀδὲς ἐν χωρᾷ πόδας, I. T. 1379 ἀνὰ γὰρ πλόον ἀνάλε ποῖν! πρὸς γῆν, φίλοι δ' ἐν ἄστει μὴ τέγξω πόδας, sc. by turning on her beam-ends, Virg. Aen. 5. 830 'una omnes fecere pedem, pariterque sinistros, | nunc dextros solvere sinus,' Lucan. Phars. 5. 427 'et flexo navita cornu | obliquat laevo pede carbasa.'

§ 17. πηδάλιον, οἰήιον. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word πηδάλιον shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 συριζόντων κατὰ πρύμναν εἰναίων πηδαλίων, 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. ἥμενος Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 θρῆνυς ἑπταπόδης.

The word οἰήιον is occasionally used as identical with πηδάλιον, as in Od. 9. 483, 540. The plural οἰήια refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that οἰήιον (from οἴσω) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of οἰήκεσσι (οἴαξ) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 Διογενιανὸς δέ φησιν, οἴακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἤγουν κανόνας καὶ

κρίκους δι' ὧν ἱμάντες διείρονται, καὶ φέρεται μέχρι καὶ νῦν ἡ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου.

§ 18. εὐναί, πρυμνήσια. When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν. These εὐναί were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (ἔρματα Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called πρυμνήσια. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, πείσμα δ' ἕλυσαν ἀπὸ τρητοῖο λίθοιο. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν, | ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν Il. 14. 77; or, ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ἐπ' εὐνάων. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.

APPENDIX II.

ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, Homerische Studien, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, die Sage von Polyphem, Abhandl. der Königl. Akad. der Wissenschaften, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

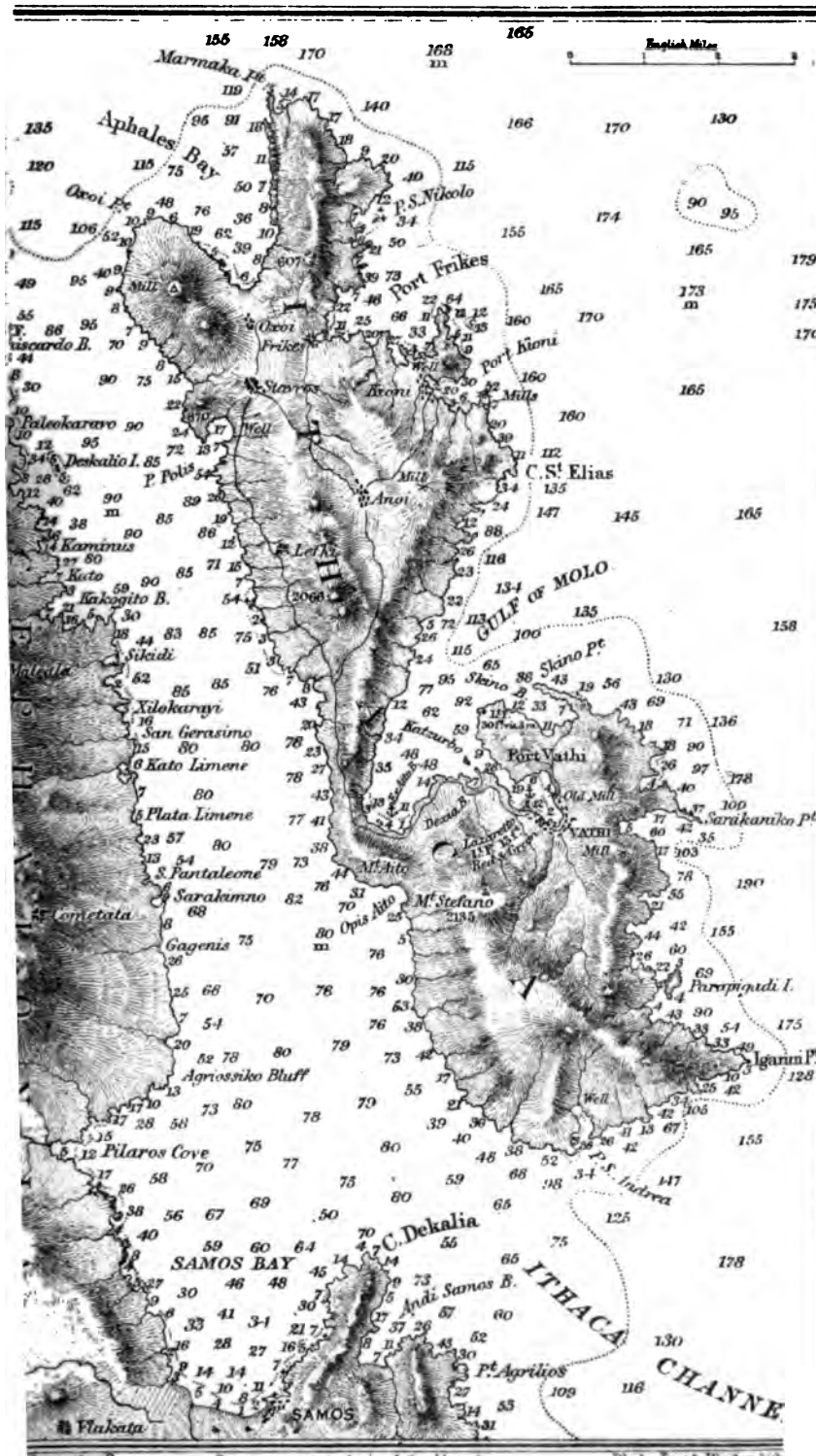
(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

The variation between the Greek story and the Romans de l
parents is considerable. There the giant has two eyes, and the ro
captain rescues none of his companions. The pretended cu
a novel feature. But the night and day spent by the man bar
from the bottom-most has a real counterpart in Odysseus holding c
the fleece of the ram. The details of the magic rings and the
that cleaved to the finger are found in several of the stories, bu
not Homeric. The adventure of Sindbad and his friends on the
recalls the last scene in the account of the Cyclops. The Oghu
story approaches the Homeric most nearly in the method of
blinding, and in the giant having an inkling of his impending f
but the motive in that legend was revenge, not robbery, from the f
and the arrow that fell on Depé Ghöz like a fly reappears in more t
one fairy-tale. The device of escaping in a sheep-skin is foun
several legends, and has something in common with the form of
story in Homer. But the device of Οὖτις is reproduced only in
Esthonian tale, where the farm bailiff gives his name as Issi. Gri
quotes a similar trick in a story current in the Vorarlberg, an
another from Hesse.

Grimm thinks that in the legends of giants with a single eye in
forehead we have some reminiscence of Sun-worship; reminding
of the eye of Ormuzd in the ritual of the Parsees, and of the righ
of the Demiurge according to Egyptian beliefs, which may be c
pared with the view that represents Odin as one-eyed. A cu
modification of such legends is found in Aeschylus, who sp
(P. V. 794) of the *Φορκίδες*, as *δηναιαὶ κόραι ; τρεῖς κυκνόμορφοι, κοινὸν ἐκτημέναι*, and this joint possession of a single eye reappears in
stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of gi
blinded or destroyed by men so much weaker than themselve
have a general representation of brute force over-matched by cun
Perhaps, too, such stories contain some allusion to the quiet
hidden forces at work in the physical world, which prove thems
to be more potent than those wilder and stormier powers, that
at first sight to carry all before them.



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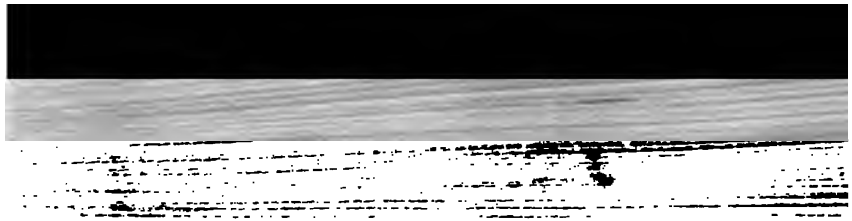

APPENDIX III.

ITHACA.

§ 1. The general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together[1], among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεῖα Od. 9. 27), and 'rocky' (κραναή 1. 247); but the climate is invigorating (κουροτρόφος 9. 27), and the soil is fertile (Ἰθάκης ἐς πίονα δῆμον 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame[2]; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

[1] ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι, μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται
πρὸς ζόφον—αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε... (Od. 9. 22 foll.)

[2] ἴσασι δέ μιν μάλα πολλοὶ...
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση.
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπητανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκοι,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης. (13. 239 foll.)

but it is best suited for feeding goats[1].' Yet Eumaeus, the swineherd, is represented as having charge of twelve styes[2], each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (ἀκροκρεπές 9. 22) of Mt. Neriton, clothed in forest (κατασειμένον ὕλῃ 13. 351; εἰνοσίφυλλον 9. 22). Another wooded height was Neïon (1. 81), which seems to have overhung the town of Ithaca (Ἰθάκης ὑπωρόφιον 3. 81); a third eminence was the 'Raven's rock' (κόρακος πέτρη 13. 408), described as being near the spring Arethusa.

At the foot of Neïon lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys[3], formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys[4] stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

[1] ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες, οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος, οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

[2] συφεοὺς δυοκαίδεκα ποίει κ.τ.λ. (14. 13 foll.)

[3] Φόρκυνος δέ τις ἔστι λιμὴν, ἁλίοιο γέροντος,
ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
ἔκτοθεν. ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι
νῆες ἐύσσελμοι, ὅτ' ἂν ὅρμου μέτρον ἵκωνται. (13. 96 foll.)

[4] αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἠεροειδὲς,
ἱρὸν νυμφάων, αἱ Νηΐδες καλέονται.
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆες ἔασι
λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι·
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα· δύο δέ τέ οἱ θύραι εἰσὶν,
αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν,
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι, οὐδέ τι κείνῃ
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neïon; so that Eumaeus says, 'I will come *down* to the town' (*εἰς ἄστυ κάτειμι* 15. 505; *ἦλθε συβώτης τρεῖς σιάλους κατάγων* 20. 162); and Laertes is said to go *down* no more to the city (*οὐδὲ πόλινδε κατέρχεται* 11. 188). Near the town[1], and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll[2], sacred to Hermes, and commanding a view of the harbour and the town, so that Eumaeus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city[3], the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour[4].

We gather that there was the usual place of assembly for the citizens (Od. 1. 90; 16. 361; 24. 420, etc.), its particular position being described as *πρὸ ἄστεος εὐρυχόροιο* (Od. 24. 468).

The estate of Laertes lay outside the city[5]. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard[6].

[1] *ἀλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν*
ἄστεος ἐγγὺς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο
τυκτὴν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
τὴν ποίησ' Ἰθακός καὶ Νήριτος ἠδὲ Πολύκτωρ·
ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος,
πάντοσε κυκλοτερές· κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο
νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδῖται. (17. 204 foll.)

[2] *ἤδη ὑπὲρ πόλιος, ὅθι Ἕρμαιος λόφος ἐστὶν,*
ἦα κιὼν, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον. (16. 471 foll.)

[3] *αὐτὰρ ὁ* [Ὀδυσσεύς] *ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν*
χῶρον ἀν' ὑλήεντα δι' ἄκριας, sc. to the house of Eumaeus. (14. 1, 2.)

[4] *Ἀμφίνομος ἵδε νῆα*
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός. (16. 351, 2.)

[5] *οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο*
καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντῃ. (24. 205 foll.)

[6] *εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,*
οὐ φυτὸν, οὐ συκῆ, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον. (24. 245 foll.)

ca is represented as separated from Same (Cephallenia) by
frith[1], across which a ferry-boat plied[2]. In the middle of
and was a rocky island, called Asteris, not large, but sufficient
ntain two harbours and to afford concealment to a ship[3].

§ 2. We may now give briefly the actual facts respecting the g
ical position and topography of the modern Theaki (wh
customary to identify with the Homeric Ithaca). It will
sufficient merely to state them, with the usual explanations given
the most difficult points, in order that we may have the means
determining broadly whether the Homeric description is in any
compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, an
separated from Cephallenia (Cephalonia) by a narrow strait ab
three miles across. A line drawn due N. and S. through the ce
of Ithaca, will just graze the eastern coast of Leucas, and will p
through Cephallenia and Zacynthus (Zante), the latter island be
almost in exactly the same parallels as Ithaca, but due south of
the principal part of Cephallenia lying to the W. and S.W. of Ith
A glance at the accompanying chart of Ithaca will show that the co
is everywhere bold, and the sea round it well deserving of
Homeric epithet ἀγχιβαθής.

Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from t
sea, shows that the eastern side of the island is bold and mou
tainous; and the western coast presents a still more lofty appearan
The length of the island from N. to S. is sixteen English miles;
greatest breadth about four. The island may be represented as
limestone ridge, divided nearly in two by the deep inlet of the G
of Molo, that leaves an isthmus not more than half a mile broad

[1] ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης. (Od. 4. 671.)

[2] πορθμῆες δ' ἄρα τούς γε διήγαγον. (20. 187.)

[3] ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τέν γε μένον λοχόωντες Ἀχαιοί. (4. 844 foll.)

connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at Anoï (Ἀνωγῆ); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito (Ἀετός). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθύ), whence it derives its name. Large ships can moor in perfecty safety, close to the doors of their owners[1].' West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes[2].

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with Anoï, Neïon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκοί) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

[1] Murray's Handbook for Greece, p. 82.
[2] Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

Rühle von Lilienstern's modification of the same, when he interprets ζόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ἠῶ τ' ἠέλιόν τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ζόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανυπερτάτη, that we must join πανυπερτάτη πρὸς ζόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανυπερτάτη can be found, the nearest being Il. 23. 451 ἤστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν πεδίῳ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὑψοῦ is used to mean 'far out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμαι (compare χαμαί, and, for the insertion of θ, the form χθών) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (χθαμαλώτερον) than another (Od. 12. 101). It occurs as an epithet of the island Aeaea (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῇ ἠπείρῳ, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acarnanian mountains. The conjecture χθαμαλῇ to serve as an epithet of ἁλί, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αὐτή, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αὐτὴ δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric *'Αστερίς* (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are *καὶ ἡ 'Αστερία ἤλλακται ἣν 'Αστερίδα φησὶν ὁ ποιητής.. νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφυὲς ἔχει.* The identification of *'Αστερίς* with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

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